PREFACE

The present edition of Cantos XI XV of the Raghuvamśa is a continuation of my *edition of the first ten Cantos of the poem*, and is planned on the same lines The text is accompanied by the commentary of Mallinâtha Since Malli explains each stanza by giving its *anvaya*, the construction is not given separately, but the words of the text are printed in bold type in the com in their prose order, words not actually quoted by Malli being enclosed within rectangular brackets After reading the sloka the student should read the words in bold type in the com in order, and he will thus get the construction or *anvaya* This will also assist him in separating the words of the text and readily finding out their meaning as given in the com, as it immediately follows them Difficult words in the com are explained in easy Sanskrit in the foot notes, which also supply the deficiencies of Malli 's com where necessary by giving extracts from other commentaries and similar extraneous sources—an arrangement which will greatly add to the usefulness of the book w thout creating any confusion A full, literal translation is given and the copious notes at the end explain all difficult compounds, note peculiarities of grammar and discuss the more important readings Allusions to mythology and epical history are fully explained, and the ancient geographical names of rivers, countries, &c identified with their present names , along with the Introduction there is given a map to assist the student in remembering their positions easily and correctly In short, an endeavour has been made to meet all possible difficulties of students, and no pains have been spared to make this famous poem easily intelligible even to an ordinary student I have derived much useful help from the editions of Messrs Pandit, Nandargikar and Tárákumára Kaviratna, to whom my best thanks are due

June 1924

M R KA'LE.

INTRODUCTION.

I. THE SANSKRIT KÂVYA

Before the student enters upon a critical and detailed study of the Raghuvamsa it is necessary that he should be acquainted with the salient features of what is called Kavya in Sanskrit[1] Sanskrit rhetoricians have divided all kinds of literary compositions into two main divisions, दृश्य (what is capable of being seen) and श्रव्य (what can only be heard or chanted) All the varieties of dramatic pieces come under the दृश्य class, while everything else can be broadly described as श्रव्य The श्रव्य Kavya[2], again, has been further sub divided, on considerations of its form, according as it is written in verse, or in prose, or in mixed verse and prose[3] (1) Compositions in verse or metrical form are the commonest specimens of श्रव्य Kavya They generally fall into two classes, the distinction being based chiefly on their length[4] —(a) महाकाव्य or 'Great Poems', such as the Raghuvamsa, the Sisupâlavadha &c, (b) and खण्डकाव्य or 'Small Poetical Pieces', a class which includes all minor lyrical poetry and such works as the Meghaduta, the Bhâminîvilasa, the Amarusataka &c (2) Prose works are comparatively rare in Sanskrit, their main kinds are two[5]—Kathâ (e g the Kâdambari of Bânabhatta) and Âkhyâyikâ (e g the Harshacharita of the same author) (3) Works in which prose and

1 The information given here has been briefly summarized from the Kāv -D and the Sāh -D For a *historical* outline of Kāvya literature the student is recommended to consult any standard History (*e g* Macdonell's) of Sanskrit Literature

2 The student should be on his guard against the common conception that Kavya, 'Poetry', is *metrical* composition Kavya originally signifies any literary piece, whether in prose or in verse in popular usage it has been chiefly applied to verse

3 पद्यं गद्यं च मिश्रं च तत्त्रिधैव व्यवस्थितम् । Dandin

4 This is clear from the words of Visvanâtha who says खण्डकाव्यं भवेत्काव्यस्यैकदेशानुसारि च a Khanda kāvya treats of some *portion* of (the subjects that fill a whole) Mahākavya '

5 अपादः पदसंतानो गद्यमाख्यायिकाकथे । इति तस्य प्रभेदौ द्वौ । Dandin The Agnipurāṇa mentions five kinds, *viz* आख्यायिका कथा खण्डकथा परिकथा तथा । कथानिकेति मन्यन्ते गद्यकाव्यं च पञ्चधा ॥

verse are mixed are classed as Champûs (*e. g.* the Bhâratachampû, the Viśvaguṇâdarśa-champû, &c.)[6].

The student will thus notice that, along with dramas, the महाकाव्य and खण्डकाव्य have been the most popular forms of literary composition, and have attracted the best geniuses to try their hand at them. It is true that the Khanda Kâvya attracted more attention, chiefly because it is short and requires less expenditure of time and energy; and that the number of extant Mahâkâvyas, therefore, is not very large. But what is here lacking in quantity has been amply made up in quality. For in dignity of style, depth of thought and majesty of movement, the Mahâkâvya is far and away the best expression which the Sanskrit literary artist has found for his genius. The Raghuvamśa is a Mahâkâvya, which the Sâh.-D.[7] defines as follows:—

सर्गबन्धो महाकाव्यं तत्रैको नायकः सुरः ।
सद्वंशः क्षत्रियो वापि धीरोदात्तगुणान्वितः ॥
एकवंशभवा भूपाः कुलजा बहवोऽपि वा ।
शृङ्गारवीरशान्तानामेकोऽङ्गी रस इष्यते ॥
अङ्गानि सर्वेऽपि रसाः सर्वे नाटकसंधयः ।
इतिहासोद्भवं वृत्तमन्यद्वा सज्जनाश्रयम् ॥
चत्वारस्तस्य वर्गाः स्युस्तेष्वेकं च फलं भवेत् ।
आदौ नमस्क्रियाशीर्वा वस्तुनिर्देश एव वा ॥

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6 गद्यपद्यमयं काव्यं चम्पूरित्यभिधीयते । Sâh.—D. If we set aside the distinction between श्रव्य and दृश्य, and consider *form* alone, it is also possible to class dramas as 'mixed Kâvya,' as indeed has been done by Dandin, who says मिश्राणि नाटकादीनि (K.—D. I. 31).

7 We give above the definition of the Sâh.—D., which is more detailed, since its author, who lived in the fifteenth century, had all the famous Mahâkâvyas before him, including even the later specimens. The definition of Dandin (of the sixth century) is earlier and concise, and we give it below for comparison with that of Viśvanâtha:—

सर्गबन्धो महाकाव्यमुच्यते तस्य लक्षणम् । आशीर्नमस्क्रिया वस्तुनिर्देशो वापि तन्मुखम् ॥
इतिहासकथोद्भूतमितरद्वा सदाश्रयम् । चतुर्वर्गफलायत्तं चतुरोदात्तनायकम् ॥
नगरार्णवशैलर्तुचन्द्रार्कोदयवर्णनैः । उद्यानसलिलक्रीडामधुपानरतोत्सवैः ॥
विप्रलम्भैर्विवाहैश्च कुमारोदयवर्णनैः । मन्त्रदूतप्रयाणाजिनायकाभ्युदयैरपि ॥
अलंकृतमसंक्षिप्तं रसभावनिरन्तरम् । सर्गैरनतिविस्तीर्णैः श्रव्यवृत्तैः सुसंधिभिः ॥
सर्वत्र भिन्नवृत्तान्तैरुपेतं लोकरञ्जकम् । काव्यं कल्पान्तरस्थायि जायते सदलंकृति ॥

Other definitions, more or less similar, will be found in Agnipurâṇa (337), Kâvyâlaṃkâra (I), Sarasvatî Kaṇṭhâbharaṇa (V.), &c.

क्वचिन्निन्दा खलादीनां सतां च गुणकीर्तनम् ।
एकवृत्तमयैः पद्यैरवसानेऽन्यवृत्तकैः ॥
नातिस्वल्पा नातिदीर्घाः सर्गा अष्टाधिका इह ।
नानावृत्तमयः क्वापि सर्गः कश्चन दृश्यते ॥
सर्गान्ते भाविसर्गस्य कथायाः सूचनं भवेत् ।
संध्यासूर्येन्दुरजनीप्रदोषध्वान्तवासराः ॥
प्रातर्मध्याह्नमृगयाशैलर्तुवनसागराः ।
संभोगविप्रलम्भौ च मुनिस्वर्गपुराध्वराः ॥
रणप्रयाणोपयममन्त्रपुत्रोदयादयः ।
वर्णनीया यथायोगं साङ्गोपाङ्गा अमी इह ॥
कवेर्वृत्तस्य वा नाम्ना नायकस्येतरस्य वा ।
नामास्य सर्गोपादेयकथया सर्गनाम तु ॥

(*Parichchheda VI.*)

Thus, a Mahákávya should be divided into chapters, called सर्गs or Cantos. The hero should be either a divine personage, or a Kshatriya of noble descent and possessed of the qualities of a Dhírodátta[8] Hero. This is when the poem is concerned with the description of the life of a single hero (as in the Śiśupálavadha or the Vikramáñkadevacharita), if like the Raghuvaṁśa it has for its theme a number of Heroes, then they should all be Kshatriya princes sprung from the same race, and of pure descent. The prominent sentiment (रस) should be either शृङ्गार, वीर, or शान्त, others being introduced as accessories. The subject-matter should be arranged as in a nátaka with the necessary changes. The plot may be historical, or may have for its subject-matter the glorious deeds of the good and the virtuous. The object of such compositions should be the attainment of the four aims of human pursuit—*i. e.*, they should be written in such a way that their study would point out the means of attaining them. It should open with a verse or verses expressive of a salutation to a deity, or a blessing conferred on the readers, or a hinting of the subject-matter; these may sometimes be followed by censure of villains and praise of the good (as in the Vikramáñkadevacharita). A Mahákávya should be divided into सर्गs not less than eight,[9] which should be neither too

8 A 'Dhírodátta' ('self-controlled and exalted') Hero is one who is magnanimous, exceedingly grave, forbearing, not boastful, resolute, one whose high spirit is concealed, and who is faithful to his promise (महासत्त्वोऽतिगम्भीरः क्षमावानविकत्थनः । स्थिरो निगूढाहंकारो धीरोदात्तो दृढव्रतः ॥ D.—R. III).

9 Some restrict the number to thirty; *cf.* अष्टसर्गान्न तु न्यूनं त्रिंशत्सर्गाच्च नाधिकम् । Iśánasamhitá, but the *Haravijaya* possesses as many as fifty cantos. So the rule is not absolute.

long nor too short.[10] They should be composed in the same metre which should change only at the end; sometimes (as a variety) a सर्ग may be written in a number of metres. The contents of the next Canto should be indicated at the end of the preceding one. It should describe, at more or less length, such incidents and topics as twilight, the rise of the sun and the moon, the night, the evening, darkness, the day, morning, noon, hunting, mountains, seasons, forests, oceans, the union and separation of lovers, sages, heaven, cities, sacrifices, battles, invasions, marriage ceremonies, advice, the birth of a son, &c. &c. It should be named after the poet, or the plot, or the Hero, or some other person, while each Sarga should be named in accordance with its own contents (*e. g.* the 6th canto of the Ragh is named स्वयंवरवर्णन).

It should be borne in mind that these elaborate rules were evolved after a minute examination of all available specimens. The works of early poets like Kálidása will not therefore be found to conform strictly to the definition given above, nor is it necessary that they should do so, provided they follow the broad lines laid down. For Dandin himself says, न्यूनमप्यत्र यैः कैश्चिदङ्गैः काव्ये न दुष्यति। यद्युपात्तेषु संपत्तिराराधयति तद्विदः॥ (I. 20). Thus the Raghuvamsa, though it does not describe everyone of all those incidents and topics, still conforms mostly to the definition given, as the student can verify for himself. Thus, it has for its theme a number of noble kings born of the same family. The predominent sentiment is शृङ्गार, though वीर and करुण are often introduced as accessories (*e. g.* in Canto III. and VIII.). It is named after Raghu, the most eminent among its many heroes. The subject of the next Canto is indicated towards the close of the previous one; *e. g.* it is evident from what is said at the end of Canto V. that the *Svayamvara* of Indumatî would be described in Canto VI. The metre changes at the end of each Canto, and the ninth Canto is written in a number of different metres. प्रातःकाल is described in Canto V., मृगया in IX., ऋतु in XVI. and XIX., संभोग in XIX., रण in VII., उपयम in VII., पुत्रोदय in III. Each Canto is named after the most important event described in it. Other particulars the student can find out for himself. Technically, the Raghuvamśa is quite a representative specimen of its class; as regards

10 The Íśâna-Samhitâ explains that the number of stanzas in a single canto should not exceed 200, and should not be less than 30.

its other merits and distinguishing features, we shall have a few remarks to make, but these more properly belong to a subsequent Section.

circumstances, and had not the misfortune ever to drink the bitter cup of poverty. He was a Brâhmana by caste and was a devout worshipper of Śiva, though by no means a sectarian. He seems to have travelled a good deal, at least in Northern India. For, as Dr. Bhau Dâjî remarks, he is the only poet who describes a living saffron flower, the plant of which grows in Kashmir. His graphic description of the Himâlayan scenes looks very much like that of one who was an eye-witness. Unlike Bhavabhûti and many other brother-poets, he appears to have enjoyed great popularity during his life-time. He was 'an admirer of field-sports,' and 'describes their beneficial effects with the exactness of a true sportsman.' Though fond of pleasures he was not the unscrupulous voluptuary he is supposed to be by some critics, as is clear from the many noble sentiments expressed in the Śákuntala[12]. It also appears from the same play that he was against love-marriages, though always actuated with the most generous sentiments towards the fair sex. His works bear further testimony to his considerable acquaintance with the Vedas, the philosophy taught by the Upanishads, the Epics and the Puránas, the Bhagavadgîtá, the systems of Sámkhya, Yoga, and Vedánta as propounded by Bâdarâyana, Medicine, and the rudiments of Astronomy. Beyond these few facts nothing is known for certain about our poet at present. It is inevitable that, during the course of time, a number of fanciful stories and legends should have clustered round the popular hero of literary India. Thus there is a story which relates how the poet was born a blockhead and a dunce, but had wisdom bestowed upon him in consequence of his subsequent propitiation of the goddess Kâlî, whence his name *Kálidása*. Another story makes him a friend of King Kumáradása of Ceylon, in whose city Kálidása was murdered by a courtesan. No reliance need be placed on such accounts. Many such stories will be found in the Sanskrit Bhojaprabandha, and in a collection which, under the title of *Tales of King Bhoja and Poet Kálidása*, is a popular book in many Indian vernaculars. A few conjectures have been advanced as to some other particulars, but to test their veracity falls strictly within the province of the antiquary.

His Works

The poet's silence about himself in his works gave an opportunity to many unscrupulous inferior poets to father their own works upon him. The following is

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12 *Cf.* अनिर्वर्णनीयं परकलत्रं &c. Śák. V. and our note *ad loc.*

a list of the works generally attributed to him:—(1) शाकुन्तल (2) विक्रमोर्वशी (3) मालविकाग्निमित्र (4) रघुवंश (5) कुमारसम्भव (6) मेघदूत (7) कुन्तेश्वरदौत्य (8) ऋतुसंहार (9) अम्बास्तव (10) कल्याणस्तव (11) कालीस्तोत्र (12) काव्यनाटकालंकाराः (?) (13) and (14) two गङ्गाष्टक॰ (15) घटकर्पर (16) चण्डिकादण्डकस्तोत्र (17) चर्चास्तव (18) ज्योतिर्विदाभरण (19) दुर्घटकाव्य (20) नलोदय (21) नवरत्नमाला (22) पुष्पबाणविलास (23) मकरन्दस्तव (24) and (25) two मङ्गलाष्टक॰ (?) (26) महापद्यषट्क (27) रत्नकोश (28) राक्षसकाव्य (29) लक्ष्मीस्तव (30) लघुस्तव (31) विद्वद्विनोदकाव्य (32) वृन्दावनकाव्य (33) वैद्यमनोरमा (34) शुद्धिचन्द्रिका (35) शृङ्गारतिलक (36) शृङ्गाररसाष्टक (37) शृङ्गारसारकाव्य (38) श्यामलादण्डक (39) श्रुतबोध (40) सप्तश्लोकीरामायण and (41) सेतुबन्ध. Of these the first six are acknowledged by all critics to be undoubtedly his. *(7) is not yet discovered, but is known* only in a quotation by the Kashmirian scholar Kshemendra, in his Auchityavichârnacharchâ. The authorship of (8) is somewhat doubtful; while the remaining ones are certainly to be dismissed as the productions of other poets. There is another fact also which should be borne in mind in this connexion. In Sanskrit literary history there have been *many poets who bore the name Kâlidâsa*, and at least three were known to Râjas'ekhara who wrote एकोऽपि जीयते हन्त कालिदासो न केनचित् । शृङ्गारे ललितोद्गारे कालिदासत्रयी किमु ॥ It is possible, therefore, that other Kâlidâsas than the author of the *Raghuvamśa* are responsible for the trifling pieces mentioned above. *Here, then,* we are concerned with the first six only. The most convenient and reliable method of studying the development of a poet's mind and relation to his productions would be to read his works in their chronological order. But we have no external evidence, whatsoever, to ascertain the chronology of Kâlidâsa's works. It must, therefore, be based wholly on internal evidence. Judged as such the works would stand in this order—Poems— कुमार॰, मेघदूत and रघुवंश; Plays—मालविका॰, विक्रमो॰ and शाकुन्तल; or, both indiscriminately, as—कुमार॰, मालविका॰, विक्रमो॰, मेघदूत, शाकुन्तल and रघुवंश. Space will not permit us even to refer to these briefly. We will only remark in passing that the last three are the outcome of the poet's matured poetic faculties and riper years.

them in the perfection of his art Thus Bánabhatta, the famous author of the Kadambarí, speaks of him in the following words —

निर्गतासु न वा कस्य कालिदासस्य सूक्तिषु ।
प्रीतिर्मधुरसार्द्रासु मञ्जरीष्विव जायते ॥

'When Kalidâsa's sweet sayings, charming with sweet sentiment, went forth, who did not feel delight in them as in honey laden flowers?" Kumârila, who flourished about the first half of the eighth century, has quoted with approval the passage from the Sakuntala, सतां हि संदेहपदेषु वस्तुषु प्रमाणमन्तःकरणप्रवृत्तयः There is a Subháshita which says —

पुरा कवीनां गणनाप्रसङ्गे कनिष्ठिकाऽधिष्ठितकालिदासा ।
अद्यापि तत्तुल्यकवेरभावादनामिका सार्थवती बभूव ॥

"While once the poets were being counted, Kâlidása (as being the first) occupied the last finger But the ring-finger remained true to its name (अनामिका = nameless), since his second has not yet been found (by whom it can be occupied)" Pandit Govardhanâchârya thus speaks of our poet —

साकूतमधुरकोमलविलासिनीकण्ठकूजितप्राये ।
शिक्षासमयेऽपि मुदे रतलीलाकालिदासोक्ती ॥

"Two things only, *viz* love sport and Kálidása's poetry, delight the heart even at the time of instruction, as they mostly consist of the sweet, tender and touching words of a sportful girl" Almost every Pandit has in his mouth the following memorable verse—

काव्येषु नाटकं रम्यं तत्र रम्या शकुन्तला ।
तत्रापि च चतुर्थोऽङ्कस्तत्र श्लोकचतुष्टयम् ॥

Among Kavyas the drama is the most charming Among dramas Sákuntala is specially charming Even there the fourth Act is the best, and lastly, four slokas[13] therein are especially most beautiful" The highest place is assigned to Kálidása among poets for the construction of happy similes, when it is said—

उपमा कालिदासस्य भारवेरर्थगौरवम् ।
दण्डिनः पदलालित्यं माघे सन्ति त्रयो गुणाः ॥

Among later writers, Jayadeva has called our poet कविकुलगुरु 'the lord of poets' and the विलास or 'Graceful Play' of the Muse of Poetry[14]

That his countrymen should place him at the head of all Sanskrit poets unparalleled and unsurpassed by those who have

13 They are—यास्यत्यद्य शकुन्तलेति &c, शुश्रूषस्व गुरून् &c, अभिजनवतो भर्तुः श्लाघ्ये &c, and सुता विसृज्य चतुरन्तमहीसपत्नी &c

14 भासो हासः कविकुलगुरुः कालिदासो विलासः ।

preceded or followed him, is natural enough, but he has evoked spontaneous outpourings of praise and manifestations of admiration even from foreign scholars and poets who had access to his works either directly or through translations Goethe has voluntarily bestowed the highest meed of praise on him—so much was he enraptured by the charms of Kâlidâsa's Muse and struck with his poetic genius This is what he says about the Sákuntala—

"Wouldst thou the young year's blossoms and the fruits of its decline,

And all by which the soul is charmed, enraptured, feasted, fed?

Wouldst thou the earth and heaven itself in one sole name combine?

I name thee, O Sákuntala, and all at once is said "[15]

When we remember that Goethe himself was the greatest poet of Germany and one of the greatest of the world, we realize the importance of his estimate of our poet The well known philosopher and traveller, Humboldt pronounces the following judgment—'Kâlidâsa is a masterly describer of the influence which Nature exercises upon the minds of lovers Tenderness in the expression of feelings and richness of creative fancy have assigned to him his lofty place among the poets of all nations" The celebrated critic, Schlegel, has assigned him a very high position amongst the glorious company of the 'Sons of Song' Several eminent modern orientalists have also offered their tribute of praise to our Indian Shakespeare, as Sir William Jones was the first to call him—the very comparison of Kalidâsa to Shakespeare is the highest form of eulogy that could be bestowed upon him by foreign critics Sir Monier Williams, while writing about the Sâkuntala, thus expresses himself —"No composition of Kâlidâsa displays more the richness of his poetical genius, the exuberance of his imagination, the warmth and play of his fancy, his profound knowledge of the human heart, his delicate appreciation of its most refined and tender emotions, his familiarity with the workings and counter workings of its conflicting feelings—in short more entitles him to rank as the Shakespeare of India " Prof Lassen calls him "the brightest star in the firmament of Indian poetry "

We thus find that Kâlidâsa has established his sovereignty in the hearts of all alike Now it may be asked, 'What is that in

15 As translated from the German by Mr E B Eastwick

Kâlidâsa which establishes his undisputed claim to the highest honour which is thus bestowed upon him ?' Unless this question is satisfactorily answered Kâlidâsa's merits as a poet cannot be said to be determined.[16] His poetic genius has brought Sanskrit poetry to the highest elegance and refinement. His style is peculiarly pure and chaste. It has 'neither the laxity of the Purânas nor the extravagant colouring of later poems.' It is unartificial and characterized by brevity consistent with perspicuity. An unaffected simplicity of expression and an easy-flowing language mark his writings which are embellished with similes unparalleled for their beauty and appropriateness, and with pithy general sayings His diction is marked by the absence of long compounds, involved constructions, over-wrought rhetoric, and artificial puns. Kâlidâsa excels other poets in his description of the sublime and the beautiful. It is a principle recognized by all modern critics that 'Nature must be the life and essence of poetry'; and in respect of this, Kâlidâsa may be said to be essentially a poet of Nature (of course in the limited sense of the term which it is possible to attach to it in those times of gay luxury and general prosperity). He describes with most effective touches the gorgeous scenery of the mountain Himâlaya—its snow-clad and mineral covered summits, the peaks where sunshine ever reigns, the fragrant and cool breezes blowing there, the wilds with the hunters, the musk-deer, the potent herbs shedding lustre at night, the *chamara* deer, the Mânasa lake &c., and his description of the Ganges and the peaceful hermitage-life is very striking and life-like His descriptive powers are great, and some of the scenes in the Śâk., the Megh., and the Ragh. are so enchanting as to hold his readers spell-bound. And as regards ध्वनिकाव्य, the kind of poetry which suggests more than what it expresses, he is a master of acknowledged skill.

(B) HIS DATE.

The problem of the date of Kâlidâsa is a vexed one and it has yet to be finally settled. The earliest mention of Kâlidâsa by name is in the Aihole Inscription dated 634 A. D., and it furnishes the 7th Century A. D. as the downward limit of the poet's date Tradition mentions Kâlidâsa as a contemporary and a court-poet of king Vikramâditya. One king of that name *founded* the era known after him, which is accepted as commencing with 57 B. C. Some antiquarians once did not accept this date as the correct one, but

16 For this the student is referred to pp. 27-29 of our Introduction to the S'âkuntala, 5th ed

brought Vikramāditya down to A. D. 544, propounding what was known as the **Korur Theory**. The battle of Korur marked a turning-point in Indian history, Vikramāditya having defeated the Mlechchhas in it. Curiously enough, Mr. Fergusson held that to commemorate the battle an era was invented, and that its beginning was placed back 600 *years*. *So* he put the true date *of* Vikramāditya at 544 A. D., and this theory for a time held sway, since no inscription was discovered bearing a date prior to 600 of the Vikrama era. But the discovery of the Mandasor Inscription, which is dated Samvat 529, made this theory untenable, and the traditionary date remained unshaken. Then there is the theory of the *Nine Gems*. Nine eminent men called the 'Nine Gems' adorned the court of king Vikramāditya—

धन्वन्तरिक्षपणकामरसिंहशङ्कुवेतालभट्टघटकर्परकालिदासाः ।
ख्यातो वराहमिहिरो नृपते सभायां रत्नानि वै वररुचिर्नव विक्रमस्य ॥

Of these *अमरसिंह* is said to have lived between 414 A. D. and 642 A. D. Varāhamihira is believed to have died in 587 A. D. On the strength of these dates of Kālidāsa's supposed contemporaries, Dr. Kern placed him in the latter half of the sixth century. But in this there are many *a priori* conclusions and speculations as to probabilities. If the tradition proves anything definitely, it proves the connexion of Kālidāsa with King Vikramāditya; but as regards the contemporaneity of the nine authors, the tradition cannot be true. Next there is the theory *of* Renaissance propounded by Prof. Max Müller. He divided the whole Sanskrit literary period into two parts. The first began with the Vedas and ended with the first century A. D. Then came an *interregnum*, a period during which foreigners invaded India and so literary activity was dormant. The *Professor* placed the RENAISSANCE of Sanskrit learning in the sixth century A. D. with the reign of Vikramāditya. But, as has been shown by Drs. Peterson and Bühler, the period called *interregnum* was *really not destitute* of literary productivity, and, therefore, if Kālidāsa is to be considered as the first poet of the new school, he must be placed considerably *earlier* than Prof. Max Müller *did*.

There are some minor things which have been pushed into the controversy. These are—(1) the alleged covert references to Diṅnāga and Nichula in the Meghadūta, the *former a foe* and the latter a friend of Kālidāsa; (2) the identity of Mātṛigupta, a king of Kashmir, and Kālidāsa (for, names in Sanskrit are *often titles*

and Mátrigupta, *lit* 'protected by the mother,' may also be taken as Kâlıgupta or Kâlidâsa); (3) and the supposed astronomical eferences in the works of Kâlidâsa to the astronomical theories of A'ryabhata, who lived in 476 A. D. Prof. R. N Apte has examined all these at some length, and on the first point he comes to the conclusion that Diṅnâga and Nichula were not contemporaries of the *great* Kâlidâsa, but must have been contemporaries of *some other Kálidása*. On the second point he observes that Mátrigupta and Kálida'sa were two different persons, since they are differently quoted by Kshemendra and other writers and commentators. The supposed astronomical references have really no astronomical significance at all, and it cannot be said that Kálidása was acquainted with the astronomical works of A'ryabhata Mr. K. B. Pathak, the latest exponent of the 6th century theory, repeats the arguments given above, but principally bases his conclusion on his theory about the Húna kings, allusion to whom is made by the poet in the Raghuvamśa. He argues that since there is no mention made of the Húnas in the Rámáyana, the conclusion follows that Kálidása unconsciously refers to the Hu'na kings of his own time, who held sway over the Punjab and Kashmir, in the second quarter of the sixth century. But this rests merely on assumption; for there are references to the Húnas even in the Mahábhárata. Prof Apte has also shown that just beyond Bactria or the threshold of ancient India, the Hûnas had constituted a powerful empire from the middle of the 3rd century B C to the end of the 1st or the 2nd century A. D.

Modern European scholars are generally inclined to hold that Kálidása must have flourished under one or more of the Gupta kings. The Gupta period (about 300–650 A. D.) was noted in ancient Indian history for a revival of Sanskrit learning and arts. The late Mr. Vincent A. Smith (see his *Early History of India* p. 304, 3rd ed. 1914) believed that Kâlidâsa must have lived in the reigns of the first two, or even in that of the third, of the Gupta Kings:—

Chandragupta II. (*c.* 357–413)
Kumâragupta I. (413–455)
Skandagupta (455–480)

Both Chandragupta II. and Skandagupta had adopted the title of *Vikramâditya* To quote the words of Mr. Smith, "It is not unlikely that the earliest works of Kâlidâsa............may have been

heirless, seems to Prof. Apte to refer to a period when the widow of a deceased person could not inherit his estate. Such a period is to be found only before the Christian era, when Manu, Âpastamba and Vasishtha held sway, and Brihaspati, Śankha, Likhita and Yâjñavalkya had not yet written their Codes. The penalty for theft, as indicated in the prologue to the sixth Act, seems to have been the extreme one, and there is also a passage of similar import in the Vikramorvaśiya (आरमनेा वधमाहर्ता &c. V. 1) The penalty for theft has been from time to time mitigated with the progress of civilization. Manu and Âpastamba lay down the extreme penalty, the option of fine being introduced later on, as we find it in the Smriti of Brihaspati. These two circumstances tend to show that Kâlidâsa flourished at a period which is anterior to Brihaspati, the latter being generally placed in the first century A. D.

Prof. Apte further calls attention to the fact that there is no reference to the Nyâya philosophy in the works of Kâlidâsa [except perhaps in Ragh. XIII. 1, in which the word शब्दगुणं (आकाश) occurs, but which the poet might have borrowed from the Sâmkhyas], and concludes that he must have lived *before* the development of that philosophy. Then again we have the evidence of style. The artificiality of diction and the fondness for long compounds and double-meaning words which mark the writings of Dandin (who in his Kâvyâdarsa says that an abundance of compounds constitutes the quality of *ojas* in poetry), Bâna, Bhavabhûti (7th century A. D.) and other mediæval writers, are entirely absent in Kâlidâsa's writings—a fact which shows that he must be placed some six or seven centuries before them, a period necessary to cause such a revolution in the art of literary composition, considering the scanty means of the propagation of learning in those times. It thus becomes clear that Kâlidâsa lived in the first century B. C. at the latest.[18]

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18 Prof. S. Ray refers to the discovery in 1909-10 of the Bhita medallion, which pictures a scene which looks exatly like the opening scene of the Sâkuntala The medallion is assigned to the Sunga period (184 B. C -72 B. C.), and Prof. Ray assumes that Kâlidâsa is anterior to the date of the medallion, though the Archæological Survey authorities, holding to the Vincent Smith date, are inclined to dispute the identification of the scene with the one in the Play.

III. THE POEM.

(1) Summary of the Story.

Before the student proceeds to a detailed study of his actual text, it is advisable that he should make himself familiar with the contents of the poem as a connected whole. We, therefore, give below briefly the story of the *Raghuvamśa* as presented in its nineteen Cantos :—

Canto I. After saluting Śiva and Párvatí, the poet eulogizes the virtues of the kings of the race of Raghu, whose history he proposes to describe. The royal line of the Raghus originally sprang from the Sun, whose son, Manu, was the first king in this race. In direct descent from Manu came the supremely eminent King Dilípa, with whose history the poem properly begins. Dilípa is an ideal king, being a most efficient, benign and virtuous ruler. He has a queen called Sudakshiná, the very type of courtesy and kindliness, and the only thing that mars their happiness is that they have no issue. In course of time Dilípa decides to consult his family-priest, Vasishtha, as to what holy rites &c. he might perform that would bless him with a son and heir. Leaving the government of his kingdom to his ministers, Dilípa starts for Vasishtha's hermitage in the company of his wife. In the evening they reach their destination and make known their wishes to the preceptor. Vasishtha explains that a curse, formerly pronounced upon the King by the divine cow Surabhi, but unknown to him, was the bar in the way, and for that purpose he should have to propitiate Surabhi's daughter, Nandiní, who was his (Vasishtha's) own cow. If she were pleased, she could grant that wish of his. Vasishtha then explains to the royal pair how to serve the cow; after which they retire for the night.

Canto II. The next morning Dilípa begins the daily routine of disciplined service of the cow, Nandiní. He regularly accompanies her every morning, after she was worshipped, to the forest and back again to the hermitage in the evening when she returned from the pasturage. Twenty-one days thus pass away. On the 22nd day, the cow, wishing to test the devotion of her follower, enters a cave of the Himálayas, overgrown with grass, for grazing. As the King's eyes are riveted on the mountain scenery, she creates an illusory lion pouncing upon her. The King's attention is suddenly called back by Nandiní's cry; and what does he see? The cow in the grip of a formidable lion, imploringly looking at

him. Instantly the King's hand passes to the arrow-case, but just as he seizes an arrow his hand remains fixed there. To add to the wonder of the already bewildered King, the lion speaks in human voice telling him that he was a servant of Śiva, posted there to guard the trees, with orders not to leave the place, but to live on whatever came within his reach, and claims the cow as his rightful prey. The King finds himself in a fix; it was his primary duty to save the cow at any cost. What was he to do? He could not shoot an arrow; but he could offer himself up in lieu of the cow, as they had both entered the cave together; for Śiva's order to the lion was that he should eat whatever came within his grasp. This the magnanimous King does. After a long conversation with the lion he succeeds in prevailing upon the latter to eat him up and let go the cow. The King thus stands the test; the illusion vanishes and instead of the terrible leap of the lion there falls on the King a shower of flowers from heaven. The well-pleased cow confers on the King the wished-for blessing, and they return home. The king informs the sage and his queen of the cow's favour. Their object being gained Vasishtha sends back the royal couple, and they enter their capital amidst the rejoicings of the citizens. In a short time Sudakshiná shows signs of pregnancy.

Canto III A son is then born to Dilîpa. He is named Raghu, as one destined to be the most illustrious of the kings of the solar race, the family being named after him He is brought up and educated with due care. He is then married and installed as heir-apparent (*Yuvarája*). After this, Dilîpa, who had already performed 99 horse-sacrifices, wishes to perform the hundredth to complete the list. Indra, Lord of the gods, in jealousy secretly steals the sacrificial horse to prevent the completion of the rite To Raghu was entrusted the duty of guarding the horse; and ordinarily he would have been unable to trace the horse. But Nandinî, whose protégé he was in a way, appears on the scene and bestows upon him superhuman sight. Raghu then sees Indra carrying away the horse, and fights with him most gallantly. Indra of course triumphs over Raghu in the end, but he is so highly pleased with Raghu's bravery that, although he could not restore the horse, he promises, to bestow upon his father, Dilîpa, the whole merit obtainable from the sacrifice, had it been duly completed, as a mark of his appreciation of Raghu's valour. Indra also acquaints Dilîpa, at Raghu's request, with what had occurred; highly gratified

at the account, Dilipa accords his son a hearty welcome when he goes back to his court A short while after he installs Raghu on the throne as King, and himself retires, with his queen, to the forest, as was the wont of the kings of Ikshvâku's race

CANTO IV King Raghu now begins to rule, and all are made to feel his equal justice and cautious vigilance When autumn comes, Raghu decides to start upon an expedition of conquest (*Digvijaya*) Proceeding first to the east, he marches right up to the eastern ocean, where he vanquishes the Suhmas and the Vangas Crossing the river Kapisâ he goes through Utkala to the Kalinga country He conquers its ruler and then marches to the south After subduing the Pandya kings there, he crosses the Sahya mountain, and subjugates the *Aparânta* districts along the western coast Then by land he proceeds northwards, where he conquers the Pârasikas Thence he traverses as far as the Sindhu river, where he defeats the Hunas and the Kambojas Thence he proceeds across the Himalayas, where he brings the Utsavasamketas under his sway Descending to the plains he finally conquers Prâgjyotisha and Kâmarupa, and returns to his capital laden with glory and wealth He then performs the *Visvajit* sacrifice (indicative of universal conquest) in which he gives away to Brâhmanas (by way of Dakshinâ) everything that he possessed

CANTO V While Raghu had thus practically beggared himself in the Visvajit sacrifice, an ascetic called Kautsa came to him He wanted money, as much as fourteen crores, to enable him to pay his *guru* his tuition fees Raghu had nothing with him, but he did not like to have it said of him that a supplicant, not gaining his object from Raghu, had to seek it from some other person In order, therefore, to satisfy Kautsa's demand he planned an expedition against Kubera, the God of wealth, to obtain the money from him Divining his intention Kubera filled Raghu's treasury with a shower of gold during the night, and Raghu gave all that to Kautsa. The latter, departing, blessed his benefactor that he would soon obtain a valiant son This son is then born, and is named Aja When Aja, who is properly educated, reaches the marriageable age a messenger comes to Raghu from King Bhoja of the Vidarbha country to invite the prince to be present at the Svayamvara ceremony of his sister, Indumati, which was shortly to take place. The invitation is accepted and Aja goes

accordingly On his way he happens to kill a wild elephant, who turns out to be a Gandharva born in that form owing to a curse The Gandharva gives to Aja a certain miraculous weapon (*astra*) called Sammohana On reaching Bhoja's city, Aja rests for the night, and in the next morning goes to the hall where the Svayamvara ceremony was to be held.

CANTO VI There he takes his seat in the assembly of numerous other kings who had come from far and near for the Svayamvara ceremony The Princess Indumati enters, accompanied by her clever maid Sunandā, who takes her in turn to each one of the royal suitors and describes him and his qualifications in a few well chosen words The Princess passes by them all, including among them the rulers of Magadha, Aṅga, Avanti, Anûpa, Śûrasena, Kaliṅga and Paṇdya Finally she comes to Aja, whom she chooses as her husband, to the deep chagrin of the other kings who feel envious and humiliated

CANTO VII The actual wedding ceremony of Aja and Indumatî then takes place in the royal palace, after which all depart for their respective countries The slighted kings however, bear a grudge against Aja, and they, therefore waylay his party on his way back to Ayodhyā A very fierce fight ensues Aja entrusts his bride to the care of his minister, and personally takes an active part in the slaughter of his foes, whom he completely vanquishes by means of the miraculous 'Sammohana' *astra*, which the Gandharva had given him before He then returns to the capital, and his father entrusts the kingdom to his care, wishing to live in retirement

CANTO VIII Aja begins to reign, and Raghu continues to live near by, in secluded retirement, when after a few years he departs this life Aja gives him a suitable funeral In course of time Indumati gives birth to a son who is named Dasaratha Aja pleases all by his excellent rule A change comes over his happy life when once, while he and his royal consort were sporting in a pleasure garden, a wreath of flowers falls from the sky below upon Indumatî who instantly drops down dead The grief of the King at this unexpected stroke of misfortune knows no bounds After the funeral was over, as Aja still remained plunged in sorrow and took no interest in life, his preceptor Vasishtha sent to him a disciple with a message to cheer him It was explained to Aja how his wife had formerly been a celestial nymph (*apsaras*) who

had to come down upon the earth owing to a curse, and who left as soon as the curse ceased to operate when the garland fell upon her from heaven. Life being an accident and death the rule, a firm-minded, wise ruler like Aja, should cease to brood over his grief. Thus ran the message, and the King received it dutifully as coming from his *guru*, though it had little visible effect upon him. He spent some eight years more after this, all the while mourning for his lost wife, whom he finally went to join in the next world.

CANTO IX. After his father, Daśaratha rules over Ayodhyā as nobly as his predecessors His greatness was such that even Indra himself on occasions asked his assistance in his own wars. Once, having enjoyed all the pleasures of the spring season with its attendant festivities, he plans a long hunting trip. He spends several days in that engrossing and delightful sport. One morning he starts after a deer, alone and without followers. In his pursuit he comes to the river Tamasā, where he hears the noise of a pot being filled with water. He mistakes it for the trumpet of a wild elephant, and discharges an arrow in that direction, aiming at the sound only, as he could not see the mark. As a matter of fact a young ascetic-boy was filling his jar there; and the arrow hit him fatally. His parents, who were blind, were at hand. The King, who was horrified at what he had unwillingly done, related to them what had happened. As the boy died, his sorrow-stricken father cursed the King as the author of his bereavement, with the words: "You, too, like me, shall die, in your old age, grieving for your son" The King had no son then, so he received the curse as a sort of qualified blessing, since it meant that at any rate a son was bound to be born to him before he died. The aged couple burned themselves on the funeral pyre of their son, and Daśaratha returned to his city, full of grief not unmixed with a little anticipatory joy at the prospect of a son.

the hands of all except human beings, whom he despised and hence had left out of the boon. Vishnu, therefore, promises that he would be born as a *man*, as a son of King Dasaratha of Ayodhyā, and that at his hands Râvana would meet death.—Now, out of the fire of that sacrifice which was being performed for Daśaratha, there arises a being who gives consecrated food (*charu*) to the King, who gives it to his three wives Into this food Vishnu had entered spiritually, and thus Dasaratha's wives, who conceive afterwards, all bear sons who are partial incarnations (*avatáras*) of Vishnu. Rāma *was the eldest of them*, *born* of *Kausalyā*. *Of* Kaikeyî was born Bharata, and of Sumitrá were born the twins, Lakshmana and Śatrughna.

Canto XI. The sage Visvâmitra, who wanted protection from demons in his sacrificial work, now comes to Dasaratha with a request that the King should send Ráma with him for that purpose. Accordingly Ráma, and also Lakshmana, accompany Visvâmitra to his hermitage; on their way Râma kills the demoness Tâdakâ. In the hermitage of Visvâmitra, Râma routs the demons after having killed their leaders Subâhu and Mārîcha. On the completion of his sacrifice, Viśvâmitra goes to Mithilâ at the invitation of king Janaka of that city, taking with him the two princes. On their way Râma restores to her original form Ahalyâ, the wife of Gautama, who had been cursed by him to be reduced to the form of a stone. On reaching Mithilá, Visvámitra tells Janaka that Ráma was anxious to see the famous bow in his possession It had been announced that whoever should succeed in bending that bow, would be given Janaka's daughter, Sîtâ, in marriage No king had yet succeeded in bending the bow, and Janaka wondered how a mere boy should dare to make the attempt. Ráma, however, bends the bow, and with such force that it cracks, he thus wins the princess Sîtá for his bride. Dasaratha is then invited to Mithilá, when Ráma is married to Sîtâ; her sister is given to Lakshmana, and Bharata and Śatrughna were married to the two nieces of Janaka On their way back to Ayodhyá, they are stopped by the Brâhmana Parasurāma, who had vowed vengeance on all Kshatriyas, and whose anger was stirred into action on hearing of that bow-breaking exploit of Râma, a Kshatriya He, therefore, challenges Râma to bend his (Paraśurāma's) bow, which was stronger than that of Janaka. Râma bends that too, and humbles the pride of Parasurāma, who recognizes in his adversary the

supreme lord Vishnu, and makes peace with him. The party then safely arrive in Ayodhyâ.

Canto XII. King Daśaratha, who had grown old and was nearing his end, declares his intention to set Râma on the throne, when Kaikeyî contrives, by means of two boons which her husband had promised her, to have Râma exiled for fourteen years and to have her son Bharata installed King. Râma quits willingly undertakes to go to the forest, and the old King, grieving at being separated from his beloved son, dies heart-broken, thus fulfilling the old man's curse (Canto IX). Bharata declines to accept the sovereignty earned by intrigue, and after vainly trying to persuade Râma to come back, himself remains a sort of exile at Nandigrâma, and from that place he rules the kingdom as Râma's representative. In his journey to the forest Râma is accompanied by Sitâ and Lakshmana He there kills Virâdha, Dûshaṇa, Khara, and other demons, the news of whose death is carried to Râvana in Lanka by his sister Śûrpanakhâ, whom Lakshmana had disfigured. Râvana comes and carries off Sitâ in Râma's absence. Râma makes friends with Sugrîva, the monkey-Chief, and through his retainer Mâruti discovers the whereabouts of Sitâ. Building a bridge over the sea, Râma with Sugrîva's army crosses into Lankâ, and is engaged in a series of battles with the hosts of Râvana, whose death he finally accomplishes. Râma recovers Sitâ, gives Râvana's kingdom to his brother Vibhîshana, and starts back for Ayodhyâ in the well-known aerial car, Pushpaka, along with Sugrîva and Vibhîshana and their armies.

Canto XIII The journey of Râma from Lankâ to Ayodhyâ by air is here described Râma points out to Sitâ the various objects and places of interest on the way, including, in order, Janasthâna, the mountain Mâlyavat, the lake Pampâ, the Godâvarî, Pañchavatî, the dwelling places of the sages Agastya, Sâtakarni and Śarabhanga, the mountain Chitrakûta, the stream Mandâkinî, the rivers Gangâ and Yamunâ, and lastly the Sarayû. After they had seen the Sarayû they observe Bharata advancing with an army to welcome the home-coming king. Râma gets down from the Pushpaka, and the meeting of the brothers is touchingly described Then Râma again gets into the car and arrives at last in a garden outside Ayodhyâ, his capital.

Canto XIV. There in the garden Râma and Lakshmana see their mothers who greet them with joy. Râma is then

They sing the Rāmāyana in the presence of Rāma, and charm all by their sweet singing as also by the majesty of their demeanour. Rāma is then told that they are his sons, and Vālmîki then asks him to take back Sîtâ. Râma agrees to do it if she would satisfy the public about her purity. Sîtâ, therefore, calls upon the Earth to receive her in her bosom, if she (Sîtâ) was really and truly pure. The Earth then appears in corporeal form and takes off Sîtâ, whom Râma thus loses for ever, although he gets his two sons. After a time Râma begins to feel his end approaching He puts his brothers, nephews and sons in charge of separate, small principalities Lakshmana dies, and soon Râma also leaves this world of mortals and ascends to heaven, after having completed his special work here.

CANTO XVI. After the death of Râma, his son Kuśa, who ruled in the city of Kuśâvatî, is visited in a dream by the guardian deity (*Adhidevatâ*) of the city of Ayodhyā, which being kingless lay now a deserted ruin. She invites him to come back to his father's capital and to re-people it and restore it to its former glory. He consents, and coming back to Ayodhyâ re-endows it with its former splendour, and rules there in future. Once, while he is sporting in the river Sarayû, his bracelet drops in its waters and sinks to the bottom. He orders the river to be searched, but the ornament could not be recovered, at the suggestion that it was probably taken by the Nâga Kumuda, who resided in a part of the river, Kuśa takes up a missile (*astra*) to destroy the Nâga, who hurriedly comes up, leading by the hand his sister Kumudvatî. It was she who had taken the bracelet in curiosity. Kumuda requests Kuśa to accept his sister as his wife; Kuśa agrees and the two are then married.

CANTO XVII. Kuśa gets from Kumudvatî a son, called Atithi, who ascends the throne on the death of his father, who was killed in a fight with the demon Durjaya Atithi is possessed of great political wisdom, and the Canto describes at some length some of the main principles of the science of Polity (*Râja Nîti*) which Atithi sedulously acted upon.

CANTO XVIII. This Canto barely enumerates, without any illuminating details, the various kings, twenty one in all, that succeeded Atithi. They were Nishadha, Nala, Nabhas, Pundarîka, Kshemadhanvan, Devânîka, Ahînagu, Pâriyâtra, Śila, Unnâbha,

Vajranâbha, Śankhana, Vyushitâsva, Viśvasaha, Hiranyanâbha, Kausalya, Brahmishtha, Putra, Pushya, Dhruvasamdhi and Sudarsana. The last of these (Sudarsana) ascends the throne when a young boy of six, his father having been killed by a lion. After he attains youth he is married.

CANTO XIX. Sudarsana gets a son, Agnivarna by name, whom he installs king and himself retires into the forest. Agnivarna turns out to be a voluptuous, pleasure-seeking sensualist. The Canto describes at length his amorous sports and pastimes. Agnivarna pays the penalty of having drunk too deep at the fountain of dissipation, and he falls a victim to consumption. At his death his wife was pregnant, she ascended the throne as the Queen-regent, and looked after the affairs of state on behalf of her unborn child. And here the story somewhat abruptly ends.

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(2) THE SOURCES OF THE RAGHUVAMŚA.

In ancient Sanskrit literature history in the modern sense of the term is not to be found. It either merges in mythology or becomes for the most part indistinguishable from it, hence, although the Raghuvamśa is based on historical material, the latter is so slender that it can be disposed of in a few lines. Briefly summarized it amounts to this, that in the solar dynasty that ruled at Ayodhyâ, there were four great kings, Dilipa, Raghu, Aja and Daśaratha, after these came Râma, the greatest of all and the incarnation of divine Vishnu; after him came 24 kings, the last being Agnivarna, who died without issue, leaving his queen *enceinte*. The account of the solar race must have been a matter of common knowledge in the times of Kâlidâsa; but, with certain embellishments, it had been already presented in narrative form by the authors of the various Purânas, and in particular by Vâlmiki, the author of the celebrated epic, Râmâyana. It is obvious that Kâlidâsa was acquainted with this literature, and derived his details from the same, choosing and discarding matter as suited his purpose. Indeed he prominently mentions with deep reverence the Râmâyana and its author (*cf.* वृत्तं रामस्य वाल्मीकेः कृतिस्तौ किन्नरस्वनौ । किं तद्येन मनो हर्तुमलं स्यातां न शृण्वताम् ॥ XV. 64), and he has utilized it for the Râma-portion of his work. But the Râmâyana does not cover the whole ground of the Ragh; and Kâlidâsa has referred to certain other accounts of the solar

race, rather vaguely, when he speaks of it as having been described before by "former writers" (पूर्वसूरिभिः I. 4). Here the use of the plural is significant, and it obviously includes others besides Vâlmîki. By the others we can only understand the *compilers of* the Purâṇas. The Purâṇas are not all modern works, and many of them have been shown to date from times much anterior to the Christrian era. Of these Purâṇas he seems to have used the Vishṇu-, the Vâyu-, and the Padma- in particular. A word of caution, however, is here necessary. The Purânas *in their present form* bear evidences of having been re modelled and re-written *at various periods*, and their *current recensions may not be those with which our poet was familiar. Indeed*, in some of them (*e. g.* in the Padma-P.) it appears as though the stories had been revised in the light of the works of Kâlidâsa. Hence, any remarks which one would be inclined to pass on the so-called "changes" made by the poet in his sources must be made with due reservations, since we may not have before us the actual version which was accessible to Kâlidâsa, but some later redaction of it.[19]

With these preliminary remarks, we shall proceed to examine the poem itself. In the first place, the list of kings as given by the poet does not exactly agree with any that are available to us,[20] but agrees nearest with the one in the Vishṇu-Purâṇa, with a slight difference. The Purâṇa mentions a number of Kings before Dilîpa, but these are omitted by Kâlidâsa. The Vishṇu-Purâṇa (as also the Vâyu-P.) represents Raghu as the son of one Dîrghabâhu, grandson of Dilîpa; while Kâlidâsa mentions him as *the son of Dilîpa himself.* Kâlidâsa's *account stops with Agnivarṇa,* while the Vishṇu-P. enumerates a number of kings after him; but there is no incongruency here, since our poem is probably incomplete, a point which we have discussed elsewhere.

Thus the line of succession in the Ragh. practically agrees with that of the Vishṇu-P. and may be accepted as being historically true. But what about the various incidents specially described in

19 This might be said to some extent of the Râmâyaṇa also. There are at present three different recensions of the Râmâyaṇa extant, and "about one third of the s'lokas in each recension occurs in neither of the other two." (Macdonell's *History of Sanskrit Literature*, p. 303).

20 Thus the Râm. (Bâla. Sarga 70) gives the genealogy quite differently.

the Ragh in the life of each king? Are they all historical facts? The poet has not portrayed for us the whole life of each king, but only such episodes as suited his poetic purpose or the requirements of a Mahâkâvya Thus the bare facts he mentions about king Dilipa are his childless state, his service of a cow, the birth of his son Raghu, and his horse sacrifice He devotes the first three Cantos to these, and the parallel account will be found in the Uttarakhanda of the Padma-Purâna We forbear from quoting it here, which the curious student may consult in the original. As regards the incidents in the lives of Raghu and Aja, no references can be found in the accounts that have been published till now For example, the *dig vijaya* of Raghu, the Kautsa episode, the battle in Canto VII, or the tragic end of Aja's queen in Canto VIII, have not yet been traced to their sources Kalidása could hardly have invented these and they must be lying embedded in accounts that have not yet been brought to light

From Canto IX onwards the poet closely follows the Râmâyana Kalidasa was an admirer and a diligent student of the great epic Indeed, as has been pointed out by Pandit R Krishnamachariar,[21] the name "Raghuvamsa" of the poem itself seems to have been directly suggested by, and borrowed from, the Ramayana where it occurs twice (रघुवंशस्य चरितं चकार भगवान् मुनिः I 3 9, अहं च रघुवंशश्च लक्ष्मणश्च महाबलः VI 1 11) It is no wonder, therefore, that Vâlmiki should have been the model of Kâlidâsa What changes he makes in the Râmayana account are such as are necessary for poetic and dramatic effect Thus in the Râm Dasaratha shoots the young ascetic boy, who dies first, and then the parents are taken to him by the King, while in the Ragh the poet makes the boy die in the presence of his parents which enhances the tragic effect of Dasaratha's deed In Canto X Kâlidâsa makes the gods approach Vishnu directly, while in the Râmâyana they approach Brahmâ first and then comes Vishnu to whom they repeat their grievances In Canto XII the poet goes over the account very hurriedly, disposing of important events in single verses and phrases even,[22] as if anxious not to narrate at length what had been so well narrated by Vâlmiki Even here, some of the accounts differ from those of the

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21 In his *Raghuvamsa vimarsa* Srirangam 1903, p 130

22 *E g* The whole story of the purification of Sitâ in fire he gives in one single word ज्वलनेऽग्निशुद्धाम् (verse 104)

Râmâyana. For example, the crow-story (vv. 21-23) is given differently by Vâlmîki; the reason of the burial of Virâdha (verse 30), again, is not the same as that found in the Râmâyana. But these are trifling variations. The thirteenth Canto is based on sarga 123 of the Yuddha-Kânda of the Râm. It provides an excellent contrast between the methods of the two poets. While the *narrative of* Vâlmîki *is crude and simple, that of* Kâlidâsa *is brilliant with high-wrought imagery.* Thus, to take a single instance, where Vâlmîki merely wrote असौ सुतनु शैलेन्द्रश्चित्रकूटः प्रकाशते, Kâlidâsa expanded the same into (XIII. 47)—

धारास्वनोद्गारिदरीमुखोऽसौ शृङ्गाग्रलग्नाम्बुदवप्रपङ्कः ।
बध्नाति मे बन्धुरगात्रि चक्षुर्दृप्तः ककुद्मानिव चित्रकूटः ॥

Cantos XIV. and XV. strictly follow the Râmâyana. From Canto XVI. onwards, the poet goes beyond the story of the epic, and has recourse to Purâṇas. Here, too, the exact references have not yet been brought to light, and it cannot be said, for instance, whether the episode of Kumudvatî's espousal had any basis or was invented by the poet. The description *of राजनीति* in Canto XVII. is evidently based on that given in *ancient treatises like Kautilya's Arthaśâstra,*[23] *a work which* Kâlidâsa appears to have *closely studied.* The remaining portion of the poem only enumerates the kings in succession, and calls for no special comment.

THE SOLAR DYNASTY.

[We give below in parallel columns, for ready reference, the kings of the solar race as enumerated in the Vishnu-Purâṇa (IV), in the Râmâyaṇa (I. 70 and II. 110), and in the Raghuvaṁśa. The student will observe how closely Kâlidâsa has followed the Vishṇu-P. list. Before Raghu, Ikshvâku was the most celebrated king of Ayodhyâ and the family was named after him (see I. 72, VI. 71, XV. 44, XIV. 55 &c.) Nimi, a son of Ikshvâku, was the founder of the Nimi dynasty that reigned at Mithilâ]

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23 This standard ancient treatise on the science of Politics has been only recently discovered and published at Mysore. It is frequently quoted by Mallinâtha and is the original on which the well-known Kâmandakîya Nîtisâra is based.

Vishnu Purâna	Râmâyana	Raghuvamśa
ब्रह्मन्	ब्रह्मन्	विवस्वत्
दक्षप्रजापति	मरीचि	मनु
अदिति	कश्यप	
विवस्वत्	विवस्वत्	दिलीप
मनु	मनु	रघु
इक्ष्वाकु	इक्ष्वाकु	अज
विकुक्षि (or शशाद)	कुक्षि	दशरथ
पुरंजय (or ककुत्स्थ)	विकुक्षि	राम
अनेनस्	बाण	कुश
पृथु	अनरण्य	अतिथि
विष्वगश्व	पृथु	निषध
आर्द्र	त्रिशङ्कु	नल
युवनाश्व	धुंधुमार	नभस्
श्रावस्त	युवनाश्व	पुण्डरीक
बृहदश्व	मान्धातृ	क्षेमधन्वन्
कुवलयाश्व (or धुंधुमार)	सुसंधि	देवानीक
दृढाश्व	ध्रुवसंधि	अहीनगु
हर्यश्व	भरत	पारियात्र
निकुम्भ	असित	शिल
संहताश्व	सगर	उन्नाभ
कृशाश्व	असमञ्ज	वज्रनाभ
प्रसेनजित्	अंशुमत्	शङ्खण
युवनाश्व	दिलीप	व्युषिताश्व
मान्धातृ	भगीरथ	विश्वसह
पुरुकुत्स	ककुत्स्थ	हिरण्यनाभ
त्रसदस्यु	रघु	कौसल्य
सम्भूत	कल्माषपाद	ब्रह्मिष्ठ
अनरण्य	शङ्खण	पुत्र
पृषदश्व	सुदर्शन	पुष्य
हर्यश्व	अग्निवर्ण	ध्रुवसंधि
वसुमनस्	शीघ्रग	सुदर्शन
त्रिधन्वन्	मरु	अग्निवर्ण
त्रय्यारुण	प्रशुश्रुक	
सत्यव्रत (or त्रिशङ्कु)	अम्बरीष	
हरिश्चन्द्र	नहुष	
रोहिताश्व	ययाति	
हारित	नाभाग	
चञ्चु	अज	
	दशरथ	
	राम	

•Vishnu-Purâna	Vishnu-Purâna.	Vishnu-Purâna.
विजय	देवानीक	बल (or शिल)
रुरुक	दशरथ	उक्थ
वृक	इलविल	वज्रनाभ
बाहु	विश्वसह	शङ्खनाभ
सगर	दिलीप	व्युषिताश्व
असमञ्जस	खट्वाङ्ग	विश्वसह
अंशुमत्	दीर्घबाहु	हिरण्यनाभ
दिलीप	रघु	......
भगीरथ	अज	......
		......
श्रुत	दशरथ	पुष्य
नाभाग	राम	ध्रुवसंधि
अम्बरीष	कुश	सुदर्शन
सिन्धुद्वीप	अतिथि	अग्निवर्ण
अयुताश्व	निषध	शीघ्र
ऋतुपर्ण	नल	मरु
सर्वकाम	नभस्	प्रसुश्रुत
सुदास	पुण्डरीक	सुसंधि
मित्रसह (or कल्माषपाद)	क्षेमधन्वन्	अमर्ष
अश्मक	अहीनगु (or रुरु)	महस्वत्
मूलक	पारियात्र	विश्रुतवत्
		बृहद्बल

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(3) GENERAL AND CRITICAL REMARKS

The student who has closely followed the preceding summary could not have failed to be immediately struck with the abrupt ending of the poem; this, and the absence of a suitable benedictory stanza which *generally marks the close of Sanskrit compositions*, have given rise to an important question, *viz*, whether the present nineteen Cantos are the whole poem, and whether the poet might not have written more Cantos than have descended to us. No decisive answer can be given to this question. The student might compare how the *Kumârasambhava*, too, *similarly ends* in an abrupt manner at the end of its 8th Canto; here some later poet has filled the deficiency by composing nine more Cantos. But no such thing has been done in the case of the Raghuvamśa. All the MSS. of the poem *yet discovered agree* in ending the poem where

it ends at present. All the commentators, again, who belong to different provinces of the land and different periods of time, seem to have believed the poem to be complete, and they all conclude their commentaries formally at the end of the nineteenth Canto; and one of them, Hemádri, incidentally remarks at the beginning of the 16th Canto that the Rámáyana, the poet's source for the history up to that portion, being exhausted, he now gives *four* more Cantos from other sources. There is a persistent tradition, however, which says that the complete poem originally contained as many as 25 Cantos; and there is nothing that goes against this tradition. On the contrary many things tend to confirm it. As a general rule Sanskrit poets studiously avoid a tragic result; and even when they cannot avoid it, they are anxious to give it an agreeable finish. And we cannot reasonably suppose Kálidása to have gone against a practice of such long standing as led the later writers on poetics to lay down a rule that the death of the hero should never be actually represented (नाधिकारिवधं क्वापि D.–R. III. 40). "Further" remarks Mr. S. P. Pandit, "he (Kâlidâsa), who is on all hands praised for the happy choice of his subjects and the thorough execution of his plans, cannot be supposed to have brought down the history of the most celebrated ancient Indian kings to such a sorry end. It is natural to imagine that his object must have been some such as to connect some one of the dynasties of kings existing in his time with the race anciently descended from the sun. The Vishnu-Purána enumerates no less than 37 princes after Agnivarna, of whom it represents 8 as having reigned up to the war of the Mahábhárata and the rest after that event * * * * * The line of Kings, therefore, mentioned by our poet, not being complete, the conclusion is inevitable either that the poet did not finish his work, or if he did, it has not descended to us in its entirety." The absence of any trace of additional Cantos having ever existed lends weight to the former conclusion. We think it highly likely that Kálidása, though he might have intended to write more Cantos, was somehow prevented from carrying out his intention.

Another feature, that calls for notice on a review of the contents of the poem as a whole, is the evident lack of unity of plot. This, however, is part of the very design of the poem, and can hardly be accounted as a blemish. The poet did not choose a single episode, nor even the life of a single hero, but the lives of a number of famous kings; it is unfair to expect unity of plot

in a work of such character. On the contrary, it amounts to a triumph of skill on the poet's part to have welded together his detached episodes without incongruity in presentation Moreover, a unity of plot of a certain kind does exist, if we remember that the incidents mentioned in the poem are all to be interpreted as part of the central idea running through the poem, *viz.* the portraying of the leading characteristics of an ideal king according to the A'ryan standard. Viewed in this light, even the slight charge of "a formless plot" vanishes into background, and we see the Raghuvamsa for what it is, being a word-painting, in the most polished phraseology of an accomplished poet, of the ideal of kingship; *that* is the theme of the Raghuvamsa, and not so much the complete life-history of each King It is, therefore, inevitable that, as remarked by Dr Ryder, we must regard the Raghuvamsa as a poem "in which single episodes take a stronger hold upon the reader than does the unfolding of an ingenious plot."

It is in the Raghuvamsa, as in the Śâkuntala, that Kâlidâsa is seen at his best. The poem has been most popular in India from very early times and has evoked an unending chorus of praise from the learned and beginners alike. Stray lines, detached stanzas, and even whole Cantos of the poem are on the lips of many a cultured Indian to whom Kâlidâsa's muse embodies the very essence of the pleasure derivable from poetry· क इह रघुकारे न रमते, says a well-known subhâshita. Almost every Canto of the poem makes a special appeal to the reader by reason of some peculiar grace, whether of mellifluous style, or of life-like description, or of dramatic dialogue Let the student examine the various Cantos for himself. In the very opening stanzas (5–9) of the first Canto the poet strikes the key-note of the whole poem in a résumé of the accomplishments of the kings of the Raghu line. Then follows the description of Dilîpa's good rule as well as that of his journey to Vasishtha's hermitage, which is of a kind that leaves its impress on the mind long after it is read, bringing visually before us the benign ruler and his simple subjects by such stanzas as हैयङ्गवीनमादाय घोषवृद्धानुपस्थितान् । नामधेयानि पृच्छन्तौ वन्यानां मार्गशाखिनाम् ॥ Then in Canto II. the meeting of Dilîpa with the lion, and in Canto III. Raghu's encounter with Indra are classic examples, known to almost every Indian Sanskrit reading school-boy, of spirited and balanced dialogue and bright narration, apart from the noble ideals of self-sacrifice and personal valour which they vividly place before him. In the fourth Canto we have

a striking description of the main parts of the country; it is impossible to forget the word-pictures which the poet draws in such stanzas as फलैरध्युषितास्तस्य विजिगीषोर्गताध्वनः । मारीचोद्भ्रान्तहारीता मलयाद्रेरुपत्यकाः ॥ or विनीताध्वश्रमास्तस्य सिन्धुतीरविचेष्टनैः । दुधुवुर्वाजिनः स्कन्धाँल्लग्नकुङ्कुमकेसरान् ॥ Canto V. describes the magnanimity of Raghu, who gave to the sage Kautsa wealth in excess of his demands; it is, as we have said elsewhere, probably the most characteristic kingly trait. This Canto contains also the famous address of the bards (*Vaitâlikas*) to prince Aja at dawn The passage from सत्याधिकारपुरुषैः (*V. 63*) to the end of the Canto is one of the best known in the works of Kālidāsa, where the poet has expressed beautiful thoughts in language which is most rhythmical and charming. The expression here is so sweet and so pleasing, the harmony between sound and sense is carried here to such exquisite perfection, that it is not without reason that a tradition has grown up around this passage as to its having been written by the Muse of Poetry, the goddess Sarasvatî herself! The sixth Canto contains rapid pen-portraits of the various kings in the Svayamvara; here Kálidása reveals himself as a master of the art of sketching a character with a few telling strokes. The seventh Canto contains a description of a typical Âryan wedding, similar to the one in the seventh Canto of the Kum., and the student can see that the marriage-customs have not much altered materially during twenty centuries. The description of the fight (VII. 35–63), it must be allowed, is rather tame and conventional. The eighth Canto *contains* the famous अजविलाप or lament of King Aja at the death of his wife Indumatî. It is fine poetry, but it suffers by comparison with the *corresponding* रतिविलाप in Kum IV. It is more natural in a woman, as being of the weaker sex, to indulge in lamentation; while when a man grieves it is a sign of weakness which does not enlist our sympathy so much: the poet has therefore better succeeded in portraying a lamenting Rati. At the *end of this Canto* is the beautiful message sent to Aja by his *guru* Vasishtha, concerning the evanescence of this world and the futility of human sorrow for departed relatives. The ninth Canto attracts many owing to the charming यमकs introduced This is the only place in all the works of Kálidása where he tries his hand at चित्रकाव्य; he has succeeded well without putting an undue strain on the construction of the s'lokas, as other inferior poets do when they try to employ यमक. The Canto also contains fine descriptions of spring and deer-hunt.

In the tenth Canto we have the passage where the gods praise Vishnu, which has its counterpart in Kum. II.; it does not possess any particular interest. In the eleventh we have a life-like description of the journey of the two boy-princes to Viśvâmitra's hermitage; its chief feature is the encounter of Râma with Paraśurâma, and the graceful way in which the poet brings the former out of it. The twelfth Canto has become one of the weakest in the whole poem, as the entire story of the Râmâyana from the death of Daśaratha in Ayodhyâ to the killing of Râvana in Lankâ has been very hurriedly gone over. The poet felt the necessity of abridging it in this manner; for otherwise his poem would have grown interminably long Dr. Ryder observes (pp. 150-151)—"It may well be doubted whether the cantos dealing with Râma are the most successful. They are too compressed, too briefly allusive. Kâlidâsa attempts to tell the story in about one-thirtieth of the space given to it by his great predecessor, Vâlmîki. The result is much loss by omission and much loss by compression. Many of the best episodes of the Râmâyana are quite omitted by Kâlidâsa for example, the story of the jealous humpback who eggs on Queen Kaikeyî to demand her two boons; the beautiful scene in which Sîtâ insists on following Râma into the forest; the account of the somnolent giant Pot-ear ... Other fine episodes are so briefly alluded to as to lose all their charm: for example, the story of the golden deer that attracts the attention of Râma while Râvana is stealing his wife; the journey of the monkey Hanûmat to Râvana's fortress and his interview with Sîtâ. The Râma-story, as told by Vâlmîki, is one of the great epic stories of the world It has been for two thousand years and more the story *par excellence* of the Hindus ... There is, therefore, real matter for regret in the fact that so great a poet as Kâlidâsa should have treated it in a way not quite worthy of it and of himself."

While we recognise the force of this criticism, we cannot quite agree with the learned scholar in his explanation. Dr. Ryder says that Kâlidâsa did not care to put himself "into direct competition with Vâlmîki," and thus to challenge comparison with him. While Kâlidâsa doubtless felt great admiration for Vâlmîki and his work, the real explanation of the weakness of the twelfth and the fifteenth cantos is, in our opinion, to be sought elsewhere It is that the poet felt the need of abridging somewhere, and these

are the parts of the story where he has chosen to do it; whenever our poet has had to relate incidents in a catalogue fashion, as for instance in Cantos XII., XV. and XVIII., he is never at his best. But whenever he gives full play to his fancy, his poetry is as good as, even better than, Vâlmîki's. For example, the famous journey back to Ayodhyá from Lañká (Canto XIII.) is to be found in the original Rámáyana also; if we compare the two we see that our poet has excelled his predecessor in acuteness of observation in the elegance of style and in the vividness of expression (vide *supra* p. xxvii). The fourteenth Canto is rather colourless, but the sixteenth makes up the deficiency, containing as it does Kuśa's interview with the guardian-deity of Ayodhyá, and further on, the charming description of summer beginning with अगस्त्यचिह्नादयनात्समीपं &c. (śl. 44). The next Canto (XVII.) gives a detailed description of administrative policy, which would probably read dry to those not intersted in the subject. The ending Canto describes amorous sports, much in the manner of the eighth Canto of the Kumárasambhava. We thus see that, barring a few exceptions, every canto of this poem has some attractive feature or other which endears it to the reader on that account; there is no wonder, therefore, if the whole poem has found admirers by the million, and has become, in the words of Sanskrit rhetoricians, मूर्धाभिषिक्त of all the Kávyas in popularity.

If we were to compare the Ragh. with the two other poems of Kálidása, it would be found inferior to them in unity of plot; but, as we have remarked above, this happens because it treats of a number of Kings and not of one definite episode. It might also be said that the Meghadúta excels the Ragh. in perfection of polish, though here too the comparison would be slightly unjust since the Meghadúta is a small piece, while the Ragh. is twelve times larger; in a large work one cannot expect equal finish in every part.

One chief reason of Kálidása's superiority over other poets is his brilliantly polished style; there is no other Sanskrit poet who possesses an equal command over language so simple and withal so graceful. In fact, all the works of Kálidása are written in what the later rhetoricians have called the *Vaidarbhí* style, the ten chief excellences belonging to which are thus given by *Dandin*:—
श्लेषः प्रसादः समता माधुर्यं सुकुमारता । अर्थव्यक्तिरुदारत्वमोजःकान्तिसमाधयः ॥
(K.-D 1.41). Kálidása abhors the looseness and laxity of the epics,

the superfluous piling of epithets found in lesser poets, and the artificiality of diction which is observable even in writers like Bána and Mágha He studiously avoids all meretricious ornament and the cheap tinsel of verbal tricks. *His strength lies in the* music of his words and in the swift conveying of precise and beautiful ideas. He employs no figures of speech except the *commonest ones, and in particular he delights in Upamá, of which* he is a recognized master. He is a great lover of nature, and all his similes and illustrations are drawn from his close observation of natural phenomena. We note down a few here, chosen at random :

नक्षत्रताराग्रहसंकुलापि ज्योतिष्मती चन्द्रमसैव रात्रिः । (VI. 22)
द्रुमसानुमतां किमन्तरं यदि वायौ द्वितयेऽपि ते चलाः । (VIII. 90)
दिवसं शारदमिव प्रारम्भसुखदर्शनम् । (X. 9)
अंशैरनुययुर्विष्णुं पुष्पैर्वायुमिव द्रुमाः । (X. 49)
मनो जहुर्निदाघान्ते श्यामाभ्रा दिवसा इव । (X. 83)
बालार्कप्रतिमेवाप्सु वीचिभिन्ना पतिष्यतः ।
रराज रक्षःकायस्य कण्ठच्छेदपरम्परा ॥ (XII. 100)

The student can select many more; the whole work richly abounds with them. Over the Raghuvamsa, as Dr. Ryder observes, "is shed the magic charm of Kálidása's style;" and it is this magic charm of style, coupled with the discriminating choice of episodes and topics, that constitutes the main element in the universal admiration which the Raghuvamsa has continued to elicit from an appreciating and critical public.

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(4) THE PRINCIPAL CHARACTES

The poet has devoted the major part of his poem (Cantos I—XV) to describing the five chief princes of the Raghu race, whose collective virtues he has briefly summarized for us at the very beginning in these memorable lines :—

... आजन्मशुद्धानामाफलोदयकर्मणाम् ।
आसमुद्रक्षितीशानामानाकरथवर्त्मनाम् ॥
यथाविधिहुताग्नीनां यथाकामार्चितार्थिनाम् ।
यथापराधदण्डानां यथाकालप्रबोधिनाम् ॥
त्यागाय संभृतार्थानां सत्याय मितभाषिणाम् ।
यशसे विजिगीषूणां प्रजायै गृहमेधिनाम् ॥
शैशवेऽभ्यस्तविद्यानां यौवने विषयैषिणाम् ।
वार्धके मुनिवृत्तीनां योगेनान्ते तनुत्यजाम् ॥
रघूणां ... . (I 5-9)

This, in brief, is the ancient Hindu ideal of Kingship; and it is here illustrated by a series of brilliant portraits which aim at showing the culture and civilization of ancient India at their best. It is true that a poet's powers of depicting a character are best seen in a play, which is a दृश्य काव्य, while in a long poem dealing with a series of kings characters will occupy—comparatively—a secondary place, it being the poet's object to make each canto an attractive piece of poetry by exhibiting his powers of narration and description in melodious and poetical language[24] Nevertheless, there will be sufficient scope for character-painting if the poet takes care to choose just suitable episodes for detailed narration, relegating minor incidents to the back-ground, or even omitting them altogether. Kālidāsa has done this, and he has skilfully selected those incidents in the careers of his heroes which possess an absorbing dramatic interest; thus the reader, when he comes to Dilīpa's contest with the lion, or to Raghu's with Indra, feels the whole scene being acted before his eyes as though on a real stage. It is such scenes that leave a permanent impression on the reader, without being simply bald statements of facts in metrical language

The poet begins with King Dilīpa. His general virtues are described in ślokas 13-29 of canto I; it is a description which, it may be remarked in passing, applies in a greater or less degree to all good and noble kings We can hardly understand him that way; if we are to know him better, we must have something more definite than a conventional description Dilīpa had no issue and he decides to consult Vasishtha on that account, which shows his great reverence for his spiritual *guru* and his faith in the efficacy of religious rites in attaining the desired end. Vasishtha enjoins upon him service of the holy cow in his possession, the readiness with which the King accepts the task, and the rigorous exactitude with which he performs it, show how simple and duty-loving his nature was. With him kingly grace was not incompatible with simplicity. But the trait of character which raises him far above the level of ordinary kings is his interview with the lion wherein he offers his own body in exchange for that of the cow, recalling the famous instance of Śibi saving the pigeon in a similar manner. The moral may be given in the

24 If this were not so, where was the necessity of describing in detail a model Government under the obscure King Atithi (Canto XVII.), when it could, with better propriety, have been done under Raghu?

It was not because Ráma thought her guilty, but because he wanted not even a breath of criticism against him among his subjects. As a King he felt it was his duty to lay down an example of rigid moral purity, and to show that all his acts were above suspicion. Râma's killing of Śambûka is then related, which too was an act done with the intention of regulating the conduct of his subjects as a whole, and not of punishing Śambûka individually, for after all Śambûka *did* go to heaven as he wished (XV. 53). We thus realize how Ráma has been portrayed particularly as a sovereign who is most anxious to rule his people with scrupulous punctiliousness, following in his own person whatever he wanted his people to follow, even when it entailed suffering on himself. No kingly ideal of later times can enjoin a better precept or point to a worthier model; and it is but fitting in the nature of things that *Râma-Râjya* should become in popular parlance a common expression for the ideal Government, where the interests of the people are placed first, even *before those of the sovereign.*

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(5) THE GEOGRAPHY OF THE POEM.

Besides the Meghadûta, the Raghuvamśa is the only work of Kâlidâsa which contains a number of references to the geography of India as it was known to him in those days. These are to be found in the 4th, 6th and 13th cantos, but more particularly in the 4th, which describes the *dig-vijaya* of Raghu. The student can easily identify these places on the map[25] which is reproduced elsewhere, and the detailed explanations would be found in our Notes. He should especially trace the course of Raghu's tour of conquest. Starting from Ayodhyá, Raghu first marches towards the *East*, where he conquers the Suhmas and the Vangas. He then crosses the river Kapiśâ, which takes him to the *South*. Here he conquers, in order, the Utkalas, the Kaliṅgas, the Pândyas, the Keralas, and the Aparântas on the western coast. In the *West* and in the north-west he subdues the Pârasikas, the Hûnas and the Kâmbojas; and in the *North* and the north-east, the Utsavasamketas, the Prâgjyotishas, and the Kâmarûpas, returning thence to his capital. Most of the principal rivers and mountains have been mentioned here; *e.g.* the Sahya and Himâlaya ranges,

25 We are greatly indebted to the Map given in Pandit R. Krishnamachariar's *Raghuvams'asimars'a* (1903), from which we have borrowed some of these identifications.

and the Ganges, the Kâverî and the Indus rivers In the 6th Canto, on the occasion of describing the various kings assembled in Kundina, the capital of the Vidarbhas in Central India, the principal provinces of India have naturally been mentioned, these are Magadha, Anga, Avanti, Anûpa, Surasena, Kalinga, Pândya and Uttara Kosala As all the chief princes were expected to have come there, it is almost certain, as observed by Mark Collins,[27] that "we may see in this list a reflex of the principal kingdoms of India in the times of Kâlidâsa" The 13th Canto supplies some additional names of places lying in a straight line between Ceylon and Ayodhya e g the mountain Mâlyavat, the lake Pampa the river Godâvarî the mountain Chitrakûta and the rivers Yamunâ and Sarayû The description of many of these places is far from being conventional or traditional, it very often reads like such as would be given by an eye-witness, and it is pretty certain that our poet must have travelled widedly with an observant eye No other poet in classical Sanskrit literature has described the country in such a familiar and vivid manner

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(6) MALLINÂTHA

There exist a large number of commentaries on this poem, but none of them is so well known or so often studied as that of Mallinâtha, who enjoys a supreme position as the standard authority in the interpretation of Kâlidâsa's poems While writing about Kâlidâsa we had to remark above that he says absolutely nothing about himself in his writings, and the same is true his great scholiast, Mallinâtha Pandit Vâmanâchârya Zalkîkar, the editor of the Kâvyaprakâsa, wrote that Mallinâtha was a Brâhmana of the Kâsyapa gotra and that his descendants were still living at Gajendragad in the Sâtara District But the learned Pandit was hasty in his identification, for Mr M S Sâstrî (in his "Second Report on the Search of Sanskrit MSS") has shown that Mallinâtha was a native of Tilangana (Ândhra) which fact is now accepted as established He had a son named Kumârasvâmin, who was also an erudite scholar, and wrote a commentary on the Pratâparudrîya In addition to his three commentaries on the three poems of Kâlidâsa Mallinâtha is credited to have written (a) commentaries on अमरकोश, एकावली, काव्यादर्श, किरातार्जुनीय तन्त्रवार्तिक तार्किकरक्षा नलोदय नैषधीयचरित प्रशस्तपादभाष्य भट्टिकाव्य,

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27 *The Geographical Data of the Raghuvamśa and Daśakumâracarita* (1907) p 17

ऋतुसंहार, शिशुपालवध and सारसंग्रह, and (b) independently, these works—उत्तरकाण्ड रघुवीरचरितकाव्य वैश्यवंशसुधाकर and वैश्यवंशाचा. It is possible that some of these productions belong to some other Mallinatha than our commentator for there have been many Mallinathas just as there have been many Kalidasas

The date of Mallinatha can be fixed with tolerable certainty He has written a com on the Ekâvali, a work on alamkara which frequently refers to King Vira-Narasimha whose reign extended up to 1314 A D Mallinâtha also often quotes the Prataparudriya another work on alamkara, which mentions King Prataparudra who reigned from 1295 to 1323 A D Sir Dr Bhândarkar has shown (p xxi of his Preface to his 2nd ed of the Mal -Madh) that Mallinatha must be placed before the lexicographer Medinikara the latest limit for whose date is 1431 A D Hence it is clear that the date of Mallinâtha approximately falls somewhere between 1325 and 1425 A D Most probably he belongs to the latter half of the 14th century

Mallinatha is a commentator of great merit and literary acumen He was a profound grammarian well versed in the Nyâya and Vaiseshika philosophies and thoroughly acquainted with Pauranic as well as secular literature a he himself tells us in his introductory slokas to the commentary on the Ragh , and the extreme popularity of his commentaries shows that this is not an idle boast His commentaries are pre eminently adapted to the needs of the advanced general reader They are sufficiently ex pressive without being prolix He never makes an unnecessary display of his knowledge but strictly follows the principle he himself lays down viz , नामूलं लिख्यते किंचिन्नानपेक्षितमुच्यते He is perhaps the only commentator on the poems of Kalidasa who shows a critical appreciation of poetry and endeavours to preserve as far as possible the genuine readings of the poet studiously rejecting the spurious substitutions of single words and phrases, and the occasional interpolations of whole slokas To his commentaries on the three poems of Kâlidasa he has given the title संजीविनी, meaning thereby that his commentaries re inspire with life the words of Kalidâsa that lay in a swoon under the effect of the poison of bad commentaries' Every student of Kâlidasa now recognizes that this was no vain presumption, Malli 's commentaries have eclipsed all others, and he stands unrivalled as the commentator of Kâlidasa s poetical works

Important Abbreviations.

A G —Apte's Guide to Sanskrit Composition
AK, AMAR — Amarakosa
ATH V —Atharva Veda
BA'L —RA'M —Bâla Râmâyana (play)
BG —Bhagavadgita
BHAR —Bhartrihari's Satakas (N and V) *
BHATTI —Bhatti Kavya *
BH -P —Bhâgavata Purana
BRIH -SAM —Brihatsamhitâ
BRIH UP —Brihadâranyako panishad
CHH -UP Chhândogyopanishad
D K —Dasakumaracharita *
D R —Dasarūpaka
GIT —Gitagovinda
H CH —Harshacharita
HEM —Hemadri
HITOP —Hitopadesa *
H S GR —Higher Sanskrit Grammar (by M R Kale)
HV —Harivamsa
KAD —Kâdambari *
KA'M N —Kâmandaka's Nitisâra
KAS —Kasika of Vamana
KAS -KH —Kâsîkhanda
KATHA'S —Kathâsaritsâgara
KAV, K D —Kavyadarsa of Dandin
KIR —Kiratârjuniya *
K P —Kavya-Prakasa
KUM —Kumarasambhava *
MAH BH —Mahâ-Bharata
MALAV —Malavikâgnimitra *
MALLI —Mallinâtha
MA'L -MA DH —Mâlati-Madhava *
MA RK P —Mârkanndeya-Purâna
MEGH —Meghaduta *
MRICH —Mrichchhakatika
MUD —Mudrârâkshasa *
MV —Mahâviracharita
M W —Monier Williams
NA G —Nâgânanda *
N -CH —Naishadhiya Charita
PA'N —Pânini's Ashtâdhyâyi
PT —Pañchatantra *
RAGH —Raghuvamsa *
RA'M —Râmâyana of Vâlmiki
RATN —Ratnâvali *
RIG V —Rig Veda
RITUS —Ritusamhara *
SA'K —Sakuntala *
SA M K —Samkhya Karikâ
S D —Sahitya Darpana
S D -S —Sarvadarsana samgraha
SID -K —Siddhantakaumudi
SIS —Sisupâlavadha
TARK —Tarkasamgraha
UP —Upanishad
UTTAR —Uttararama charita *
VALL —Vallabhadeva
VA'RT —Varttika
VENI —Venisamhara *
VIKR —Vikramorvasiya *
VISH P —Vishnu Purana
YOG S —Yogasutras
&c. &c &c

* Annotated by the Editor

एकादशः सर्गः ।

रामचन्द्रचरणारविन्दयोरन्तरङ्ग चर भृङ्गलीलया ।
तत्र सन्ति हि रसाश्चतुर्विधास्तान्यथारुचि सदैव निर्विश ॥

कौशिकेन स किल क्षितीश्वरो राममध्वरविघातशान्तये ।
काकपक्षधरमेत्य याचितस्तेजसां हि न वयः समीक्ष्यते ॥ १ ॥

कौशिकेन कुशिकापत्येन विश्वामित्रेण **एत्य** अभ्यागत्य **स क्षितीश्वरः** दशरथः । **अध्वरविघातशान्तये** यज्ञविघ्नविध्वंसाय । **काकपक्षधरं** बालकोचितशिखाधरम् । 'बालानां तु शिखा प्रोक्ता काकपक्षः' इति हलायुधः । **रामं याचितः किल** प्रार्थितः खलु । याचेर्द्विकर्मकादप्रधाने कर्मणि क्तः । 'अप्रधाने दुहादीनाम्' इति वचनात् । नायं बालाधिकार इत्याशङ्क्याह—**तेजसां** तेजस्विनां **वयः** बाल्यादि **न समीक्ष्यते हि** । 'अप्रयोजकमित्यर्थः । अत्र सर्गे रथोद्धता वृत्तम् । उक्तं च—'रान्नराविह रथोद्धता लगौ' इति ॥

कृच्छ्रलब्धमपि लब्धवर्णभाक्तं दिदेश मुनये सलक्ष्मणम् ।
अप्यसुप्रणयिनां रघोः कुले न व्यहन्यत कदाचिदर्थिता ॥ २ ॥

लब्धा वर्णाः प्रसिद्धयो यैस्ते लब्धवर्णा विचक्षणाः । 'लब्धवर्णो विचक्षणः' इत्यमरः । तान्भजत इति **लब्धवर्णभाक्** । विद्वत्सेवीत्यर्थः । स राजा **कृच्छ्रलब्धमपि सलक्ष्मणं तं रामं मुनये दिदेश** अतिसृष्टवान् । तथा हि । **असुप्रणयिनां** प्राणार्थिनाम् **अपि अर्थिता** याच्ञा **रघोः कुले कदाचिद्** अपि **न व्यहन्यत** न विहता । न निष्फलीकृतेत्यर्थः । यैरर्थिभ्यः प्राणा अपि समर्प्यन्ते तेषां पुत्रादित्यागो न विस्मयावह इति भावः ॥

यावदादिशति पार्थिवस्तयोर्निर्गमाय पुरमार्गसंस्क्रियाम् ।
तावदाशु विदधे मरुत्सखैः सा सपुष्पजलवर्षिभिर्घनैः ॥ ३ ॥

पार्थिवः पृथिवीश्वरः **तयोः** रामलक्ष्मणयोः **निर्गमाय** निष्क्रमणाय **पुरमार्गसंस्क्रियां** धूलिसमार्जनगन्धोदकसेचनपुष्पोपहाररूपसंस्कारं **यावद् आदिशति** आज्ञापयति । **तावत् मरुत्सखैः** वायुसखैः । अनेन धूलिसमार्जनं गम्यते । **सपुष्पजलवर्षिभिः** पुष्पसहितजलवर्षिभिः **घनैः सा** मार्गसंस्क्रिया **आशु विदधे** विहिता । एतेन देवकार्यप्रवृत्तयोर्दैवानुकूल्यं सूचितम् ॥

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१ हे अन्तरङ्ग मन रामचन्द्रचरणारविन्दयोः भृङ्गलीलया भ्रमरपरिपाट्या चर । मकरन्दलोलुपभ्रमरवदासक्तं भवेत्यर्थः । तत्र कीदृशो मकरन्द इत्याशङ्कायामाह—तत्रेति । चतुर्विधाः सामीप्यता, सलोकता, स्वरूपता सायुज्यं चेति चतुः प्रकारा मुक्तिरेव चत्वारो रसाः । निर्विश—भुङ्क्ष्व । २ 'सोऽधिगम्य किल गाधिसूनुना,' 'याचितः शिशुमपि प्रजेश्वर' इ॰ प्र॰ तृ॰ पादयोः पा॰ । ३ 'न खलु वयस्तेजसो हेतुः' । 'गुणाः पूजास्थानं गुणिषु न च लिङ्गं न च वयः ।' इति समानार्थौ श्लोकांशौ । ४ 'मेदिनीपतिः' इ॰ 'सो विचक्षण' इ॰ च क्वचित्पा॰. ५ 'षष्टिवर्षसहस्राणि जातस्य मम कौशिक । दुःखेनोत्पादितश्चायं न रामं नेतुमर्हसि ॥' इति रामायणवचनात् । ६ 'तावताशु' । विदधे—'विहिता' इ॰ च पा॰. ७ 'सान्द्रपुष्प॰'

तौ निदेशकरणोद्यतौ पितुर्धन्विनौ चरणयोर्निपेततुः ।
भूपतेरपि तयोः प्रवत्स्यतोर्नम्रयोरुपरि बाष्पबिन्दवः ॥ ४ ॥

निदेशकरणोद्यतौ पित्राज्ञाकरणोद्युक्तौ **धन्विनौ** धनुष्मन्तौ **तौ** कुमारौ **पितुःचरणयोः निपेततुः**। प्रणतावित्यर्थः । **भूपतेः अपि बाष्पबिन्दवः प्रवत्स्यतोः** प्रवासं करिष्यतोः । अत एव **नम्रयोः** प्रणतयोः । 'नमिकम्पि–' इति रप्रत्ययः । **तयोः उपरि** निपेतुः पतिताः ॥

तौ पितुर्नयनजेन वारिणा किंचिदुक्षितशिखण्डकावुभौ ।
धन्विनौ तमृषिमन्वगच्छतां पौरदृष्टिकृतमार्गतोरणौ ॥ ५ ॥

पितुः नयनजेन वारिणा किंचिदुक्षितशिखण्डकौ ईषत्सिक्तचूडौ । 'शिखा चूडा शिखण्डः स्यात्' इत्यमरः । 'शेषाद्विभाषा' इति कप्रत्ययः । **धन्विनौ तौ उभौ** । पौरदृष्टिभिः कृतानि मार्गतोरणानि कुवलयादिसपाद्यानि ययोस्तौ तथोक्तौ **[पौरदृष्टिकृतमार्गतोरणौ]**। सघशो निरीक्ष्यमाणावित्यर्थः । **तम् ऋषिम् अन्वगच्छताम्** ॥

लक्ष्मणानुचरमेव राघवं नेतुमैच्छदृषिरित्यसौ नृपः ।
आशिषं प्रयुयुजे न वाहिनीं सा हि रक्षणविधौ तयोः क्षमा ॥ ६ ॥

ऋषिः लक्ष्मणानुचरम् एव लक्ष्मणमात्रानुचरं तं **राघवं नेतुम् ऐच्छत् इति** हेतोः **असौ नृपः आशिषं प्रयुयुजे** प्रयुक्तवान् । **वाहिनीं** सेनां **न प्रयुयुजे** न प्रेषितवान् । **हि** यस्मात् **सा** आशीरेव **तयोः** कुमारयोः **रक्षणविधौ क्षमा** शक्ता ॥

मातृवर्गचरणस्पृशौ मुनेस्तौ प्रपद्य पदवीं महौजसः ।
रेजतुर्गतिवशात्प्रवर्तिनौ भास्करस्य मधुमाधवाविव ॥ ७ ॥

मातृवर्गस्य चरणान्स्पृशत इति **मातृवर्गचरणस्पृशौ** । कृतमातृवर्गनमस्कारावित्यर्थः । 'स्पृशोऽनुदके क्विन्' इति क्विन्प्रत्ययः । **तौ महौजसः मुनेः पदवीं प्रपद्य** महौजसः **भास्करस्य गतिवशात्** मेषादिराशिसंक्रान्त्यनुसारात् **प्रवर्तिनौ मधुमाधवौ इव** चैत्रवैशाखाविव **रेजतुः** । 'फणां च सप्तानाम्' इति वैकल्पिकावेत्वाभ्यासलोपौ । 'स्याच्चैत्रे चैत्रिको मधुः' इति, 'वैशाखे माधवो राधः' इति चामरः ॥

वीचिलोलभुजयोस्तयोर्गतं शैशवाच्चपलमप्यशोभत ।
तोयदागम इवोद्ध्यभिद्ययोर्नामधेयसदृशं विचेष्टितम् ॥ ८ ॥

वीचिलोलभुजयोः तरङ्गचपलबाह्वोः । इदं विशेषणं नदोपमानसिद्ध्यर्थं वेदितव्यम् । **तयोः चपलं** चञ्चलम् **अपि गतं** गतिः **शैशवात्** हेतोः **अशोभत** । किमिव । **तोयदागमे** वर्षासमये । उज्झत्युदकमित्युद्ध्यः । भिनत्ति कूलमिति भिद्यः । 'भिद्योद्ध्यौ नदे' इति क्यबन्तौ निपातौ । **उद्ध्यभिद्ययोः** नदविशेषयोः **नामधेयसदृशम्** नामानुरूपं **विचेष्टितम् इव** । उदकोज्झनकूलभेदनरूपव्यापारः इव । रामयोस्तथं चापल्यमपि शोभत इति भावः ॥

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१ 'प्रयास्यता' इ० पा० २ 'गतिपद्म०' इ० पा० । मध्यगेऽप्यय श्लोकोऽन्यथा पठ्यते हे० च० दिनकरादिभिः—'रेजतुश्च सुतरां महौजसः कौशिकस्य पदवीमनुद्रुतौ । उत्तरां प्रति दिशं विवस्वतः प्रस्थितस्य मधुमाधवाविव ॥' इति ।

तौ बलातिबलयोः प्रभावतो विद्ययोः पथि मुनिप्रदिष्टयोः ।
मम्लतुर्न मणिकुट्टिमोचितौ मातृपार्श्वपरिवर्तिनाविव ॥ ९ ॥

मणिकुट्टिमोचितौ मणिबद्धभूमिसंचारोचितौ तौ मुनिप्रदिष्टयोः कौशिकेनोपदिष्टयोः बलातिबलयोः विद्ययोः बलातिबलाख्ययोर्मन्त्रयोः प्रभावतः सामर्थ्यात् मातृपार्श्वपरिवर्तिनौ मातृसमीपवर्तिनौ इव पथि न मम्लतुः । न म्लानावित्यर्थः । अत्र रामायणश्लोकः—'क्षुत्पिपासे न ते राम भविष्येते नरोत्तम । बलामतिबलां चैव पठतः पथि राघव ॥' इति ॥

पूर्ववृत्तकथितैः पुराविदः सानुजः पितृसखस्य राघवः ।
उह्यमान इव वाहनोचितः पादचारमपि न व्यभावयत् ॥ १० ॥

वाहनोचितः सानुजः राघवः । पुराविदः पूर्ववृत्ताभिज्ञस्य पितृसखस्य मुनेः पूर्ववृत्तकथितैः पुरावृत्तकथाभिः उह्यमानः इव वाहनेन प्राप्यमाण इव । वहेर्धातोः कर्मणि शानच् । 'उह्यमानः' इत्यत्र दीर्घादिरपपाठः । दीर्घप्राप्त्यभावात् । पादचारम् अपि न व्यभावयत् न ज्ञातवान् ॥

तौ सरांसि रसवद्भिरम्बुभिः कूजितैः श्रुतिसुखैः पतत्रिणः ।
वायवः सुरभिपुष्परेणुभिश्छायया च जलदाः सिषेविरे ॥ ११ ॥

तौ राघवौ कर्मभूतौ सरांसि कर्तॄणि रसवद्भिः मधुरैः अम्बुभिः सिषेविरे । पतत्रिणः पक्षिणः । सुखयन्तीति सुखानि । पचाद्यच् । श्रुतीनां सुखानि तैः [श्रुतिसुखैः] कूजितैः । वायवः सुरभिपुष्परेणुभिः । जलदाः छायया च । सिषेविरे इति सर्वत्र संबध्यते ॥

नाम्भसां कमलशोभिनां तथा शाखिनां न च परिश्रमच्छिदाम् ।
दर्शनेन लघुना यथा तयोः प्रीतिमापुरुभयोस्तपस्विनः ॥ १२ ॥

तप एषामस्तीति तपस्विनः । 'तपःसहस्राभ्यां विनीनी' इति विनिप्रत्ययः । लघुना इष्टेन । 'त्रिष्विष्टेऽल्पे लघुः' इत्यमरः । तयोः उभयोः कर्मभूतयोः दर्शनेन यथा प्रीतिम् आपुः । तथा कमलशोभिनाम् अम्भसां दर्शनेन न आपुः परिश्रमच्छिदां शाखिनां दर्शनेन च न आपुः ॥

स्थाणुदग्धवपुषस्तपोवनं प्राप्य दाशरथिरात्तकार्मुकः ।
विग्रहेण मदनस्य चारुणा सोऽभवत्प्रतिनिधिर्न कर्मणा ॥ १३ ॥

स आत्तकार्मुकः । दशरथस्यापत्यं पुमान् दाशरथिः रामः । 'अत इञ्' इतीञ्प्रत्ययः । स्थाणुर्हरः । 'स्थाणुः कीले स्थिरे हरे' इति विश्वः । तेन दग्धवपुषः [स्थाणुदग्धवपुषः] मदनस्य तपोवनं प्राप्य चारुणा विग्रहेण कायेन 'विग्रहः समरे काये' इति विश्वः । प्रतिनिधिः प्रतिकृतिः सदृशः अभवत् कर्मणा न पुनः । देहेन मदनसुन्दर इति भावः ॥

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१ तदुपदिष्टयो पथि इ. पा. २ वासितैः. ३ 'विकचपद्मशोभिनाम्' इ० ४ 'वीरुधां फलभृतां न या तथा' इ० च पा०.

तौ सुकेतुसुतयां खिलीकृते कौशिकाद्विदितशापया पथि ।
निन्यतुः स्थलनिवेशिताटनी लीलयैव धनुषी अधिज्यताम् ॥ १४ ॥

अत्र रामायणवचनम्–'अगस्त्यः परम. क्रुद्धस्ताडकामभिशप्तवान् । पुरुषादी महायक्षी विकृता विकृतानना ॥ इदं रूपमपाहाय दारुणं रूपमस्तु ते ॥' इति । तदेतदाह—विदितशापयेति । **कौशिकाद्** आख्यातुः । 'आख्यातोपयोगे' इत्यपादानात्पञ्चमी । **विदितशापया सुकेतुसुतया** ताडकया **खिलीकृते पथि** । 'खिलमप्रहतं स्थानम्' इति हलायुधः । **तौ** रामलक्ष्मणौ [**स्थलनिवेशिताटनी**] स्थले निवेशिते अटनी धनु.कोटी याभ्या तौ तथोक्तौ । 'कोटिरस्याटनि·' इत्यमरः, । **लीलया एव धनुषी** । अधिकृते ज्ये मौर्व्यौ ययोस्ते अधिज्ये ' । ज्या मौर्वीमातृभूमिषु ' इति विश्व । तयोर्भावम् **अधिज्यतां निन्यतुः** नीतवन्तौ । नयतिर्द्विकर्मकः ॥

ज्यानिनादमथ गृह्णती तयोः प्रादुरास बहुलक्षपाछविः ।
ताडका चलकपालकुण्डला कालिकेव निबिडा बलाकिनी ॥ १५ ॥

अथ तयोः ज्यानिनादं गृह्णती जानती । शृण्वतीत्यर्थः । [**चलकपालकुण्डला**] **बहुलक्षपाछवि·** कृष्णपक्षरात्रिवर्णा । 'बहुल· कृष्णपक्षे च ' इति विश्वः । चले कपाले एव कुण्डले यस्या सा तथोक्ता । **ताडका** । **निबिडा** सान्द्रा **बलाकिनी** बलाकावती । 'व्रीह्यादिभ्यश्च' इतीनिः । **कालिका इव** घनावलीव । 'कालिका योगिनीभेदे कार्ष्ण्ये गौर्यां घनावलौ ।' इति विश्व· । **प्रादुरास** प्रादुर्बभूव ॥

तीव्रवेगधुतमार्गवृक्षया प्रेतचीवरवसा स्वनोग्रया ।
अभ्यभावि भरताग्रजस्तया वात्ययेव पितृकाननोत्थया ॥ १६ ॥

[**तीव्रवेगधुतमार्गवृक्षया**] । तीव्रवेगेन धुता· कम्पिता मार्गवृक्षा यया तयोक्तया । प्रेतचीवराणि वस्त इति प्रेतचीवरवः । तया **प्रेतचीवरवसा** । वसतेराच्छादनार्थात्क्विप् । स्वनेन सिंहनादेनोग्रया [**स्वनोग्रया**] **तया** ताडकया । पितृकानने श्मशान उत्थोत्पन्ना । 'आतश्चोपसर्गे' इत्युत्पूर्वात्तिष्ठतेः कर्तरि कप्रत्यय· । तया [**पितृकाननोत्थया**] **वात्यया इव** वातसमूहेनेव । 'पाशादिभ्यो य.' इति यः । **भरताग्रज·** राम· **अभ्यभावि** अभिभूतः । कर्मणि लुङ् । तीव्रवेगेत्यादिविशेषणानि वात्यायामपि योज्यानि ॥

उद्यतैकभुजयष्टिमायतीं श्रोणिलम्बिपुरुषान्त्रमेखलाम् ।
तां विलोक्य वनितावधे घृणां पत्रिणा सह मुमोच राघवः ॥ १७ ॥

उद्यतोऽभिमुख एको भुज एव यष्टिर्यस्यास्ताम् [**उद्यतैकभुजयष्टिम्**] । **आयतीम्** आयान्तीम् । इणो धातो· शतरि 'उगितश्च' इति ङीप् । श्रोणिलम्बिनी पुरुषाणाम-

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१ ताडका किल सुकेतुनाम्नो यक्षस्तनेस्तनयागस्त्यशापाद्राक्षसीत्वं प्राप्तेति रामायणम् । २ 'अनु-अभि–गृह्णती ' इ०. । 'शृण्वती' इ० पा०. ३ कपोल·. ४ वेगाधिमहत. ५ •सोत्रगन्धया.

न्तान्येव मेखला यस्यास्तां [श्रोणिलम्बिपुरुषान्त्रमेखलाम्] । इति विशेषणद्वयेनाप्याततायिनीत्वं सूचितम् । अत एव **तां विलोक्य राघवः वनितावधे** स्त्रीवधनिमित्ते **घृणां** जुगुप्सां करुणां वा । 'जुगुप्साकरुणे घृणे' इत्यमरः । **पत्रिणा** इषुणा **सह** । 'पत्री रोप इषुर्द्वयोः' इत्यमरः । **मुमोच** मुक्तवान् । आततायिवधे मनुः 'आततायिनमायान्तं हन्यादेवाविचारयन् । जिघांसन्तं जिघांसीयान्न तेन ब्रह्महा भवेत् ॥ नाततायिवधे दोषो हन्तुर्भवति कश्चन ॥' इति ॥

यच्चकार विवरं शिलाघने ताडकोरसि स रामसायकः ।
अप्रविष्टविषयस्य रक्षसां द्वारतामगमदन्तकस्य तत् ॥ १८ ॥

स रामसायकः शिलावद्घने सान्द्रे [**शिलाघने**] **ताडकोरसि यद् विवरं** रन्ध्रं **चकार तत्** विवरं **रक्षसाम् अप्रविष्टविषयस्य** अप्रविष्टरक्षोदेशस्येत्यर्थः । सापेक्षत्वेऽपि गमकत्वात्समासः । 'विषयः स्यादिन्द्रियार्थे देशे जनपदेऽपि च' इति विश्वः । **अन्तकस्य** यमस्य **द्वारताम् अगमत्** । इयं प्रथमा रक्षोमृतिरिति भावः ॥

बाणभिन्नहृदया निपेतुषी सा स्वकाननभुवं न केवलाम् ।
विष्टपत्रयपराजयस्थिरां रावणश्रियमपि व्यकम्पयत् ॥ १९ ॥

बाणभिन्नहृदया निपेतुषी निपतिता सती । 'क्वसुश्च' इति क्वसुप्रत्ययः । 'उगितश्च' इति ङीप् । **सा केवलाम्** एकाम् । 'निर्णीते केवलमिति त्रिलिङ्गं त्वेककृत्स्नयोः' । इत्यमरः । **स्वकाननभुवं न व्यकम्पयत्** । किं तु विष्टपत्रयस्य लोकत्रयस्य पराजयेन स्थिरां [**विष्टपत्रयपराजयस्थिरां**] **रावणश्रियम् अपि** व्यकम्पयत् । ताडकावधश्रवणेन रावणस्यापि भयमुत्पन्नमिति भावः ॥

राममन्मथशरेण ताडिता दुःसहेन हृदये निशाचरी ।
गन्धवद्रुधिरचन्दनोक्षिता जीवितेशवसतिं जगाम सा ॥ २० ॥

अत्र ताडकाया अभिसारिकायाः समाधिरभिधीयते—

सा । निशासु चरतीति **निशाचरी** राक्षसी । अभिसारिका च । **दुःसहेन** सोढुमशक्येन राम एव मन्मथः । अन्यत्राभिरामो मन्मथः । तस्य शरेण [**राममन्मथशरेण**] **हृदये** उरसि मनसि च । 'हृदयं मानसोरसोः' इति विश्वः । **ताडिता** विद्धा । गन्धवद्दुर्गन्धि यद्रुधिरमसृक्तदेव चन्दनं तेनोक्षिता लिप्ता [**गन्धवद्रुधिरचन्दनोक्षिता**] । अपरत्र गन्धवती सुगन्धिनी ये रुधिरचन्दने

१ अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः । क्षेत्रदारहरश्चैव षडेते आततायिनः ॥ इ० वसिष्ठ । उद्यतासिं विषाग्निं च शापोद्यतकरं तथा । अथर्वणेन हन्तारं पिशुनं चैव राजसु ॥ भार्यातिक्रमिणं चैव विद्यात्सप्तातताथिनः ॥ इ० विष्णुकात्यायनौ । २ अप्रविष्ट. ३ 'केवल' इ. पा० ४ कुङ्कुमो०. ५ अभिसारयते कान्तं या मन्मथवशंवदा । स्वयं वाभिसरत्येषा धीरैरुक्ताभिसारिका ॥ इति सा द्विधा । ६ 'मल्लिकामाल्यधारिण्यः सर्वाङ्गीनार्द्रचन्दनाः । क्षौमवत्यो न लक्ष्यन्ते ज्योत्स्नायामभिसारिकाः' ॥ अत्र शृङ्गाररसस्य व्यञ्जनं द्वितीयार्धं प्रकृतमारोपितत्वादनिष्टं इत्यमतपरार्थतादोषदुष्टत्वेनोदाहृत श्लोकोयं सा० दर्पणकृता ।

कुङ्कुमचन्दने ताभ्यामुक्षिता । 'रुधिरं कुङ्कुमासृजोः' इत्युभयत्रापि विश्वः । जीवितेशस्यान्तकस्य प्राणेश्वरस्य च वसतिं [जीवितेशवसतिं] जगाम ॥

नैर्ऋतघ्नमथ मन्त्रवन्मुनेः प्रापदस्त्रमवदानतोषितात् ।
ज्योतिरिन्धननिपाति भास्करात्सूर्यकान्त इव ताडकान्तकः ॥ २१ ॥

अथ अनन्तरं **ताडकान्तकः** रामः । अवदानं पराक्रमः । 'पराक्रमोऽवदानं स्यात्' इति भागुरिः । तेन तोषितात् [**अवदानतोषितात्**] **मुनेः** । नैर्ऋतान्राक्षसान्हन्तीति **नैर्ऋतघ्नम्** । 'अमनुष्यकर्तृके च' इति टक् । **मन्त्रवत्** मन्त्रयुक्तम् **अस्त्रम्** । **सूर्यकान्तः** मणिविशेषः **भास्करात्** इन्धनानि निपातयतीति **इन्धननिपाति** काष्ठदाहकं **ज्योतिः इव** । **प्रापत्** प्राप्तवान् ॥

वामनाश्रमपदं ततः परं पावनं श्रुतमृषेरुपेयिवान् ।
उन्मनाः प्रथमजन्मचेष्टितान्यस्मरन्नपि बभूव राघवः ॥ २२ ॥

ततः परं राघवः ऋषेः कौशिकादाख्यातुः **श्रुतं पावनं** शोधनं वामनस्य स्वपूर्वावतारविशेषस्याश्रमपदम् [**वामनाश्रमपदं**] **उपेयिवान्** उपगतः सन् । 'उपेयिवाननाश्वाननूचानश्च' इति निपातः । **प्रथमजन्मचेष्टितानि** रामवामनयोरैक्यात्स्मृतियोग्यान्यपि रामस्याज्ञानावतारत्वेन संस्कारदौर्बल्याद् **अस्मरन्नपि** । **उन्मनाः** उत्सुकः **बभूव** ॥

आससाद मुनिरात्मनस्ततः शिष्यवर्गपरिकल्पितार्हणम् ।
बद्धपल्लवपुटाञ्जलिद्रुमं दर्शनोन्मुखमृगं तपोवनम् ॥ २३ ॥

ततः मुनिः । शिष्यवर्गेण परिकल्पिता [**बद्धपल्लवपुटाञ्जलिद्रुमम्**] । सज्जितार्हणा पूजासामग्री यस्मिंस्तत्तथोक्तम् [**शिष्यवर्गपरिकल्पितार्हणम्**] । बद्धाः पल्लवपुटाः एवाञ्जलयो यैस्ते तथाभूता द्रुमा यस्मिंस्तत्तथोक्तम् दर्शनेन मुनिदर्शनेनोन्मुखा मृगा यस्मिंस्तत् [**दर्शनोन्मुखमृगम्**] । **आत्मनः तपोवनम् आससाद** । एतेन विशेषणत्रयेणातिथिसत्कारताच्छील्यविनयशान्तयः सूचिताः ॥

तत्र दीक्षितमृषिं ररक्षतुर्विघ्नतो दशरथात्मजौ शरैः ।
लोकमन्धतमसात्क्रमोदितौ रश्मिभिः शशिदिवाकराविव ॥ २४ ॥

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१ विष्णोरज्ञानावतारत्वं सनत्कुमारशापात् । तदुक्तं योगवासिष्ठे—सनत्कुमारो निष्कामः सोऽवसद् ब्रह्मसद्मनि । वैकुण्ठादागतो विष्णुस्त्रैलोक्याधिपतिः प्रभुः ॥ ब्रह्मणा पूजितस्तत्र सत्यलोकनिवासिभिः । विना कुमारं तं दृष्ट्वा ह्युवाच प्रभुरीश्वरः ॥ सनत्कुमार स्तब्धोऽसि निष्कामो गर्वचेष्टया । अतस्त्वं भव कामार्तः शरजन्मेति नामतः ॥ तेनापि शापितो विष्णुः सर्वज्ञत्वं तवास्ति यत् । किंचित्कालं हि तत्त्यक्त्वा त्वमज्ञानी भविष्यसि ॥ इति । २ अनुरूपभाव शाकुन्तले—रम्याणि वीक्ष्य मधुरांश्च निशम्य शब्दान्पर्युत्सुको भवति यत्सुखितोऽपि जन्तुः । तच्चेतसा स्मरति नूनमबोधपूर्वं भावस्थिराणि जननान्तरसौहृदानि ॥ ३ °न्द्रुमे. ४ °मुखकन्द पा° ५ नृपसुतौ शितैः ६ क्रमेणतौ

•तत्र तपोवने दशरथात्मजौ दीक्षितं दीक्षासंस्कृतम् ऋर्षि शरैः विघ्नतः विनेम्य । क्रमेण पर्यायेण रात्रिदिवसयोरुदितौ [क्रमोदितौ] शशिदिवाकरौ रश्मिभिः अन्धतमसात् गाढध्वान्तात् । 'ध्वान्ते गाढेऽन्धतमसम्' इत्यमरः । 'अवसमन्धेभ्यस्तमसः' इति समासान्तोऽच्प्रत्ययः । लोकम् इव । ररक्षतुः । रक्षणप्रयत्नमभूतामित्यर्थः ॥

वीक्ष्य वेदिमथ रक्तबिन्दुभिर्बन्धुजीवपृथुभिः प्रदूषिताम् ।
संभ्रमोऽभवदपोढकर्मणामृत्विजां च्युतविकङ्कतस्रुचाम् ॥ २५ ॥

• अथ बन्धुजीवपृथुभिः बन्धुजीवकुसुमस्थूलैः । 'रक्तकस्तु बन्धूको बन्धुजीवकः' इत्यमरः । रक्तबिन्दुभिः प्रदूषिताम् उपहतां वेदिं वीक्ष्य अपोढकर्मणां त्यक्तव्यापाराणाम् । च्युता विकङ्कतस्रुचो येभ्यस्तेषां [च्युतविकङ्कतस्रुचाम्] ऋत्विजां याजकानां संभ्रमः अभवत् । विकङ्कतग्रहणं खदिराद्युपलक्षणम् । स्रुगादीनां खदिरादिप्रकृतिकत्वात् । स्रुगादिपात्रस्यैव विकङ्कतप्रकृतिकत्वात् । 'विकङ्कतः स्रुवावृक्षः' इत्यमरः । यद्वा स्रुक्मात्रस्य विकङ्कतप्रकृतिकत्वमस्तु । उभयत्रापि शास्त्रसम्भवात् । यथाह भगवानापस्तम्बः—'खादिरस्रुचः पर्णमयीर्जुहुयाद्वैकङ्कतो ध्रुवो वा' इति ॥

उन्मुखः सपदि लक्ष्मणाग्रजो बाणमाश्रयमुखात्समुद्धरन् ।
रक्षसां बलमपश्यदम्बरे गृध्रपक्षपवनेरितध्वजम् ॥ २६ ॥

सपदि लक्ष्मणाग्रजः रामः बाणम् आश्रयमुखात् तूणीरमुखात् समुद्धरन् । उन्मुखः ऊर्ध्वमुखः । अम्बरे [गृध्रपक्षपवनेरितध्वजम्] गृध्रपक्षपवनैरीरिताः कम्पिताः ध्वजा यस्य तत्तथोक्तम् । रक्षसां दुर्निमित्तसूचनमेतत् । तदुक्तं शाकुनार्णवे—'आमसमूहयोर्निकटे चरन्ति गृध्रादयो भूमि गृध्रोर्ध्वभागे ।' इति । रक्षसां बलम् अपश्यत् ॥

तत्र यावधिपती मखद्विषां तौ शरव्यमकरोत्स नेतरान् ।
किं महोरगविसर्पिविक्रमो राजिलेषु गरुडः प्रवर्तते ॥ २७ ॥

स रामः तत्र रक्षसां बले यौ मखद्विषाम् अधिपती तौ सुबाहुमारीचौ शरव्यं लक्ष्यम् अकरोत् । 'वेध्यं लक्ष्यं शरव्यं च' इति हलायुधः । इतरान् न अकरोत् । तथा हि । महोरगविसर्पिविक्रमः गरुडः गरुत्मान् राजिलेषु जलव्यालेषु प्रवर्तते किम् । न प्रवर्तत इत्यर्थः । 'अलगर्दो जलव्यालः समौ राजिलदुण्डुभौ' इत्यमरः ॥

१ 'उपोढ' इ० पा० २ पत्र ३ द्विग्रावो निर्दिष्ट मर्गो राजि० । ४ 'महामहत्येव करोति विक्रमम्' इति भाव । 'अनुकुरुते घनध्वनिं न हि गोमायुरुतानि केसरी' इत्यत्र श्लोकोऽ शिशुपा० ।

सोऽस्त्रमुग्रजवमस्त्रकोविदः संदधे धनुषि वायुदैवतम् ।
तेन शैलगुरुमप्यपातयत्पाण्डु[1]पत्रमिव ताडकासुतम् ॥ २८ ॥

अस्त्रकोविद अस्त्रज्ञ स राम उग्रजवम् उत्कटवेगं वायुदैवत वायुर्दैवत यस्य तद्वायव्य अस्त्र धनुषि सदधे संहितवान्। कर्तरि लिट् । तेन अस्त्रेण शैलवद् गुरुम् [शैलगुरुम्] अपि ताडकासुत मारीचम्। पाण्डुपत्रम् इव । परिणत पर्णमिवेत्यर्थ । अपातयत् पातितवान् ॥

यः सुबाहुरिति राक्षसोऽपरस्तत्र तत्र विस[3]सर्प मायया ।
तं क्षुरप्रशकलीकृतं कृती पत्रि[4]णां व्यभजदाश्रमाद्बहिः ॥ २९ ॥

सुबाहु इति य अपर राक्षस तत्र तत्र मायया शाम्बरविद्यया विससर्प सञ्चचार। क्षुरप्रै शकलीकृत खण्डीकृत [क्षुरप्रशकलीकृत] त सुबाहु कृती कुशलो राम । कृती च कुशल समौ इत्यमर । आश्रमाद् बहि पत्रिणा पक्षिणाम्। पत्रिणौ शरपक्षिणौ इत्यमर । व्यभजत् । विभज्य दत्तवानित्यर्थ ॥

इत्यपास्तमखविघ्नयोस्तयोः सांयुगीनमभिनन्द्य विक्रमम् ।
ऋत्विजः कुलपतेर्यथाक्रमं वाग्यतस्य निरवर्तयन्क्रियाः ॥ ३० ॥

इति अपास्तमखविघ्नयो तयो राघवयो । संयुगे रणे साधु सांयुगीनस्तं [सांयुगीनम्] । 'प्रतिजनादिभ्य खञ् इति खञ्प्रत्यय । 'सांयुगीनो रणे साधु' इत्यमर । विक्रमम् अभिनन्द्य ऋत्विज याज्ञिका । वाचि यतो वाग्यतो मौनी तस्य [वाग्यतस्य] कुलपते मुनिकुलेश्वरस्य क्रिया मखक्रिया यथाक्रम निरवर्तयन् निष्पादितवन्त ॥

तौ प्रणामचलकाकपक्षकौ भ्रातरावभृथाप्लुतो मुनिः ।
आशिषामनुपदं समस्पृशद्दर्भपाटिततलेन पाणिना ॥ ३१ ॥

अवभृथे दीक्षान्त आप्लुत स्नात [अवभृथाप्लुत] मुनि । 'दीक्षान्तोऽवभृथो यज्ञे इत्यमर । प्रणामेन चलकाकपक्षौ चपलचूडौ [प्रणामचलकाकपक्षकौ] तौ भ्रातरौ आशिषाम् अनुपदम् अनु दर्भपाटिततलेन कुशक्षतान्तःप्रदेशेन । पवित्रेणेत्यर्थ । पाणिना समस्पृशत् संस्पृष्टवान्। सतोपादिति भाव ॥

तं न्यमन्त्रयत संभृतक्रतुर्मैथिलः स मिथिलां व्रजन्वशी ।
राघवावपि निनाय बिभ्रतौ तद्धनुःश्रवणजं कुतूहलम् ॥ ३२ ॥

१ पाण्डु प० २ रामायण मानवास्त्रविमुक्त—मानवं परमोदारमस्त्रं परमभास्वरम् । चिक्षेप परमक्रुद्धो मारीचोरसि राघव ॥ ३ विससर्ज विजहार' इ० पा० ४ पत्रिणाम् इ पा० । ५ रामायण आग्नेयं तद्गृहीत्वास्त्रं—विगृह्य सुमहच्चास्त्रमाग्नेयं रघुनन्दन । सुबाहूरसि चिक्षेप स विद्ध प्रापतद्भुवि ॥ ६ पाजिनस्य ७ प्रधानकर्मानुबन्धुना यज्ञविशेष । न्यूनाधिकाङ्गानिनिमित्तक शान्त्यर्थसङ्ग्रामो वा । ८ क्रतुम्

संभृतक्रतुः संकल्पितयागो मिथिलायां भवः मैथिलः जनकः तं विश्वामित्रं न्यमन्त्रयत आहूतवान्। वशी स मुनिः मिथिलां जनकनगरीं व्रजन् तस्य जनकस्य यद् धनुः तच्छ्रवणजं [तद्धनुःश्रवणजं] कुतूहलं बिभ्रतौ राघवौ अपि निनाय नीतवान्॥

तैः शिवेषु वसतिर्गताध्वभिः सायमाश्रमतरुष्वगृह्यत ।
येषु दीर्घतपसः परिग्रहो वासवक्षणकलत्रतां ययौ ॥ ३३ ॥

गताध्वभिः तैः त्रिभिः सायं शिवेषु रम्येषु आश्रमतरुषु वसतिः स्थानम् अगृह्यत । येषु आश्रमतरुषु दीर्घतपसः गौतमस्य परिग्रहः स्त्री । 'पत्नीपरिजनादानमूलशापाः परिग्रहाः ।' इत्यमरः । अहल्येति यावत् । वासवस्येन्द्रस्य क्षणकलत्रतां [वासवक्षणकलत्रतां] ययौ॥

प्रत्यपद्यत चिराय यत्पुनश्चारु गौतमवधूः शिलामयी ।
स्वं वपुः स किल किल्बिषच्छिदां रामपादरजसामनुग्रहः ॥ ३४ ॥

शिलामयी भर्तृशापाच्छिलात्वं प्राप्ता गौतमवधूः अहल्या चारु स्वं वपुः चिराय पुनः प्रत्यपद्यत प्राप्तवती यत् स किल्बिषच्छिदां पापहारिणाम् । 'कल्मषं किल्बिषम्' इत्यमरः रामपादरजसाम् अनुग्रहः किल प्रसादः इति श्रुतौ॥

राघवान्वितमुपस्थितं मुनिं तं निशम्य जनको जनेश्वरः ।
अर्थकामसहितं सपर्यया देहबद्धमिव धर्ममभ्यगात् ॥ ३५ ॥

यूपवत्यवसिते क्रियाविधौ कालवित्कुशिकवंशवर्धनः ।
राममिष्वसनदर्शनोत्सुकं मैथिलाय कथयांबभूव सः ॥ ३७ ॥

यूपवति क्रियाविधौ कर्मानुष्ठाने । क्रतावित्यर्थः । अवसिते समाप्ते सति कालवित् अवसरज्ञः कुशिकवंशवर्धनः स मुनिः रामम् । अस्यतेऽनेनेत्यसनम् । इषूणामसनमिष्वसनं चापम् । तस्य दर्शने उत्सुकं [इष्वसनदर्शनोत्सुकं] मैथिलाय जनकाय कथयांबभूव कथितवान् ॥

तस्य वीक्ष्य ललितं वपुः शिशोः पार्थिवः प्रथितवंशजन्मनः ।
स्वं विचिन्त्य च धनुर्दुरानमं पीडितो दुहितृशुल्कसंस्थया ॥ ३८ ॥

पार्थिवः जनकः । [प्रथितवंशजन्मनः] । प्रथितवंशे जन्म यस्य तथोक्तस्य । एतेन वरसंपत्तिरुक्ता । शिशोः तस्य रामस्य ललितं कोमलं वपुः वीक्ष्य । स्वं स्वकीयं दुरानमम् आनमयितुमशक्यम् । नमेर्ण्यन्तात्खल् । धनुः विचिन्त्य च । दुहितृशुल्कं कन्यामूल्यं जामातृदेयम् । 'शुल्कं घट्टादिदेये स्याज्जामातुर्बन्धकेऽपि च ।' इति विश्वः । तस्य धनुर्भङ्गरूपस्य संस्थया स्थित्या [दुहितृशुल्कसंस्थया] । 'संस्था स्थितौ चरे नाशे' इति विश्वः । पीडितः बाधितः । शिशुना रामेण दुष्करमेतदिति दुःखित इति भावः ॥

अब्रवीच्च भगवन्मतंगजैर्यद् बृहद्भिरपि कर्म दुष्करम् ।
तत्र नाहमनुमन्तुमुत्सहे मोघवृत्ति कलभस्य चेष्टितम् ॥ ३९ ॥

अब्रवीच्च । मुनिमिति शेषः । किमिति । हे भगवन् मुने बृहद्भिः मतंगजैः महागजैः अपि दुष्करं यत्कर्म तत्र कर्मणि कलभस्य बालगजस्य । 'कलभः करिशावकः' इत्यमरः । मोघवृत्ति व्यर्थव्यापारं चेष्टितं साहसम् अनुमन्तुम् अहं न उत्सहे ।

ह्रेपिता हि बहवो नरेश्वरास्तेन तात धनुषा धनुर्भृतः ।
ज्यानिघातकठिनत्वचो भुजान्स्वान्विधूय धिगिति प्रतस्थिरे ॥ ४० ॥

हे तात तेन धनुषा बहवः धनुर्भृतः ह्रेपिताः ह्रियं प्रापिताः हि । जिह्रेतेर्धातोर्ण्यन्तात्कर्मणि क्तः । 'अर्तिह्री–' इत्यादिना पुगागमः । ते नरेश्वराः ज्यानिघातैः कठिनत्वचः [ज्यानिघातकठिनत्वचः] स्वान् भुजान् धिग् इति विधूय अवमन्य प्रतस्थिरे प्रस्थिताः ॥

प्रत्युवाच तमृषिर्निशम्यतां सारतोऽयमथ वा गिरा कृतम् ।
चाप एव भवतो भविष्यति व्यक्तशक्तिरशनिर्गिराविव ॥ ४१ ॥

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१ 'दुरानमम्' इ. पा०. २ अत्र रामायणम्—'वीर्यशुल्केति मे कन्या स्थापितेयमयोनिजा ।' इति । ललितवपुषा रामेण शिशुना कठोरस्य शिवधनुषो भङ्गो दुष्कर इत्यतो मे अनुरूपशीर्षं पणीकृत पणः कृत इति चिन्तेत्यर्थः । ३ महद्भिः. ४ 'साहसम्' इ. पा० । ५ वीर्येण.

॰कपिः तं प्रत्युवाच। किमिति। अयं राम सारतः बलेन निशाम्यतां श्रूयताम्। अथ वा गिरा सारवर्णनया कृतम् अलम्। गीर्न वक्तव्येत्यर्थ। 'युगपर्याप्तयो कृतम्' इत्यमर॰। अव्यय चैतत्। 'कृतं निवारणनिषेधयो' इति गणव्याख्याने। गिरेति करणे तृतीया। निषेधक्रियां प्रति करणत्वात्। किं तु अशनिः वज्र गिरौ इव। चापे धनुषि एव भवतः तव व्यक्तशक्तिः दृढसार भविष्यति॥

ऐवमाप्तवचनात्स पौरुषं काकपक्षकधरेऽपि राघवे।
श्रद्दधे त्रिदशगोपमात्रके दाहशक्तिमिव कृष्णवर्त्मनि॥ ४२॥

एवम् आप्तस्य मुनेर्वचनात् [आप्तवचनात्] स जनक काकपक्षकधरे बाले अपि राघवे पुरुषस्य कर्म पौरुषं पराक्रमम्। 'हायनान्तयुवादिभ्योऽण्' इति युवादित्वादण्। 'पौरुषं पुरुषस्योक्त भावे कर्मणि तेजसि।' इति विश्व। त्रिदशगोपे इन्द्रगोपकीट प्रमाणमस्य त्रिदशगोपमात्र। 'प्रमाणे द्वयसज्–' इत्यादिना मात्रच्प्रत्यय। तत स्वार्थे कप्रत्यय। तस्मिन् [त्रिदशगोपमात्रके] कृष्णवर्त्मनि वह्नौ दाहशक्तिम् इव। श्रद्दधे विश्वस्तवान्॥

व्यादिदेश गणशोऽथ पार्श्वगान्कार्मुकाभिहरणाय मैथिलः।
तैजसस्य धनुषः प्रवृत्तये तोयदानिव सहस्रलोचनः॥ ४३॥

अथ मैथिलः पार्श्वगान् पुरुषान् कार्मुकाभिहरणाय कार्मुकमानेतुम्। 'तुमर्थाच–' इति चतुर्थी। सहस्रलोचनः इन्द्र तैजसस्य तेजोमयस्य धनुषः प्रवृत्तये आविर्भावाय तोयदान् मेघान् इव गणशः। 'सङ्ख्यैकवचनाच वीप्सायाम्' इति शस्प्रत्यय। व्यादिदेश प्रजिघाय॥

तत्प्रसुप्तभुजगेन्द्रभीषणं वीक्ष्य दाशरथिराददे धनुः।
विद्रुतक्रतुमृगानुसारिणं येन बाणमसृजद्वृषध्वजः॥ ४४॥

दाशरथि॰ राम प्रसुप्तभुजगेन्द्र इव भीषण भयकर [प्रसुप्तभुजगेन्द्रभीषणं] तद्धनुः वीक्ष्य आददे जग्राह। वृषो ध्वजश्चिह्न यस्य स [वृषध्वज] शिव येन धनुषा। क्रतुरेव मृग। विद्रुत पलायित क्रतुमृगमनुसरति। ताच्छील्ये णिनि। त विद्रुतक्रतुमृगानुसारिणं बाणम् असृजत् मुमोच॥

आततज्यमकरोत्स संसदा विस्मयस्तिमितनेत्रमीक्षितः।
शैलसारमपि नातियत्नतः पुष्पचापमिव पेशलं स्मरः॥ ४५॥

१ 'इत्थम्' इ॰, २ '॰लाञ्छने' इ च पा॰. ३ लोहित कीटविशेष। ४ स इ॰, 'कार्मुकस्य ह॰' इ॰ च पा॰. ५ अस्मात्पर–तोऽपि तूर्णमनगम्य शाम्भवप्राममाहरणकर्मतत्परा। स्त्वासाक्षिनमतेरुकर्कश हि नाथिक्षिपुर्ईशरथात्मजाग्रत॥ इत्यधिक पद्यमेकस्मिन्पुस्तके। ६ पुरा किल दक्षकृतयज्ञ आत्मानमनधृतं मन्यमानो धूर्जटि देवादीन् निद्राव्य मृगरूपेण पलायमान यज्ञ मृगशिरस्त्व धनुरादायानुससार। तथा च॰ भारते–तत स यज्ञो नृपत वध्यमानमनन्तत। आस्थाय मृगरूप वै खमेवाभ्यगमत्तदा॥ इ॰। धनुषो वृत्ता नस्तु रामा॰ बाल॰का॰ ६६ सर्गे ७–१२ श्लोकेषु द्रष्टव्य. ७ आततज्ज इ, समदि इ पा ८ कोमल, पेलवम्, इ॰ पा॰

स रामः **संसदा** सभया विस्मयेन स्तिमिते नेत्रे यस्मिन्कर्मणि तद्यथा स्यात्तथा [**विस्मयस्तिमितनेत्रम्**] **ईक्षितः** सन् । शैलस्येव सारो यस्य तत् **शैलसारम् अपि** धनुः। **स्मरः पेशलं** कोमलं **पुष्पचापम् इव** । **नातियत्नतः** नातियत्नात् । नञर्थस्य नशब्दस्य सुप्सुपेति समासः । **आततज्यम्** अधिज्यं **अकरोत्** ॥

भज्यमानमतिमात्रकर्षणात्तेन वज्रपरुषस्वनं धनुः ।
भार्गवाय दृढमन्यवे पुनः क्षत्रमुद्यतमिव न्यवेदयत् ॥ ४६ ॥

तेन रामेण **अतिमात्रकर्षणाद् भज्यमानम्** अत एव **वज्रपरुषस्वनम्**। वज्रमिव परुषः स्वनो यस्य तत्। **धनुः** कर्तृ। **दृढमन्यवे** दृढक्रोधाय। 'मन्यु र्मोधे क्रतौ दैन्ये' इति विश्वः । **भार्गवाय क्षत्रं** क्षत्रकुलं **पुनः उद्यतं न्यवेदयद् इव** ज्ञापयामासेव ॥

दृष्टसारमथ रुद्रकार्मुके वीर्यशुल्कमभिनन्द्य मैथिलः ।
राघवाय तनयामयोनिजां रूपिणीं श्रियमिव न्यवेदयत् ॥ ४७ ॥

अथ मैथिलः जनकः **रुद्रकार्मुके** दृष्टं सारः स्थिरांशो यस्य तद् **दृष्टसारम्** । 'सारो बले स्थिरांशे च' इति विश्वः । वीर्यमेव शुल्कम् [**वीर्यशुल्कम्**] धनुर्भङ्गरूपमित्यर्थः । **अभिनन्द्य राघवाय** रामाय **अयोनिजां** देवयजनसंभवां **तनयां** सीतां **रूपिणीं श्रियम् इव** साक्षाल्लक्ष्मीमिव **न्यवेदयद्** अर्पितवान् । वाचेति शेषः ॥

उक्तमेवार्थं सोपस्कारमाह—

मैथिलः सपदि सत्यसंगरो राघवाय तनयामयोनिजाम् ।
संनिधौ द्युतिमतस्तपोनिधेरग्निसाक्षिक इवातिसृष्टवान् ॥ ४८ ॥

सत्यसंगरः सत्यप्रतिज्ञः । 'अथ प्रतिज्ञाजिसंविदापत्सु संगरः' इत्यमरः । **मैथिलः राघवाय अयोनिजां तनयां द्युतिमतः** तेजस्विनः **तपोनिधेः** कौशिकस्य **संनिधौ** । अग्निः साक्षी यस्य सः **अग्निसाक्षिकः** । 'शेषाद्विभाषा' इति कप्रत्ययः । **स इव सपदि अतिसृष्टवान्** दत्तवान् ॥

प्राहिणोच्च महितं महाद्युतिः कोसलाधिपतये पुरोधसम् ।
भृत्यभावि दुहितुः परिग्रहाद्दिश्यतां कुलमिदं निमेरिति ॥ ४९ ॥

महाद्युतिः जनकः **महितं** पूजितं **पुरोधसं** पुरोहितं **कोसलाधिपतये** दशरथाय **प्राहिणोत्** प्रहितवान् च । निमेरिति । निमिर्नाम जनकानां पूर्वजः कश्चित् ।

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१ तत्स्वनेन गगनस्पृशा. २ उत्थितम् ३ 'पार्थिवः' । ४ स्वां ददौ श्रियमिवामरद्युति इ० ऊर्जितां च तनयां, स पार्थिवीं रूपिणी इ. च पा० । ५ तदुक्तं रामायणे—अथ मे कृषतः क्षेत्रं लाङ्गलादुत्थिता ततः । क्षेत्रं शोधयता लब्धा नाम्ना सीतेति विश्रुता ॥ पद्मे च—अथ लोकेश्वरी लक्ष्मीर्जनकस्य पुरे स्वतः । शुभक्षेत्रे हलोत्खाते तारे चोत्तरफाल्गुने ॥ अयोनिजा पद्मकरा बालार्कशतसंनिभा । सीतामुखे समुत्पन्ना बालभावेन सुन्दरी ॥ सीतामुखोद्भवात्सीता इत्यस्यै नाम चाकरोत् । ६ 'मानिकः' इ. पा०. ७अग्निसमक्षमेव विवाहकार्यस्य विधिबोधितत्वात् । उक्तं च—अग्निसाक्षिकमर्यादो भर्ता हि शरणं स्त्रियाः । इति । ८ महीपतिः, महारथः, इ. पुरो०—पुरोहितम् इ. च पा०. ९ धीश्यतां, इष्यताम्, इ. पा०.

इदं निमि कुलं दुहितु: सीतया परिग्रहात् स्नुषात्वेन स्वीकाराद्धेतो । भृत्यस्य
भावो भृत्यत्वम् । सोऽस्यास्तीति भृत्यभावि दिश्यताम् अनुमन्यताम् इति ॥

अन्वियेष सदृशीं स च स्नुषां प्राप चैनमनुकूलवाग्द्विजः ।
सद्य एव सुकृतां हि[2] पच्यते कल्पवृक्षफलधर्मि काङ्क्षितम् ॥ ५० ॥

स दशरथ च सदृशीम् अनुरूपा स्नुषाम् अन्वियेष । रामविवाहमाचकाङ्क्षे-
त्यर्थ । अनुकूलवाक् स्नुषासिद्धिरूपानुकूलार्थवादी द्विज. जनकपुरोधा च एनं
दशरथं प्राप । तथा हि । कल्पवृक्षफलस्य यो धर्म सद्य पाकरूप सोऽस्यास्तीति
कल्पवृक्षफलधर्मि । अत सुकृतां पुण्यकारिणा काङ्क्षितं मनोरथ सद्य
एव पच्यते हि । कर्मकर्तरि लट् । स्वयमेव पक्व भवतीत्यर्थ. । 'कर्मवत्कर्मणा तु
ल्यक्रिय ' इति कर्मवद्भावात् ' भावकर्मणो ' इत्यात्मनेपदम् ॥

तस्य कल्पितपुरस्क्रियाविधेः शुश्रुवान्वचनमग्रजन्मनः ।
उच्चचाल वलभित्सखो वशी सैन्यरेणुमुषितार्कदीधितिः ॥ ५१ ॥

वलभित्सख इन्द्रसहचर वशी स्वाधीनतावान् । ' वशमायत्ततायां स्यात् ' इति
विश्व । कल्पितपुरस्क्रियाविधे. कृतपूजाविधे तस्य अग्रजन्मनः द्विजस्य वचनं
उ मदिष्ट शुश्रुवान् श्रुतवान् । शृणोते क्वसु । सैन्यरेणुमुषितार्कदी-
[illegible] उच्चचाल प्रतस्थे ॥

आससाद मिथिलां स वेष्टयन्पीडितोपवनपादपां बलैः ।
प्रीतिरोधमसहिष्ट सा पुरी स्त्रीव कान्तपरिभोगमायतम् ॥ ५२ ॥

स दशरथ बलै सैन्यै पीडितोपवनपादपां मिथिलां वेष्टयन् परिधीकु-
र्वन् । आससाद । सा पुरी । स्त्री युवति आयतम् अतिप्रसक्त कान्तपरि-
भोगं प्रियसंभोगम् इव । प्रीत्या रोध प्रीतिरोधम् असहिष्ट सोढवती । द्वेषरोध
तु न सहत इति भाव ॥

तौ समेत्य समये[6] स्थितावुभौ भूपती वरुणवासवोपमौ ।
कन्यकातनयकौतुकक्रियां स्वप्रभावसदृशीं वितेनतु: ॥ ५३ ॥

समये स्थितौ आचारनिष्ठौ । ' समया शपथाचारकालसिद्धान्तसंविद ।' इत्यमर ।
[वरुणवासवोपमौ] । वरुणवासवावुपमोपमान ययोस्तौ तथोक्तौ तौ उभौ भू
पती जनकदशरथौ समेत्य स्वप्रभावसदृशीम् आत्ममहिमानुरूपां [कन्यका-

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[illegible] निमि परमधर्मात्मा सर्वसत्त्ववतां वर ॥ इ
१ राजाभवत्त्रिषु लोकेषु विश्रुत स्वेन कर्मणा । निमि परमधर्मात्मा सर्वसत्त्ववतां वर ॥ इ [illegible] नम् । [illegible]
२ विप०. ३ समधर्म०—धर्मि अत्र 'उत्पन्नश्च सुतस्तस्य [illegible]' इति स० पठति ४ 'वशी' इ पा० ५ 'पदवैर'
[illegible] हि [illegible] । [illegible]
इ पा० ६ समयस्थि० इ पा०. । ७ [illegible] जनकस्य वरुणसाम्यम् । [illegible]
[illegible] । [illegible]
[illegible] ' इति । ८ [illegible]
[illegible] । [illegible] । ' [illegible] । इ हे०
[illegible]

तनयकौतुकक्रियां] कन्यकानां सीतादीनां तनयानां रामादीनां च कौतुकक्रियां विवाहोत्सवं **वितेनतुः** विस्तृतवन्तौ । तनोतेर्लिट् ॥

पार्थिवीमुदवहद्रघूद्वहो लक्ष्मणस्तदनुजामथोर्मिलाम् ।
यौ तयोरवरजौ वरौजसौ तौ कुशध्वजसुते सुमध्यमे ॥ ५४ ॥

उद्वहतीत्युद्वहः । पचाद्यच् । रघूणामुद्वहो **रघूद्वहः** रामः । पृथिव्या अपत्यं स्त्री पार्थिवी । 'तस्यापत्यम्' इत्यणि 'टिड्ढा–' इति ङीप् । तां [**पार्थिवीं**] सीताम् **उदवहत्** परिणीतवान् । **अथ लक्ष्मणः** तस्याः सीताया अनुजां [**तदनुजाम्**] जनकस्यौरसीम् **ऊर्मिलाम्** उदवहत् । **यौ वरौजसौ तयोः** रामलक्ष्मणयोः **अवरजौ** अनुजातौ भरतशत्रुघ्नौ **तौ सुमध्यमे** कुशध्वजस्य जनकानुजस्य मुने कन्यके [**कुशध्वजसुते**] माण्डवीं श्रुतकीर्तिं चोदवहताम् । नात्र व्युत्क्रमविवाहदोषो भिन्नोदरत्वात् । तदुक्तम्—'पितृव्यपुत्रे सापत्ये परनारीसुतेषु च । विवाहाधानयज्ञादौ परिवेत्त्राद्यदूषणम् ॥' इति ॥

ते चतुर्थसहितास्त्रयो बभुः सूनवो नववधूपरिग्रहाः ।
सामदानविधिभेदनिग्रहाः सिद्धिमन्त इव तस्य भूपतेः ॥ ५५ ॥

ते चतुर्थसहिताः त्रयः । चत्वार इत्यर्थः । वृत्तानुसारादेवमुक्तम् । **सूनवः नववधूपरिग्रहाः** । **सिद्धिमन्तः** फलसिद्धियुक्ताः **तस्य भूपतेः** दशरथस्य **सामदानविधिभेदनिग्रहाः** चत्वार उपायाः इव **बभुः** । विधीयत इति विधिः । दानमेव विधिः । निग्रहो दण्डः । सूनूनामुपायैर्वधूनां सिद्धिभिश्चौपम्यमित्यनुसंधेयम् ॥

तौ नराधिपसुता नृपात्मजैस्ते च ताभिरगमन्कृतार्थताम् ।
सोऽभवद्वरवधूसमागमः प्रत्ययप्रकृतियोगसंनिभः ॥ ५६ ॥

ताः नराधिपसुताः जनककन्यकाः **नृपात्मजैः** दशरथपुत्रैः **कृतार्थतां** कुलशीलवयोरूपादिसाफल्यम् **अगमन्** । **ते च ताभिः** तथा । किं च । **स** वराणां वधूनां च समागमः [**वरवधूसमागमः**] । [**प्रत्ययप्रकृतियोगसंनिभः**] प्रत्ययानां प्रकृतीनां च योग इव संनिभातीति संनिभः । **अभवत्** । पचाद्यच् । प्रत्ययाः सनाद्यो येभ्यो विधीयन्ते ताः प्रकृतयः । यथा प्रकृतिप्रत्यययोः सदैकार्थसाधनत्वं तद्वदत्रापीति भावः ॥

एवमात्तरतिरात्मसंभवांस्तान्निवेश्य चतुरोऽपि तत्र सः ।
अध्वसु त्रिषु विसृष्टमैथिलः स्वां पुरीं दशरथो न्यवर्तत ॥ ५७॥

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१ 'मैथिलीम्' इ. २ 'ललितवाचमूर्मिलाम्' इ. च पा०. ३ सांकाश्ये भ्रातरं शूरमभ्यषिञ्चं कुशध्वजम् । कनीयानेष मे भ्राता अहं ज्येष्ठो महामुने ॥ इ० रामा०. ४ 'परिग्रहात्' इ० पा०. ५ 'नाथ पार्थिवसुता' इ० पा०. ६ यः शब्दः स्वेतरस्यार्थे स्वार्थस्यान्वयबोधने । सदपेक्षस्तयोः पूर्वो प्रकृतिः प्रत्ययः परः ॥ इति हरिका०.

"एवमात्तरति अनुरागवान् स दशरथ तान् चतुर" अपि आत्मसंभवान् पुत्रान् तत्र मिथिलाया निवेश्य विवाह्य । 'निवेश शिबिरोद्वाहविन्यासेषु प्रकीर्तित ' । इति विश्व । त्रिषु अध्वसु प्रयाणेषु सत्सु विसृष्टमैथिल सन् । स्वा पुरीं न्यवर्तत । उद्देशक्रियापेक्षया कर्मत्व पुर्या ॥

तस्य जातु मरुतः प्रतीपगा वर्त्मसु ध्वजतरुप्रमाथिनः ।
चिक्लिशुर्भृशतया वरूथिनीमुत्तटा इव नदीरयाः स्थलीम् ॥ ५८ ॥

जातु कदाचित् वर्त्मसु ध्वजा एव तरवस्तान्प्रमथ्नन्ति ये ते ध्वजतरुप्रमाथिन प्रतीपगा प्रतिकूलगामिन मरुत । उत्तटा नदीरया स्थलीम् अकृत्रिमभूमिम् इव । 'जानपदकुण्ड- इत्यादिना ङीप् । तस्य वरूथिनीं सेनां भृशतया भृश चिक्लिशु क्लिश्यन्ति स्म ॥

लक्ष्यते स्म तदनन्तरं रविर्बद्धभीमपरिवेषमण्डलः ।
वैनतेयशमितस्य भोगिनो भोगवेष्टित इव च्युतो मणिः ॥ ५९ ॥

तदनन्तर प्रतीपपवनानन्तर बद्ध भीम परिवेषस्य परिधेर्मण्डल यस्य स [बद्धभीमपरिवेषमण्डल]। 'परिवेषस्तु परिधिरुपसूर्यकमण्डले ।' इत्यमर । रवि वैनतेयशमितस्य गरुडहतस्य भोगिन सर्पस्य भोगेन कायेन । 'भोग सुखे स्त्र्यादिभृतावहेश्च फणकाययो ।' इत्यमर । वेष्टित [भोगवेष्टित] च्युत शिरोभ्रष्ट मणि इव । लक्ष्यते स्म ॥

श्येनपक्षपरिधूसरालकाः सांध्यमेघरुधिरार्द्रवाससः ।
अङ्गना इव रजस्वला दिशो नो बभूवुरवलोकनक्षमा ॥ ६० ॥

[श्येनपक्षपरिधूसरालका] श्येनपक्षा एव परिधूसरा अलका यासां तास्तथोक्ता । सांध्यमेघा एव रुधिरार्द्राणि वासांसि यासां तास्तथोक्ता [सांध्यमेघरुधिरार्द्रवासस] । रजो धूलिरासामस्तीति रजस्वला । 'रज कृष्यासुतिपरिषदो वलच्' इति वलच्प्रत्यय । दिश । रजस्वला ऋतुमत्य अङ्गना इव । 'स्याद्रज पुष्पमार्तवम्' इत्यमर । अवलोकनक्षमा दर्शनार्हा नो बभूवु । एकत्राहष्टदोषादपरत्र शास्त्रदोषादिति विवेयम् । अत्र रजोदृष्टिस्पात उक्त ॥

भास्करश्च दिशमध्युवास यां तां श्रिताः प्रतिभयं ववासिरे ।
क्षत्रशोणितपितृक्रियोचितं चोदयन्त्य इव भार्गवं शिवाः ॥ ६१ ॥

भास्कर या दिशाम् अध्युवास च यस्यां दिश्युषित । 'उपान्वध्याङ्वस' इति

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१ अथ शिष्टाचार । एव सतमसादि निष्कलिङ्गोपक्रमविनेन ' इ० २ 'वर्त्मनि' इ० ३ "उद्धता ' इ० च पा० ४ वेष्टन ५ सान्द्र ६ नोदयन्त्य, प्रेरयन्त्य बोधयन्त्य इ पाठा०

कर्मेलम् । **तां** दिशं **श्रिताः शिवाः** गोमायवः । 'स्त्रियां शिवा भूरिमायुगोमायुमृगधूर्तका ।' इत्यमरः । क्षत्रशोणितेन या पितृक्रिया पितृतर्पणं तत्रोचितं परिचितं [**क्षत्रशोणितपितृक्रियोचितं**] **भार्गवं चोदयन्त्यः इव प्रतिभयं** भयकरं **ववासिरे** रुरुवुः । 'वासृ शब्दे' इति धातोर्लिट् । 'तिरश्चां वासितं रुतम्' इत्यमरः ॥

तत्प्रतीपपवनादि वैकृतं प्रेक्ष्य शान्तिमधिकृत्य कृत्यवित् ।
अन्वयुङ्क्त गुरुमीश्वरः क्षितेः स्वन्तमित्यलघयत्स तद्व्यथाम् ॥ ६२ ॥

तत् प्रतीपपवनादि वैकृतं दुर्निमित्तं **प्रेक्ष्य कृत्यवित्** कार्यज्ञः **क्षितेः ईश्वरः शान्तिम्** अनर्थनिवृत्तिम् **अधिकृत्य** उद्दिश्य **गुरुं** वसिष्ठम् **अन्वयुङ्क्त** अपृच्छत् । 'प्रश्नोऽनुयोगः पृच्छा च' इत्यमरः । **स** गुरुः **स्वन्तं** शुभोदर्कं भावि **इति** तस्य राज्ञो व्यथां [**तद्व्यथाम्**] **अलघयत्** लघूकृतवान् ॥

तेजसः सपदि राशिरुत्थितः प्रादुरास किल वाहिनीमुखे ।
यः प्रमृज्य नयनानि सैनिकैर्लक्षणीयपुरुषाकृतिश्चिरात् ॥ ६३ ॥

सपदि उत्थितः तेजसः राशिः वाहिनीमुखे सेनाग्रे **प्रादुरास किल** खलु । **यः सैनिकैः नयनानि प्रमृज्य चिरात्** [***लक्षणीयपुरुषाकृतिः***] लक्षणीया भावनीया पुरुषाकृतिर्यस्य स तथोक्तः । अभूदिति शेषः ॥

पित्र्यमंशमुपवीतलक्षणं मातृकं च धनुरूर्जितं दधत् ।
यः ससोम इव घर्मदीधितिः सद्विजिह्व इव चन्दनद्रुमः ॥ ६४ ॥

उपवीतं लक्षणं चिह्नं यस्य तं [**उपवीतलक्षणम्**] । पितुरयं पित्र्यः । 'वाय्वृतुपित्रुषसो यत्' इति यत्प्रत्ययः । तं [**पित्र्यम्**] **अंशम्** । धनुषोर्जितं **धनुरूर्जितम्** । मातुरयं मातृकः । 'ऋतष्ठञ्' इति ठञ्प्रत्ययः । तं [**मातृकम्**] अंशं च **दधत् यः** भार्गवः । **ससोमः** चन्द्रयुक्तः **घर्मदीधितिः** सूर्यः **इव** । **सद्विजिह्वः** ससर्पः **चन्दनद्रुमः इव** स्थितः ॥

येन रोषपरुषात्मनः पितुः शासने स्थितिभिदोऽपि तस्थुषा ।
वेपमानजननीशिरश्छिदा प्रागजीयत घृणा ततो मही ॥ ६५ ॥

रोषेण परुषः आत्मा बुद्धिर्यस्य सः । 'आत्मा जीवो धृतिर्बुद्धिः' इत्यमरः । तस्य **रोषपरुषात्मनः स्थितिभिदः अपि** मर्यादालङ्घिनोऽपि **पितुः शासने तस्थुषा**

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१ शिवारुतम्य अशुभसूचकत्वे बृ. सं०—सर्वादिक्ष्वशुभा दीप्ता विशेषेणाह्न्यशोभना । पुरे सैन्ये च समस्ता च फटा सूर्योन्मुखी शिवा ॥

२ 'मरुतादि' इ. पा०. ३ 'निमशान्त-न्ति मू' इ. पा०. ४ अधिगम्य. ५ उच्चिरात, उच्चिरेण इ. पा०. ६ 'पित्र्यपदम्' इ. पा०

७ रेणुका नाम परशुरामस्य माता राज्ञः प्रसेनजितः पुत्री । तदुक्तं भारते—स प्रसेनजितं राजन् अधिगम्य नराधिपम् । रेणुकां वरयामास स च तस्मै ददौ नृपः ॥ ८ यद्यपि पित्रानुगृहीतं परशुरामेऽपि ... तथापि ... । ९ भित्ति.

स्थितेन वेपमानजननीशिरश्छिदा येन प्राग् घृणा अजीयत । ततः अनन्तरं मही अजीयत । मातृहन्तु क्षत्रवधात्कुतो जुगुप्सेति भावः ॥

अक्षबीजवलयेन निर्बभौ दक्षिणश्रवणसंस्थितेन यः ।
क्षत्रियान्तकरणैकविंशतेर्व्याजपूर्वगणनामिवोद्वहन् ॥ ६६ ॥

य भार्गवो दक्षिणश्रवणे संस्थितेन [दक्षिणश्रवणसंस्थितेन] अक्षबीजवलयेन अक्षमालया क्षत्रियान्तकरणानां क्षत्रियवधानामेकविंशतेरेकविंशतिसंख्याया [क्षत्रियान्तकरणैकविंशते] व्याजोऽक्षमालारूप पूर्वो यस्यास्तां गणनां [व्याजपूर्वगणनाम्] उद्वहन् इव निर्बभौ ॥

तं पितुर्वधभवेन मन्युना राजवंशनिधनाय दीक्षितम् ।
बालसूनुरवलोक्य भार्गवं स्वां दशां च विषसाद पार्थिवः ॥ ६७ ॥

पितुः जमदग्नेः वधभवेन क्षत्रियकर्तृकवधोद्भवेन मन्युना कोपेन [राजवंशनिधनाय] राजवंशानां निधनाय नाशार्थम् । 'निधनं स्यात्कुले नाशे' इति विश्वः । दीक्षितम् । प्रवृत्तमित्यर्थः । तं भार्गवं स्वां दशां च अवलोक्य बालाः सूनवो यस्य सः [बालसूनुः] पार्थिवः विषसाद । स्वस्यातिदौर्बल्याच्छत्रोश्चातिक्रोधात्कांदिशीकोऽभवदित्यर्थः ॥

नाम राम इति तुल्यमात्मजे वर्तमानमहिते च दारुणे ।
हृद्यमस्य भयदायि चाभवद्रत्नजातमिव हारसर्पयोः ॥ ६८ ॥

आत्मजे पुत्रे दारुणे घोरे अहिते शत्रौ च तुल्यम् अविशेषेण वर्तमानं राम इति नाम । हारसर्पयोः वर्तमानं रत्नजातं रत्नजातिः इव । अस्य दशरथस्य हृद्यं हृदयंगमं भयदायि भयंकरं च अभवत् ॥

अर्घ्यमर्घ्यमिति वादिनं नृपं सोऽनवेक्ष्य भरताग्रजो यतः ।
क्षत्रकोपदहनार्चिषं ततः संदधे दृशमुदग्रतारकाम् ॥ ६९ ॥

स भार्गवः । अर्घ्यम् अर्घ्यम् इति वादिनं नृपम् अनवेक्ष्य यतः यत्र भरताग्रजः ततः तत्र । 'इतराभ्योऽपि दृश्यन्ते' इति सार्वविभक्तिकस्तसिः । क्षत्रे क्षत्रकुले विषये यः कोपदहनो रोषाग्निस्तस्यार्चिषं ज्वालामिव स्थितां [क्षत्रकोपदहनार्चिषं] । 'ज्वालाभासोर्नपुंस्यर्चिः' इत्यमरः । उदग्रा तारका कनीनिका यस्यास्ताम् [उदग्रतारकाम्] । 'तारकाऽक्ष्णः कनीनिका' इत्यमरः । दृशं संदधे ॥

तेन कार्मुकनिषक्तमुष्टिना राघवो विगतभीः पुरोगतः ।
अङ्गुलीविवरचारिणं शरं कुर्वता निजगदे युयुत्सुना ॥ ७० ॥

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१ घृणा दया कार्याकार्यविचारदक्षिणा वा । २ सम्भवेन ३ तथा च भारते—[illegible] । त्रिःसप्तकृत्वः पृथिवी कृता निःक्षत्रिया पुरा ॥ ४ [illegible] दशरथो [illegible] . ५ [illegible] ६ तारकम्, ७ विरत, नियुक्त ८ सर्गेण, [illegible] इ पा० ।

कार्मुकनियत्तमुष्टिना । शरं अङ्गुलीविवरचारिणं कुर्वता । योद्धुमिच्छता युयुत्सुना । तेन भार्गवेण । कर्त्रा । विगतभीः निर्भीकः सन् । पुरोगतः अग्रगतः राघवो निजगदे उक्तः । कर्मणि लिट् ॥

क्षत्रजातमपकारवैरि मे तन्निहत्य बहुशः शमं गतः ।
सुप्तसर्प इव दण्डघट्टनाद्रोपितो[२]ऽस्मि तव विक्रम[३]श्रवात् ॥ ७१ ॥

क्षत्रजातं क्षत्रजातिः । मे [अपकारवैरि] अपकारेण पितृवधरूपेण वैरि द्वेषि । तत् क्षत्रजातं बहुशः एकविंशतिवारान् निहत्य शमं गतः अस्मि । तथापि सुप्तसर्पः दण्डघट्टनाद् इव तव विक्रमस्य श्रवादाकर्णनाद् [विक्रमश्रवात्] रोपितः रोषं प्रापितः अस्मि ॥

मैथिलस्य धनुरन्यपार्थिवैस्त्वं किलानमितपूर्वमक्षणोः ।
तन्निशम्य भवता समर्थये वीर्यशृङ्गमिव भग्नमात्मनः ॥ ७२ ॥

अन्यैः पार्थिवैः [अन्यपार्थिवैः] । अनमितपूर्वं पूर्वमनामितम् । सुप्सुपेति समासः । अस्य मैथिलस्य धनुः त्वम् अक्षणोः क्षतवान् । किल इति वार्तायाम् । 'वार्तासंभाव्ययोः किल' इत्यमरः । तद् धनुर्भङ्गं निशम्य आकर्ण्य भवता आत्मनः मम वीर्यमेव शृङ्गं [वीर्यशृङ्गम्] भग्नम् इव समर्थये मन्ये ॥

अन्यदा जगति राम इत्ययं शब्द उच्चरित एव मामगात् ।
व्रीडमावहति मे स संप्रति व्यस्तवृत्तिरुदयोन्मुखे त्वयि ॥ ७३ ॥

अन्यदा अन्यस्मिन्काले जगति राम इति अयं शब्दः उच्चरितः सन् माम् एव अगात् । संप्रति त्वयि उदयोन्मुखे सति व्यस्तवृत्तिः विपरीतवृत्तिः । अन्यागामीति यावत् । स शब्दः मे व्रीडम् आवहति लज्जां करोति ॥

बिभ्रतोऽस्त्रमचलेऽप्यकुण्ठितं द्वौ रिपू मम मतौ समागसौ ।
धेनुवत्सहरणाच्च हैहयस्त्वं च कीर्तिमपहर्तुमुद्यतः ॥ ७४ ॥

अचले क्रौञ्चाद्रौ अपि अकुण्ठितम् अस्त्रं बिभ्रतः मम द्वौ समागसौ तुल्यापराधौ रिपू मतौ । धेनोः पितृहोमधेनोर्वत्सस्य हरणाद्धेतोः [धेनुवत्सहरणात्] हैहयः कार्तवीर्यः च कीर्तिम् अपहर्तुम् उद्यतः उद्युक्तः त्वं च । वत्साहरणे भारतश्लोकः— 'प्रमत्तस्याश्रमात्तस्य होमधेन्वास्ततो बलात् । जहार वत्सं क्रोशन्त्या बभञ्ज च महाद्रुमान् ॥' इति ॥

क्षत्रियान्तकरणोऽपि विक्रमस्तेन मामवति नाजिते त्वयि ।
पावकस्य महिमा स गण्यते कक्षवज्ज्वलति सागरेऽपि यः ॥ ७५ ॥

१ 'अपकारि वैरि' इ. २ रोषित–अर्पित, उपात, इ० पा०. ३ धामविभवात्.
४ सं दातौ च भेदः सं दो ... ज्ञामात्रेण्यपरता । इ० शब्दभेदप्रकाश ॥
५ 'धाम-होम-धेनुहरणात्' इ० पा०.

तेन कारणेन । क्रियते येनासौ करणः । क्षत्रियान्तस्य करणः [क्षत्रियान्तकरणः] अपि विक्रमः । त्वयि अजिते मां न अवति न प्रीणाति । तथा हि । पावकस्य अग्नेः महिमा स गण्यते यः कक्षवत् कक्ष इव । 'तत्र तस्येव' इति सप्तम्यर्थे वतिः । सागरे अपि ज्वलति ॥

विद्धि चात्तबलमोजसा हरेरैश्वरं धनुरभाजि यत्त्वया ।
खातमूलमनिलो नदीरयैः पातयत्यपि मृदुस्तटद्रुमम् ॥ ७६ ॥

किं च ऐश्वरं धनुः हरेः विष्णोः ओजसा बलेन आत्तबलं हृतसारं च विद्धि । यद् धनुः त्वया अभाजि अभञ्जि । 'भञ्जेश्च चिणि' इति विभाषया नलोपः । तथा हि । नदीरयैः खातमूलम् अवदारितपादं तटद्रुमं मृदुः अपि अनिलः पातयति । ततः शिशुरपि रौद्रं धनुरभाङ्क्षमिति मा गर्वीरिति भावः ॥

तन्मदीयमिदमायुधं ज्यया संगमय्य सशरं विकृष्यताम् ।
तिष्ठतु प्रधनमेवमप्यहं तुल्यबाहुतरसा जितस्त्वया ॥ ७७ ॥

तत् तस्मात् मदीयम् इदम् आयुधं कार्मुकं ज्यया संगमय्य संयोज्य । 'ल्यपि लघुपूर्वात्' इति णेरयादेशः । सशरं यथा तथा त्वया विकृष्यताम् । प्रधनं रणः तिष्ठतु । प्रधनं तावदास्तामित्यर्थः । 'प्रधनं मारणे रणे' इति विश्वः । एवम् अपि मद्धनुःकर्षणेऽपि अहं तुल्यबाहुतरसा समबाहुबलेन । 'तरसी बलरंहसी' इत्यमरः । त्वया जितः ॥

कातरोऽसि यदि वोद्गतार्चिषा तर्जितः परशुधारया मम ।
ज्यानिर्घातकठिनाङ्गुलिर्वृथा बध्यतामभययाचनाञ्जलिः ॥ ७८ ॥

यदि वा उद्गतार्चिषा उद्गतत्विषा मम परशुधारया तर्जितः कातरः असि भीतोऽसि चेत् । वृथा [ज्यानिघातकठिनाङ्गुलिः] ज्यानिघातेन कठिना अङ्गुलयो यस्य स तथोक्तः अभययाचनाञ्जलिः अभयप्रार्थनाञ्जलिः बध्यताम् । 'तौ युतावञ्जलि पुमान्' इत्यमरः ॥

एवमुक्तवति भीमदर्शने भार्गवे स्मितविकम्पिताधरः ।
तद्धनुर्ग्रहणमेव राघवः प्रत्यपद्यत समर्थमुत्तरम् ॥ ७९ ॥

भीमदर्शने भार्गवे एवम् उक्तवति सति । राघवः स्मितेन हासेन विकम्पि-

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१ 'रसम्' इ० पा०. २ पुरा किल विश्वकर्मा अग्र्यनिर्मितयोर्द्वे धनुषी निर्मायैकं विष्णवे एकं शिवाय ददौ । ततोऽनयोः को बलवत्तर इति देवैः पृष्टो ब्रह्मा तयोः कलहं जनयामास । एवं हरिहरयोः प्रवृत्ते युद्धे भगवान् विष्णुः शिवधनुर्निर्वीर्यं कृतवान् शिवं च स्तम्भयामास इ. रामायणम् ।

३ तन्मदीयमिदमात्तमज्जना नीयतां विजयसाधनं धनुः । इ. पा०. ४ '०मिदं' इ. पा०.

ताधरः [स्मितविकम्पिताधरः] सन्। तद्धनुर्ग्रहणम् एव समर्थम् उचितम् उत्तरं प्रत्यपद्यत अङ्गीचकार ॥

पूर्वजन्मधनुषा समागतः सोऽतिमात्रलघुदर्शनोऽभवत् ।
केवलोऽपि सुभगो नवाम्बुदः किं पुनस्त्रिदशचापलाञ्छितः ॥ ८० ॥

पूर्वजन्मनि नारायणावतारे यद्धनुस्तेन [पूर्वजन्मधनुषा] समागतः संगतः स रामोऽतिमात्रमत्यन्तं लघुदर्शनः प्रियदर्शनः [अतिमात्रलघुदर्शनः] अभवत्। तथा हि नवाम्बुदः केवलः रिक्तः अपि सुभगः। त्रिदशचापेनेन्द्रधनुषा लाञ्छिताश्चिह्नितः [त्रिदशचापलाञ्छितः] किं पुनः। सुभग एवेति भावः ॥

तेन भूमिनिहितैककोटि तत्कार्मुकं च बलिनाऽधिरोपितम् ।
निष्प्रभश्च रिपुरास भूभृतां धूमशेष इव धूमकेतनः ॥ ८१ ॥

बलिना तेन रामेण भूमिनिहितैका कोटिर्यस्य तत् [भूमिनिहितैककोटि] कर्मणे प्रभवतीति कार्मुकं धनुः च। 'कर्मण उकञ्' इत्युकञ्प्रत्ययः। अधिरोपितम्। भूभृतां रिपुः भार्गव च। धूमशेषः धूमकेतनः अग्निः इव। निष्प्रभः निस्तेजस्कः आस बभूव। आसेति तिङन्तप्रतिरूपकमव्ययं दीप्त्यर्थकस्यास्ते रूपं वा ॥

तावुभावपि परस्परस्थितौ वर्धमानपरिहीनतेजसौ ।
पश्यति स्म जनता दिनात्यये पार्वणौ शशिदिवाकराविव ॥ ८२ ॥

परस्परस्थितौ अन्योन्याभियुक्तौ। [वर्धमानपरिहीनतेजसौ] वर्धमानं च परिहीनं चेति द्वन्द्वः। वर्धमानपरिहीने तेजसी ययोः तौ उभौ राघवभार्गवौ अपि। दिनात्यये सायंकाले पर्वणि भवौ पार्वणौ शशिदिवाकरौ इव। जनता जनसमूहः। 'ग्रामजनबन्धुसहायेभ्यस्तल्' इति तल्प्रत्ययः। पश्यति स्म अपश्यत्। अत्र राघवस्य शशिना भार्गवस्य भानुनौपम्यं द्रष्टव्यम् ॥

तं कृपामृदुरवेक्ष्य भार्गवं राघवः स्खलितवीर्यमात्मनि ।
स्वं च संहितममोघमाशुगं व्याजहार हरसूनुसंनिभः ॥ ८३ ॥

हरसूनुसंनिभः स्कन्दसमः कृपामृदुः राघवः। आत्मनि विषये स्खलितवीर्यं कुण्ठितशक्तिं तं भार्गवं स्वं स्वकीयं संहितम् अमोघम् आशुगं बाणं च अवेक्ष्य व्याजहार बभाषे ॥

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१ 'नीचो वदति न कुरुते न वदति सुजनः करोत्येव' इति भावः। २ 'शुभ' इ. पा० ३ ०लाञ्छन. ४ उभयोरपि विष्णुरूपत्वात्पूर्वजन्म परशुरामरूप तस्य धनुषा इ दि०. ५ 'लघुरगुरौ च मनोज्ञे निःसारे वाच्यवल्लघु' इ. मेदिनी। ६ ०कोटिना, निहिते०. ७ 'प्राप वर्णविहतिं च भार्गवो धूम्रधीत इव वामनध्वजः' इ. पा० ८ तत्क्षण ९ ०स्फार. १० अनुरूप श्लो० शाकुन्तले–यात्येकतोऽस्तशिखरं पतिरोषधीनामाविष्कृतोऽरुणपुरःसर एकतोऽर्कः। तेजोद्वयस्य युगपद्व्यसनोदयाभ्यां लोको नियम्यत इवैष दशान्तरेषु ॥ इति। ११ 'अनन्यम' इ. पा०

न प्रहर्तुमलमस्मि निर्दयं विप्र इत्यभिभवत्यपि त्वयि ।
शंस किं गतिमनेन पत्रिणा हन्मि लोकमुत ते मखार्जितम् ॥ ८४ ॥

अभिभवति अपि त्वयि । विप्रः इति हेतो । निर्दयं प्रहर्तुम् अलं शक्तः न अस्मि । किं तु अनेन पत्रिणा शरेण ते गतिं गमनं हन्मि । उत मखार्जितं लोकं स्वर्गं हन्मि शंस ब्रूहि ॥

प्रत्युवाच तमृषिर्न तत्त्वतस्त्वां न वेद्मि पुरुषं पुरातनम् ।
गां गतस्य तव धाम वैष्णवं कोपितो ह्यसि मया दिदृक्षुणा ॥ ८५ ॥

ऋषिः भार्गवः तं रामं प्रत्युवाच । किमिति । तत्त्वतः स्वरूपतः त्वां पुरातनं पुरुषं न वेद्मि इति न । किं तु वेद्म्येवेत्यर्थः । किं तु गां गतस्य भुवमवतीर्णस्य तव वैष्णवं धाम तेजः दिदृक्षुणा द्रष्टुमिच्छुना मया कोपितः हि असि ॥

भस्मसात्कृतवतः पितृद्विषः पात्रसाच्च वसुधां ससागराम् ।
आहितो जयविपर्ययोऽपि मे श्लाघ्य एव परमेष्ठिना त्वया ॥ ८६ ॥

पितृद्विषः पितृवैरिणः भस्मसात्कृतवतः कोपेन भस्मीकुर्वतः । 'विभाषा साति कार्त्स्न्ये' इति सातिप्रत्ययः । ससागरां वसुधां च पात्रसात् पात्राधीनं देयं कृतवतः । 'देये त्रा च' इति चकारात्साति । कृतकृत्यस्य मे परमेष्ठिना परमपुरुषेण त्वया आहितः कृतः जयविपर्ययः पराजयः अपि श्लाघ्यः आशास्य एव ॥

तद्गतिं मतिमतां वरेप्सितां पुण्यतीर्थगमनाय रक्ष मे ।
पीडयिष्यति न मां खिलीकृता स्वर्गपद्धतिरभोगलोलुपम् ॥ ८७ ॥

तत् तस्मात्कारणाद्धे मतिमतां वर पुण्यतीर्थगमनाय आप्तुमिष्टाम् ईप्सितां मे गतिं रक्ष पालय । किं तु खिलीकृता दुर्गमीकृतापि स्वर्गपद्धतिः अभोगलोलुपं भोगनिस्पृहं मां न पीडयिष्यति । अतस्तामेव जहीत्यर्थः ॥

प्रत्यपद्यत तथेति राघवः प्राङ्मुखश्च विससर्ज सायकम् ।
भार्गवस्य सुकृतोऽपि सोऽभवत्स्वर्गमार्गपरिघो दुरत्ययः ॥ ८८ ॥

राघवः तथा इति प्रत्यपद्यत अङ्गीकृतवान् । प्राङ्मुखः इन्द्रदिङ्मुखः सायकं विससर्ज च । स सायकः सुकृतः अपि साधुकारिणोऽपि । करोतेः क्विप् । भार्गवस्य दुरत्ययः दुरतिक्रमः स्वर्गमार्गस्य परिघः प्रतिबन्धः [स्वर्गमार्गपरिघः] अभवत् ॥

राघवोऽपि चरणौ तपोनिधेः क्षम्यतामिति वदन्समस्पृशत् ।
निर्जितेषु तरसा तरस्विनां शत्रुषु प्रणतिरेव कीर्तये[2] ॥ ८९ ॥

राघवः अपि क्षम्यताम् इति वदन् तपोनिधेः भार्गवस्य चरणौ समस्पृशत् प्रणनाम । तथा हि । तरस्विनां बलवतां तरसा बलेन निर्जितेषु शत्रुषु प्रणतिः एव कीर्तये । भवतीति शेषः ॥

राजसत्वमवधूय मातृकं पित्र्यमस्मि[3] गमितः शमं यदा[4] ।
नन्वनिन्दितफलो मम त्वया निग्रहोऽप्ययमनुग्रहीकृतः ॥ ९० ॥

मातुरागतं मातृकं राजसत्वं रजोगुणप्रधानत्वम् अवधूय पितुरागतं पित्र्यं शमं यदा गमितोऽस्मि । तदा त्वया मम अपेक्षितत्वादनिन्दितमगर्हितं फलं स्वर्गहानिलक्षणं यस्य सः [अनिन्दितफलः] अयं निग्रहः अपकारः अपि अनुग्रहीकृतः ननु उपकारीकृतः खलु ॥

साधयाम्यहमविघ्नमस्तु ते देवकार्यमुपपादयिष्यतः ।
ऊचिवानिति वचः सलक्ष्मणं लक्ष्मणाग्रजमृषिस्तिरोदधे[5] ॥ ९१ ॥

अहं साधयामि गच्छामि । देवकार्यमुपपादयिष्यतः संपादयिष्यतः ते अविघ्नं अस्तु विघ्नाभावोऽस्तु । 'अव्ययं विभक्ति—' इत्यादिनार्थाभावेऽव्ययीभावः । सह लक्ष्मणेन सलक्ष्मणः । तं [सलक्ष्मणं] । 'तेन सहेति तुल्ययोगे' इति बहुव्रीहिः । लक्ष्मणाग्रजं रामम् इति वचः ऊचिवान् उक्तवान् । ब्रुवः वसुः । ऋषिः तिरोदधे अन्तर्दधे ॥

तस्मिन्गते विजयिनं परिरभ्य रामं
स्नेहादमन्यत पिता पुनरेव जातम् ।
तस्याभवत्क्षणशुचः परितोषलाभः
कक्षाग्निलङ्घिततरोरिव वृष्टिपातः ॥ ९२ ॥

तस्मिन् भार्गवे गते सति । विजयिनं रामं पिता स्नेहात्परिरभ्य आलिङ्ग्य पुनर्जातम् एव अमन्यत । क्षणं शुगस्येति विग्रहः । क्षणशुचः तस्य दशरथस्य परितोषलाभः संतोषप्राप्तिः । कक्षाग्निना दावानलेन । 'कक्षः शुष्कवनानवीरुधो' इति विश्वः । लङ्घितस्याभिद्रुतस्य तरोः [कक्षाग्निलङ्घिततरोः] वृष्टिपातः इव । अभवत् ॥

अथ पथि गमयित्वा क्लृप्तरम्योपकार्ये
कतिचिदवनिपालः शर्वरीः शर्वकल्पः ।

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१ अथ २ शोभन ३ पैत्र्यं, शम—यं ४ 'यत' इ० पा० ५ अनुग्रहः कृत इ० पा० ६ कामक्रोधादिरिपुजयम् । अविघ्नं चिन्तनेऽस्य ममार्पितगुणा वा । ७ साधि, 'गच्छ यामि' इ० पा० ८ अस्मान्नरमिदं पदं करिष्यत्—न्न निराम्य किल धाम राघवे वैष्णवं विदितार्थिराजेनामि । स्वगिराजनमपि—हृत्य चापमर्थ भार्गवोऽपि निजमाश्रमं ययौ ॥

पुरमविशदयोध्यां मैथिलीदर्शनीनां
कुवलयितगवाक्षां लोचनैरङ्गनानाम् ॥ ९३ ॥

अथ । ईषदसमाप्त शर्व **शर्वकल्प** । 'ईषदसमाप्तौ-' इति कल्पप्प्रत्यय । **अवनिपाल** । क्लृप्ता रम्या नवा उपकार्या यस्मिन्स तस्मिन् [**क्लृप्तरम्योपकार्ये**] **पथि कतिचित् शर्वरी** रात्री **गमयित्वा मैथिलीदर्शनीनाम् अङ्गनाना लोचने** । कुवलयानि येषां सञ्जातानि कुवलयिता । ' तदस्य सञ्जात तारकादिभ्य इतच् ' इत्यितच्प्रत्यय । कुवलयिता गवाक्षा यस्यास्ता [**कुवलयितगवाक्षा**] **पुरम् अयोध्याम् आविशत्** प्रविष्टवान् ॥

इति महामहोपाध्यायकोलाचलमल्लिनाथसूरिविरचितया सञ्जीवनीसमाख्यया
व्याख्यया समेतो महाकविश्रीकालिदासकृतौ रघुवंशे महाकाव्ये
सीताविवाहवर्णन नामैकादश सर्ग ।

द्वादशः सर्गः ।

वन्दामहे महोद्दण्डदोर्दण्डौ रघुनन्दनौ ।
तेजोनिर्जितमार्तण्डमण्डलौ लोकनन्दनौ ॥

निर्विष्टविषयस्नेहः स दशान्तमुपेयिवान् ।
आसीदासन्ननिर्वाणः[3] प्रदीपार्चिरिवोपासि ॥ १ ॥

[**निर्विष्टविषयस्नेह**] स्नेहयति प्रीणयति पुरुषमिति स्नेहा । पचाद्यच् । स्निह्यन्ति पुरुषा येष्विति वा स्नेहा । अधिकरणार्थे घञ् । विषया शब्दादयस्त एव स्नेहा निर्विष्टा भुक्ता विषयस्नेहा येन स तथोक्त । ' निर्वेशो भृतिभोगयो ' इति यादव । दशा जीवनावस्था तस्य अन्त वार्द्धकम् [**दशान्तम्**] **उपेयिवान्स** दशरथ । **उपासि प्रदीपार्चिरिव** दीपज्वालेव । [**आसन्ननिर्वाण**] आसन्न निर्वाण मोक्षो यस्य स तथोक्त **आसीत्** । अर्चि पक्षे तु विषया देश आश्रय भाजन मिति यावत् । ' विषय स्यादिन्द्रियार्थे देशे जनपदेऽपि च इति विश्व । दशा वर्तिका । ' दशा वर्तावस्थायाम् ' इति विश्व । निर्वाण विनाश । ' निर्वाण निर्वृतौ मोक्ष विनाशे गजमज्जने ' इति यादव ॥

तं कर्णमूलमागत्य रामे श्रीर्न्यस्यतामिति ।
कैकयीशङ्कयेवाह पलितच्छद्मना जरा ॥ २ ॥

जरा कैकेयीशङ्कयाइव पलितस्य वयसादिशौक्ल्यस्य छद्मना मिषेण [**पलितच्छद्मना**] । ' पलित जरसा शौक्ल्य केशादौ ' इत्यमर । **कर्णमूल** कर्णोपकण्ठम्

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१ दर्शिनीनां २ मार्तण्ड रूप । ३ निर्वाणप्रदी० ४ निर्विष्ट भुक्त विषयेषु स्यान्दिषु स्नेहा रसा येन इति दि० विषयाणां रूपरसादीनां स्नेह प्रीतिर्येन इति हे० । चा० सु० दयोप्येवम् । स्मिटोप मानसार इ० चा० सु० " ०जाह इ पा० । अत्र चा०—कर्णमूलमागत्य त्याधिकाषकत्वादसम्य पाठ [असाम्प्रत्वादुपात्त इति दि०] । कर्णजाहमिति समीचीन पाठ । तस्य पाकमूले पील्वादिकर्णादिभ्य कुणब्जाहचौ इत्यनेन जाहच्प्रत्यय ।

आगत्य रामे श्रीः राज्यलक्ष्मीः न्यस्यतां निधीयताम् इति तमाह । दशरथो वृद्धोऽहमिति विचार्य रामस्य यौवराज्याभिषेकं चकाङ्क्षेत्यर्थः ॥

सा पौरान्पौरकान्तस्य रामस्याभ्युदयश्रुतिः ।
प्रत्येकं ह्लादयांचक्रे कुल्येवोद्यानपादपान् ॥ ३ ॥

सा पौरकान्तस्य रामस्याभ्युदयश्रुतिः अभिषेकवार्ता । कुल्या कृत्रिमा सरित् । 'कुल्याल्पा कृत्रिमा सरित्' इत्यमरः । उद्यानपादपानिव । पौरान्प्रत्येकं ह्लादयांचक्रे ॥

तस्याभिषेकसंभारं कल्पितं क्रूरनिश्चया ।
दूषयामास कैकेयी शोकोष्णैः पार्थिवाश्रुभिः ॥ ४ ॥

क्रूरनिश्चया कैकेयी तस्य रामस्य कल्पितं संभृतमभिषेकस्य संभारमुपकरणं [अभिषेकसंभारम्] शोकोष्णैः पार्थिवाश्रुभिः दूषयामास । स्ववैमुख्यमूलेन राजशोकेन प्रतिबबन्धेत्यर्थः ॥

सा किलाश्वासिता चण्डी भर्त्रा तत्संश्रुतौ वरौ ।
उद्ववामेन्द्रसिक्ता भूर्बिलमग्नाविवोरगौ ॥ ५ ॥

चण्डी अतिकोपना । 'चण्डस्त्वत्यन्तकोपनः' इत्यमरः । सा किल भर्त्रा आश्वासिता अनुनीता सती [तत्संश्रुतौ] तेन भर्त्रा संश्रुतौ प्रतिज्ञातौ वरौ इन्द्रेण सिक्ताभिवृष्टा [इन्द्रसिक्ता] भूः बिले वल्मीकादौ मग्नौ [बिलमग्नौ] उरगौ इव । उद्ववाम उद्गगार ॥

तयोश्चतुर्दशैकेन रामं प्राव्राजयत्समाः ।
द्वितीयेन सुतस्यैच्छद्वैधव्यैकफलां श्रियम् ॥ ६ ॥

सा तयोः वरयोर्मध्ये एकेन वरेण रामं चतुर्दश समाः संवत्सरान् । अत्यन्तसंयोगे द्वितीया । प्राव्राजयत् प्रावासयत् । द्वितीयेन सुतस्य भरतस्य वैधव्यैकफलां स्ववैधव्यमात्रफलाम् । न तूपभोगफलामिति भावः । श्रियम् ऐच्छत् इयेष ॥

पित्रा दत्तां रुदन्रामः प्राङ्महीं प्रत्यपद्यत ।
पश्चाद्वनाय गच्छेति तदाज्ञां मुदितोऽग्रहीत् ॥ ७ ॥

रामः प्राक् पित्रा दत्तां महीं रुदन्प्रत्यपद्यत अङ्गीचकार । स्वत्यागदुःखादिति भावः । पश्चाद्वनाय गच्छ इति एवंरूपां तदाज्ञां पित्राज्ञां मुदितः अग्रहीत् । पित्राज्ञाकरणलाभादिति भावः ॥

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१ ०यामास इ० पा० २ 'अश्रु-बाष्प-बिन्दुभिः' इ. पा० ३ अत्राध्यात्मरामायणम्—पुरा देवासुरे युद्धे राजा दशरथः स्वयं । इन्द्रेण याचितो धन्वी साहाय्यार्थं महारथः ॥ जगाम सेनया सार्धं त्वया सह शुभानने । युद्धं प्रकुर्वतस्तस्य राक्षसैः सह धन्विनः ॥ तदाक्षकीलो न्यपतच्छिन्नस्तस्य न वेद सः । त्वं तु हस्तं समावेश्य कीलरन्ध्रेऽतिधैर्यतः ॥ स्थितवत्यसि तापार्ता पतिप्राणपरीप्सया । ततो हत्वाऽसुरान् सर्वान् ददर्श त्वामरिन्दमः । आश्चर्यं परमं लेभे त्वामालिङ्ग्य हृदान्वितः । वृणीष्व यत्ते मनसि वाञ्छितं वरदोऽस्म्यहम् । वरद्वयं वृणीष्व त्वमेवं राजाऽवदत्स्वयम् । त्वयोक्तो वरदो राजन् यदि दत्तं वरद्वयम् । त्वय्येव तिष्ठतु चिरं न्यासभूतं ममानघ । यदा मेऽवसरो भूयात्तदा देहि वरद्वयम् ॥ इति । ४ 'रामप्रव्राजने वने' इ. पा०.

दधतो मङ्गलक्षौमे वसानस्य च वल्कले ।
ददृशुर्विस्मितास्तस्य मुखरागं[2] समं जनाः ॥ ८ ॥

मङ्गलक्षौमे दधतः वल्कले वसानस्य आच्छादयतः च तस्य रामस्य समम् एकविधं मुखरागं मुखवर्णं जनाः विस्मिताः ददृशुः । सुखदुःखयोरविकृत इति भावः ॥

स सीतालक्ष्मणसखः सत्याद्गुरुमलोपयन् ।
विवेश दण्डकारण्यं प्रत्येकं च सतां मनः ॥ ९ ॥

स रामः गुरुं पितरं सत्याद् वरदानरूपाद् अलोपयन् अभ्रंशयन् । [सीतालक्ष्मणसखः] सीतालक्ष्मणयोः सखेति विग्रहः । ताभ्यां सहितः सन् दण्डकारण्यं विवेश । सतां मनः च प्रत्येकं विवेश । पितृभक्त्या सर्वे सन्तः संतुष्टा इति भावः ॥

राजाऽपि तद्वियोगार्तः स्मृत्वा शापं स्वकर्मजम् ।
शरीरत्यागमात्रेण शुद्धिलाभममन्यत ॥ १० ॥

तद्वियोगार्तः पुत्रवियोगदुःखितः राजा अपि स्वकर्मणा मुनिपुत्रवधरूपेण जातः स्वकर्मजस्तं [स्वकर्मजं] शापं पुत्रशोकजमरणात्मकं स्मृत्वा शरीरत्यागमात्रेण देहत्यागेनैव शुद्धिलाभं प्रायश्चित्तम् अमन्यत । मृत इत्यर्थः ॥

विप्रोषितकुमारं तद्राज्यमस्तमितेश्वरम् ।
रन्ध्रान्वेषणदक्षाणां[3] द्विषामामिषतां ययौ ॥ ११ ॥

[विप्रोषितकुमारं] विप्रोषिता गताः कुमारा यस्मिंस्तत्तथोक्तम् । [अस्तमितेश्वरम्] अस्तमितो मृतः ईश्वरो राजा यस्य तत्तथोक्तं तद्राज्यं रन्ध्रान्वेषणदक्षाणां द्विषाम् आमिषतां भोग्यवस्तुतां ययौ । 'आमिषं भोग्यवस्तुनि' इति केशवः ॥

अथानाथाः प्रकृतयो मातृबन्धुनिवासिनम् ।
मौलैरानाययामासुर्भरतं स्तम्भिताश्रुभिः ॥ १२ ॥

अथ अनाथाः प्रकृतयः अमात्याः । 'प्रकृतिः सहजे योनावमात्ये परमात्मनि ।' इति विश्वः । मातृबन्धुषु निवासिनं [मातृबन्धुनिवासिनम्] भरतं स्तम्भिताश्रुभिः । पितृमरणगुप्त्यर्थमिति भावः । मौलैः आप्तैः सचिवैः आनाययामासुः आगमयांचक्रुः ॥

श्रुत्वा तथाविधं मृत्युं कैकेयीतनयः पितुः ।
मातुर्न केवलं स्वस्याः[6] श्रियोऽप्यासीत्पराङ्मुखः ॥ १३ ॥

कैकेयीतनयः भरतः पितुः तथाविधं स्वमातृमूलं मृत्युं मरणं श्रुत्वा स्वस्याः मातुः केवल मातुरेव पराङ्मुखो न । किं तु श्रियः अपि पराङ्मुखः आसीत् ॥

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१ चीरे च परिगृह्णत. २ ०रागसमञ्जसम् इ. पा० ३ रन्ध्रस्य छिद्रस्य वैगुण्यस्य इति यावत् । अन्वेषणं मार्गणं तस्मिन्दक्षाश्चतुरास्तेषाम्. ४ वर्गं, यश, इ. पा०. ५ कुले भवै. मौलैः कुलक्रमागतैः अत एव आप्तैः । ६ तस्या इ. पा. ।

सर्सैन्यश्चान्वगाद्रामं दर्शितानाश्रमालयैः ।
तस्य पश्यन्ससौमित्रेरुदश्रुर्वसतिद्रुमान् ॥ १४ ॥

ससैन्यः भरत **रामम् अन्वगात् च** । किं कुर्वन् । **आश्रमालयैः** वनवासिभिः **दर्शितान्** एते रामनिवासा इति कथितान् **ससौमित्रेः** लक्ष्मणसहितस्य **तस्य** रामस्य **वसतिद्रुमान्** निवासवृक्षान् **पश्यन् उदश्रुः** रुदन् ॥

चित्रकूटवन[2]स्थं च कथितै[3]स्वर्गतिर्गुरोः ।
लक्ष्म्या निमन्त्रयांचक्रे तमनुच्छि[4]ष्टसंपदा ॥ १५ ॥

चित्रकूटवनस्थं तं रामं च गुरोः पितु **कथितस्वर्गतिः** । कथितपितृमरणः सन्नित्यर्थः । अनुच्छिष्टाननुभूतशिष्टा सपद्गुणोत्कर्षो यस्याः । 'संपद्भूतौ गुणोत्कर्षे' इति केशव । तया [**अनुच्छिष्टसंपदा**] **लक्ष्म्या** करणेन **निमन्त्रयांचक्रे** आहूतवान् ॥

स हि प्रथमजे तस्मिन्नकृतश्रीपरिग्रहे ।
परिवेत्तारमात्मानं मेने स्वीकरणाद्भुवः ॥ १६ ॥

स हि भरत **प्रथमजे** अग्रजे **तस्मिन्** रामे **अकृतश्रीपरिग्रहे** सति स्वय **भुवः स्वीकरणाद् आत्मानं परिवेत्तारं मेने** । 'परिवेत्ताऽनुजोऽनूढे ज्येष्ठे दारपरिग्रहात्' इत्यमर । भूपरिग्रहोऽपि दारपरिग्रहसम इति भाव ॥

तमशक्यमपाक्रष्टुं निर्दे[6]शात्स्वर्गिणः पितुः ।
ययाचे पादुके पश्चात्कर्तुं राज्याधिदेवते ॥ १७ ॥

स्वर्गिणः पितुः निदेशाद अपाक्रष्टुं निवर्तयितुम् **अशक्यं तं** रामं **पश्चाद्राज्याधिदेवते** स्वामिन्यौ **कर्तुं पादुके ययाचे** ॥

स विसृष्टस्तथेत्युक्त्वा भ्रात्रा नैवाविशत्पुरीम् ।
नन्दिग्रामं[7] गतस्तस्य राज्यं न्यासमिवाभुनक् ॥ १८ ॥

स भरत **भ्रात्रा** रामेण **तथा इति उक्त्वा विसृष्टः** सन् **पुरीम्** अयोध्यां **नाविशदेव** । किं तु **नन्दिग्रामगतः** सन् **तस्य** रामस्य **राज्यं न्यासम् इव** निक्षेपमिव **अभुनक्** अपालयत् । न तूपभुक्तवानित्यर्थ । अन्यथा 'भुजोऽनवने' इत्यात्मनेपदप्रसङ्गात् । भुजेर्लङ् ॥

दृढभक्तिरिति ज्येष्ठे राज्यतृष्णापराङ्मुखः ।
मातुः पापस्य भरतः प्रायश्चित्तमिवाकरोत् ॥ १९ ॥

ज्येष्ठे दृढभक्तिः राज्यतृष्णापराङ्मुखः भरतः इति पूर्वोक्तानुगमनेन मातुः

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१ 'कथितान्' इ पा० २ 'चित्रकूटवनस्थ, 'चित्रकूटस्थित रामम्' इ पा०. ३ गतिं, गुरो'-पितु इ. पा०. ४ अनुसृष्ट इ पा०. ५ उक्तमेन कविनैवाष्टमसर्गे—'यमुमया हि नृपा कलत्रिण ' इति । अत्र हेमाद्रि —दाराग्निहोत्रसंस्कार कुरुते योऽग्रजे स्थिते । परिवेत्ता स विज्ञेय परिवित्तिस्तु पूर्वज ॥ परिवेत्ता परिवित्तिश्च तावुभौ पतितौ गते । हव्य देवा न गृह्णन्ति कव्य नैव पितरस्तथा ॥ इति । ६ निर्दे०, अदे० इ० पा० ७ ग्राम इ पा० ८ शुद्धपर्व इ. पा.

पापस्य प्रायश्चित्तं तदपनोदकं कर्म **अकरोम् इव** । इत्युत्प्रेक्षा । दृढभक्तिरित्यत्र दृढशब्दस्य 'स्त्रियाः पुंवत्–' इत्यादिना पुंवद्भावो दुर्घटः । 'अप्रियादिषु' इति निषेधात् । भक्तिशब्दस्य प्रियादिषु पाठात् । अतो दृढं भक्तिरस्येति नपुंसकपूर्वपदो बहुव्रीहिरिति गणव्याख्याने दृढभक्तिरित्येवमादिषु पूर्वपदस्य नपुंसकस्य विवक्षितत्वात्सिद्धमिति समाधेयम् । वृत्तिकारस्तु–दीर्घनिश्वसितमात्रपरो दृढभक्तिशब्दः लिङ्गविशेषस्यानुपकारत्वात्स्त्रीत्वमविवक्षितमेव । तस्मादस्त्रीलिङ्गत्वात् दृढभक्तिशब्दस्यायं प्रयोग इत्यभिप्रायः । न्यासकारोऽप्येवम् । भोजराजस्तु—कर्मसाधनस्यैव भक्तिशब्दस्य प्रियादिपाठाद्भवानीभक्तिरित्यादौ कर्मसाधनत्वात्पुंवद्भावप्रतिषेधः । दृढभक्तिरित्यादौ भावसाधनत्वात्पुंवद्भावसिद्धिः पूर्वपदस्येत्याह ॥

रामोऽपि सह वैदेह्या वने वन्येन वर्तयन् ।
चचार सानुजः शान्तो वृद्धेक्ष्वाकुव्रतं युवा ॥ २० ॥

सानुजः शान्तः रामः अपि वैदेह्या सह वने वन्येन वनभवेन कन्दमूलादिना **वर्तयन्** वृत्तिं कुर्वञ्जीवन्वृद्धेक्ष्वाकूणां व्रतं वनवासात्मकं [**वृद्धेक्ष्वाकुव्रतं**] **युवा** यौवनस्थ एव **चचार** ॥

प्रभावस्तम्भितच्छायमाश्रितः स वनस्पतिम् ।
कदाचिदङ्के सीतायाः शिश्ये किंचिदिव श्रमात् ॥ २१ ॥

स रामः **कदाचित्** प्रभावेण स्वमहिम्ना स्तम्भिता स्थिरीकृता छाया यस्य तं [**प्रभावस्तम्भितच्छायं**] **वनस्पतिम् आश्रितः** सन् । **किंचित्** ईषत् **श्रमात् इव सीतायाः अङ्के शिश्ये** सुष्वाप ॥

ऐन्द्रिः किल नखैस्तस्या विददार स्तनौ द्विजः ।
प्रियोपभोगचिह्नेषु पौरोभाग्यमिवाचरन् ॥ २२ ॥

ऐन्द्रिः इन्द्रस्य पुत्रो **द्विजः** पक्षी काकः **तस्याः** सीतायाः **स्तनौ** । प्रियस्य रामस्योपभोगचिह्नेषु [**प्रियोपभोगचिह्नेषु**] । तत्कृतनखक्षतेष्वित्यर्थः । पुरोभागिनो दोषैकदर्शिनः कर्म **पौरोभाग्यम्** । 'दोषैकदृक्पुरोभागी' इत्यमरः । दुश्चिद्रोपघातम् **आचरन्** कुर्वन् **इव नखैः विददार** विलिलेख । **किल** इत्यैतिह्ये ॥

तस्मिन्नास्थदिषीकास्त्रं रामो रामावबोधितः ।
आत्मानं मुमुचे तस्मादेकनेत्रव्ययेन सः ॥ २३ ॥

रामया सीतयावबोधितः [**रामावबोधितः**] **रामः तस्मिन्** काके **इषीकास्त्रं** काशास्त्रम् । 'इषीका काशमुच्यते' इति हलायुधः । **आस्थत्** अस्यति स्म । 'असु क्षेपणे' इति धातोर्लुङ् । 'अस्यतिवक्तिख्यातिभ्योऽङ्' इत्यङ्प्रत्ययः । 'अस्य-

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१ प्रायो मम मत मुक्ते चित्ते निभृत उच्यते । तत्र निवसति काल [illegible] ॥
२ 'वृत्तिम्' इ० पा० ३ 'आयाम्' इ० पा० । अत्र [illegible] [इत्यत्र] । [illegible] ॥
४ 'भल्लस्त, भल्लास्त्र-मन्' इ० पा०

तेषुक्' इति थुगागमः। स काक एकनेत्रस्य व्ययन दानेन [एकनेत्रव्ययेन] तस्माद् अस्त्रात् आत्मानं मुमुचे मुक्तवान्। मुचेः कर्तरि लिट्। 'धेनुं मुमोच' (२।१) इतिवत्प्रयोगः॥

रामस्त्वासन्नदेशत्वाद्भरतागमनं पुनः।
आशङ्क्योत्सुकसारङ्गां चित्रकूटस्थलीं जहौ॥ २४॥

रामः तु आसन्नदेशत्वाद् हेतोः पुनः भरतागमनम् आशङ्क्य उत्सुकसारङ्गाम् उत्कण्ठितहरिणां चित्रकूटस्थलीं जहौ तत्याज। आसन्नश्चासौ देशश्चेति विग्रहः॥

प्रययावातिथेयेषु वसन्नृषिकुलेषु सः।
दक्षिणां दिशमृक्षेषु वार्षिकेष्विव भास्करः॥ २५॥

स रामः। आतिथिषु साधून्यातिथेयानि। 'पथ्यतिथिवसतिस्वपतेर्ढञ्' इति ढञ्प्रत्ययः। तेषु [आतिथेयेषु] ऋषिकुलेषु ऋष्याश्रमेषु। 'कुलं कुल्ये गणे देहे गेहे जनपदेऽन्वये।' इति हैमः। वर्षासु भवानि वार्षिकाणि। 'वर्षाभ्यष्ठक्' इति ठक्प्रत्ययः। तेषु [वार्षिकेषु] ऋक्षेषु नक्षत्रेषु ,राशिषु वा भास्करः इव। वसन् दक्षिणां दिशं प्रययौ॥

बभौ तमनुगच्छन्ती विदेहाधिपतेः सुता।
प्रतिषिद्धाऽपि कैकेय्या लक्ष्मीरिव गुणोन्मुखी॥ २६॥

तं रामं अनुगच्छन्ती विदेहाधिपतेः सुता सीता कैकेय्या प्रतिषिद्धा निवारिता अपि गुणोन्मुखी गुणोत्सुका लक्ष्मीः राजलक्ष्मीः इव बभौ॥

अनुसूयातिसृष्टेन पुण्यगन्धेन काननम्।
सा चकाराङ्गरागेण पुष्पोच्चलितषट्पदम्॥ २७॥

सा सीतानुसूययात्रिभार्ययातिसृष्टेन दत्तेन [अनुसूयातिसृष्टेन] पुण्यगन्धेन अङ्गरागेण काननं वनं [पुष्पोच्चलितषट्पदं] पुष्पेभ्य उच्चलिता निर्गताः षट्पदा यस्मिंस्तत्तथाभूतं चकार॥

संध्याभ्रकपिशस्तस्य विराधो नाम राक्षसः।
अतिष्ठन्मार्गमावृत्य रामस्येन्दोरिव ग्रहः॥ २८॥

संध्याभ्रकपिशः विराधः नाम राक्षसः। ग्रहः राहुः इन्दोः इव। तस्य रामस्य मार्गम् अध्वानम् आवृत्य अवरुध्य अतिष्ठत्॥

स जहार तयोर्मध्ये मैथिलीं लोकशोषणः।
नभोनभस्ययोर्वृष्टिमवग्रह इवान्तरे॥ २९॥

लोकस्य शोषण शोषकः [लोकशोषणः] स राक्षस तयोः रामलक्ष्मणयोः

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१ श्रीरिव सन्मुखी गुणान् इ. पा०. २ अन०, 'विसृष्टेन' इ. पा. ३ 'ऋचित, ऋमित' इ. पा० ४ फणिल०. ५ 'नभ' इ. पा०. ६ संज०. ७ मध्यमः. ८ म्यो.

मध्ये मैथिलीम् । नभोनभस्ययोः श्रावणभाद्रपदयोः अन्तरे मध्ये वृष्टिम् अवग्रहः वर्षप्रतिबन्धः इव । जहार । 'वृष्टिर्वर्षे तद्विघातेऽवग्राहावग्रहौ समौ' इत्यमरः ॥

तं विनिष्पिष्य काकुत्स्थौ पुरा दूषयति स्थलीम् ।
गन्धेनाशुचिना चेति वसुधायां निचख्नतुः ॥ ३० ॥

ककुत्स्थस्य गोत्रापत्ये पुमांसौ काकुत्स्थौ रामलक्ष्मणौ तं विराधं विनिष्पिष्य हत्वा । अशुचिना अपवित्रेण गन्धेन स्थलीम् आश्रमभुवं पुरा दूषयति दूषयिष्यति इति हेतोः । 'यावत्पुरानिपातयोर्लट्' इति भविष्यदर्थे लट् । वसुधायां निचख्नतुः भूमौ खनित्वा निक्षिप्तवन्तौ च ॥

पञ्चवट्यां ततो रामः शासनात्कुम्भजन्मनः ।
अनपोढस्थितिस्तस्थौ विन्ध्याद्रिः प्रकृताविव ॥ ३१ ॥

ततः रामः कुम्भजन्मनः अगस्त्यस्य शासनात् । पञ्चानां वटानां समाहारः पञ्चवटी । 'तद्धितार्थ–' इति तत्पुरुषः । 'संख्यापूर्वो द्विगुः' इति द्विगुसंज्ञायां 'द्विगोः' इति ङीप् । 'द्विगुरेकवचनम्' इत्येकवचनम् । तस्यां पञ्चवट्याम् । विन्ध्याद्रिः प्रकृतौ वृद्धेः पूर्वावस्थायां इव अनपोढस्थितिः अनतिक्रान्तमर्यादः-तस्थौ ॥

रावणावरजा तत्र राघवं मदनातुरा ।
अभिपेदे निदाघार्ता व्यालीव मलयद्रुमम् ॥ ३२ ॥

तत्र पञ्चवट्यां मदनातुरा रावणावरजा शूर्पणखा । 'पूर्वपदात्संज्ञायामगः' इति णत्वम् । राघवम् । निदाघार्ता घर्मतप्ता व्याकुला व्याली भुजंगी मलयद्रुमं चन्दनद्रुमम् इव । अभिपेदे प्राप ॥

सा सीतासंनिधावेव तं वव्रे कथितान्वया ।
अत्यारूढो हि नारीणामकालज्ञो मनोभवः ॥ ३३ ॥

सा शूर्पणखा सीतासंनिधौ एव कथितान्वया कथितस्ववंशा सती तं रामं वव्रे वृतवती । तथा हि । अत्यारूढः अतिप्रवृद्धः नारीणां मनोभवः कामः कालज्ञः-अवसरज्ञो न भवति इति अकालज्ञः हि ॥

कलत्रवानहं बाले कनीयांसं भजस्व मे ।
इति रामो वृषस्यन्तीं वृषस्कन्धः शशास ताम् ॥ ३४ ॥

वृषः पुमान् । 'वृषः स्याद्वासवे धर्मे सौरभेये च शुक्ले । पुंराशिभेदयोः शृङ्ग्यां मूषकश्रेष्ठयोरपि ॥' इति विश्वः । वृषं पुरुषमात्मार्थमिच्छन्तीति वृषस्यन्ती कामुकी । 'वृषस्यन्ती च कामुकी' इत्यमरः । 'सुप आत्मनः क्यच्' इति क्यच्प्रत्ययः । 'अश्वक्षीर-

१ अथो इ. पा० २ 'प्रतिपेदे' इ. पा०. ३ वर्षकाम, स्त्रीकामम्.

-रवृपलवणानामात्मप्रीतौ क्यचि ' इत्यमुगागमः । ततो लटः शत्रादेशः । ' उगितश्च ' इति ङीप् । श्लोकार्थस्तु—**वृषस्कन्ध रामः वृषस्यन्तीं तां** राक्षसीम् ' **हे बाले, अहं कलत्रवान्** । **मे कनीयांसं** कनिष्ठं **भजस्व इति शशास** आज्ञापितवान् ॥

ज्येष्ठाभिगमनात्पूर्वं तेनाप्यनभिनन्दिता ।
साऽभूद्रामाश्रया भूयो नदीवोभयकूलभाक् ॥ ३५ ॥

पूर्वं ज्येष्ठाभिगमनात् तेन लक्ष्मणेन **अपि अनभिनन्दिता** नाङ्गीकृता **भूयः रामाश्रया सा** राक्षसी । उभे कूले भजतीति **उभयकूलभाक्** । **नदी इव अभूत्** । सा हि यातायाताभ्यां पर्यायेण कूलद्वयगामिनी नदीसदृश्यभूदित्यर्थः ॥

संरम्भं मैथिलीहासः क्षणसौम्यां निनाय ताम् ।
निवातस्तिमितां वेलां चन्द्रोदय इवोदधेः ॥ ३६ ॥

मैथिलीहासः क्षणं सौम्या सौम्याकारा [**क्षणसौम्यां**] **तां** राक्षसीम् । निवातेन स्तिमिता निश्चला [**निवातस्तिमिताम्**] **उदधेः वेलाम्** अम्बुविकृतिम् । अम्बुपूरमित्यर्थः । ' अब्ध्यम्बुविकृतौ वेला ' इत्यमरः । **चन्द्रोदयः इव** । **संरम्भं** संक्षोभं **निनाय** ॥

फलमस्योपहासस्य सद्यः प्राप्स्यसि पश्य माम् ।
मृग्याः परिभवो व्याघ्र्यामित्यवेहि त्वया कृतम् ॥ ३७ ॥

श्लोकद्वयेनान्वयः । **अस्य उपहासस्य फलं सद्यः** संप्रत्येव **प्राप्स्यसि** । **पश्य माम्** । **त्वया** कर्त्र्या **कृतम्** उपहासरूपं करण **व्याघ्र्यां** विषये **मृग्याः** कर्त्र्याः **परिभवः इति अवेहि** ॥

इत्युक्त्वा मैथिलीं भर्तुरङ्कं निर्विशतीं भयात् ।
रूपं शूर्पणखा नाम्नः सदृशं प्रत्यपद्यत ॥ ३८ ॥

भयाद् भर्तुः अङ्कं निर्विशतीम् आलिङ्गन्तीं **मैथिलीम् इति उक्त्वा शूर्पणखा नाम्नः सदृशम्** । शूर्पाकारनखयुक्तमित्यर्थः । **रूपम्** आकारं **प्रत्यपद्यत** स्वीचकार । अदर्शयदित्यर्थः ॥

लक्ष्मणः प्रथमं श्रुत्वा कोकिलामञ्जुवादिनीम् ।
शिवाघोरस्वनां पश्चाद्बुबुधे विकृतेति ताम् ॥ ३९ ॥

लक्ष्मणः प्रथमं कोकिलावन्मञ्जुवादिनीं [**कोकिलामञ्जुवादिनीम्**] **पश्चात्** शिवावद्घोरस्वनां [**शिवाघोरस्वनां**] **तां** शूर्पणखां **श्रुत्वा** । तस्याः स्वनं श्रुत्वेत्यर्थः । सुस्वनः शब्दः श्रूयत इतिवत्प्रयोगः । **विकृता** मायाविनी **इति बुबुधे** बुद्धवान् । कर्तरि लिट् ॥

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१ न तेनाप्यभि०. २ क्षण. ३ मृगीप०. ४ मृत्यवे. ५ 'अङ्के-ङ्क-निविशतीं, अङ्गानि विशतीम्' इ. पा० ६ नाम-नाम्नी. ७ 'भाविनीम्' इ. पा० ८ स्वरां.

पर्णशालामथ क्षिप्रं विकृष्टासिः प्रविश्य सः ।
वैरूप्यपौनरुक्त्येन भीषणां तामयोजयत् ॥ ४० ॥

अथ स लक्ष्मणः विकृष्टासि कोशोद्धृतखड्गः सन् क्षिप्रं पर्णशालां प्रविश्य भीषयतीति भीषणाम् । नन्द्यादित्वाल्ल्युट् कर्तरि । तां राक्षसीं वैरूप्यस्य पौनरुक्त्य द्विगुण्यलक्षणं तेन [वैरूप्यपौनरुक्त्येन] अयोजयत् योजितवान् । स्वभावत एव विकृतां तां कर्णादिच्छेदेन पुनरतिविकृतामकरोदित्यर्थः ॥

सा वक्रनखधारिण्या वेणुकर्कशपर्वया ।
अङ्कुशाकारयाऽङ्गुल्या तावतर्जयदम्बरे ॥ ४१ ॥

सा वक्रनखं धारयतीति वक्रनखधारिणी । तया [वक्रनखधारिण्या] वेणुवत्कर्कशपर्वया [वेणुकर्कशपर्वया] । अत एवाङ्कुशस्याकार इवाकारो यस्याः सा तया [अङ्कुशाकारया] अङ्गुल्या तौ राघवौ अम्बरे व्योम्नि स्थिता । 'अम्बरं व्योम्नि वाससि' इत्यमरः । अतर्जयद् अभर्त्सयत् । 'तर्ज भर्त्सने' इति धातोश्चौरादिकादनुदात्तेत्त्वादात्मनेपदेन भाव्यम् । तथापि चक्षिङो ङित्करणाज्ज्ञापकादनुदात्तेत्त्वनिमित्तस्यानित्यत्वात्परस्मैपदमुक्तमित्युक्तमाख्यातचन्द्रिकायाम् । 'तर्जयते भर्त्सयते तर्जयतीत्यपि च दृश्यते क्वचिद्' इति ॥

प्राप्य चाशु जनस्थानं खरादिभ्यस्तथाविधम् ।
रामोपक्रममाचख्यौ रक्षःपरिभवं नवम् ॥ ४२ ॥

सा आशु जनस्थानं प्राप्य खरादिभ्यः राक्षसेभ्यः तथाविधं स्वाङ्गच्छेदात्मकम् । उपक्रम्यत इत्युपक्रमः । कर्मणि घञ्प्रत्ययः । रामस्य कर्तुरुपक्रमः रामोपक्रमम् । रामेणादावुपक्रान्तमित्यर्थः । 'उपज्ञोपक्रमं तदाद्याचिख्यासायाम्' इति क्लीबत्वम् । तद् नवं रक्षसां कर्मभूतानां परिभवं [रक्षःपरिभवं] आचख्यौ च ॥

मुखावयवलूनां तां नैर्ऋता यत्पुरो दधुः ।
रामाभियायिनां तेषां तदेवाभूदमङ्गलम् ॥ ४३ ॥

नैर्ऋताः राक्षसाः । 'नैर्ऋतो यातुरक्षसी' इत्यमरः । मुखावयवेषु कर्णादिषु लूनां छिन्नां [मुखावयवलूनां] तां पुरः दधुः अग्रे चक्रुरिति यत् तद् एव रामाभियायिनां राममभिद्रवतां तेषाम् अमङ्गलम् अभूत् ॥

उदायुधानापततस्तान्दृप्तान्प्रेक्ष्य राघवः ।
निदधे विजयाशंसां चापे सीतां च लक्ष्मणे ॥ ४४ ॥

उदायुधान् उद्यतायुधान् आपततः आगच्छतः दृप्तान् तान् खरादीन् प्रेक्ष्य राघवः चापे विजयस्याशंसामाशां [विजयाशंसां] लक्ष्मणे सीतां च निदधे । सीतारक्षणे लक्ष्मणं नियुज्य स्वयं युद्धाय सनद्ध इति भावः ॥

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१ विकृता-विभूता-भि. २ °पुनरुक्तेन, वैरूप्य पुन° ३ अम्बराद्, ४ °भिप, तथा विधा इ. पा° ७ ° भवात्मम्, ६ मुखे लूनपद°, ७ °र्म्य° ८ वार्ट्द°. ९ °प्रेक्ष्य

एको दाशरथिः कामं यातुधानाः सहस्रशः ।
ते तु यावन्त एवाजौ तावांश्च ददृशे स तैः ॥ ४५ ॥

दाशरथिः रामः एकः अद्वितीयः । यातुधानाः कामं सहस्रशः । सन्तीति शेष. । तैः यातुधानैः तु स रामः आजौ ते यातुधानाः यावन्तः यावत्संख्याकाः एव तावान् तावत्संख्याकः च ददृशे ॥

असज्जनेन काकुत्स्थः प्रयुक्तमथ दूषणम् ।
न चक्षमे शुभाचारः स दूषणमिवात्मनः ॥ ४६ ॥

अथ शुभाचारः रणे साधुचारी सद्वृत्तश्च स काकुत्स्थः असज्जनेन दुर्जनेन रक्षोजनेन च प्रयुक्तं प्रेषितमुच्चारितं च दूषणं दूषणाख्यं राक्षसम् आत्मनः दूषणं दोषम् इव न चक्षमे न सेहे । प्रतिकर्तुं प्रवृत्त इत्यर्थः ॥

तं शरैः प्रतिजग्राह खरत्रिशिरसौ च सः ।
क्रमशस्ते पुनस्तस्य चापात्सममिवोद्ययुः ॥ ४७ ॥

स रामः तं दूषणं खरत्रिशिरसौ च शरैः प्रतिजग्राह । प्रतिजहारेत्यर्थः । क्रमशः यथाक्रमम् । प्रयुक्ता अपीति शेष' । तस्य ते शराः पुनः चापात्समं युगपत् इव उद्ययुः । अतिलघुहस्त इति भावः ॥

तैस्त्रयाणां शितैर्बाणैर्यथापूर्वविशुद्धिभिः ।
आयुर्देहातिगैः पीतं रुधिरं तु पतत्रिभिः ॥ ४८ ॥

देहमतीत्य भित्वा गच्छन्तीति देहातिगाः तै' [देहातिगैः] । यथास्थिता पूर्वविशुद्धिर्येषां तै. [यथापूर्वविशुद्धिभिः] । अतिवेगत्वेन देहभेदात्प्रागिव रुधिरलेपरहितैरित्यर्थः । शितैः तीक्ष्णै तैः बाणैः त्रयाणां खरादीनां आयुः पीतं रुधिरं तु पतत्रिभिः पीतम् ॥

तस्मिन्रामशरोत्कृत्ते बले महति रक्षसाम् ।
उत्थितं ददृशेऽन्यच्च कबन्धेभ्यो न किंचन ॥ ४९ ॥

तस्मिन् रामशरैरुत्कृत्ते छिन्ने [रामशरोत्कृत्ते] महति रक्षसां बले उत्थितम् उत्थानक्रियाविशिष्टं प्राणिनां कबन्धेभ्य- शिरोहीनशरीरेभ्यः । ' कबन्धोऽस्त्री क्रियायुक्तमपमूर्धकलेवरम् । ' इत्यमरः । अन्यत् च अन्यत् किंचन न ददृशे । कबन्धेभ्य इत्यत्र ' अन्यारात्—' इति पञ्चमी । निःशेषं हतमित्यर्थ' ॥

सा बाणवर्षिणं रामं योधयित्वा सुरद्विषाम् ।
अप्रबोधाय सुष्वाप गृध्रच्छाये वरूथिनी ॥ ५० ॥

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१ ०थी राम इ. पा. २ 'एवासन्तावद्धा' इ. पा० । अत्र हेमाद्रि –नावद्धा नावत्प्रकार' । संख्याया विधार्थे धा । अधिकरणविचाले च इति ॥ अधिकरणं द्रव्यम् । विचार संख्यान्तरापादनमेकस्यानेकीकरण । एक राशिं पञ्चधाकुरु इति वामन (काशिकावृत्ति). ३ 'अपि' इ. पा. ४ 'सदाचार' इ० पा०. ५ हाते. ६ ०पूर्व. ७ च. ८ उच्छ्रित. ९ चान्यत्, अन्यत्, अन्यत्र इ. पा०. १० वर्षिणी.

*सा सुरद्विषां वरूथिनी सेना बाणवर्षिणं रामं योधयित्वा युद्धं कारयित्वा गृध्राणां छाया गृध्रच्छायम् । 'छाया बाहुल्ये' इति क्लीबत्वम् । [गृध्रच्छाये] अप्रबोधाय अपुनर्बोधाय सुष्वाप ममारेत्यर्थः । अत्र सुरतश्रान्तकान्तासमाधिर्व्यज्यते ॥

राघवास्त्रविदीर्णानां रावणं प्रति रक्षसाम् ।
तेषां शूर्पणखैवैका दुष्प्रवृत्तिहराभवत् ॥ ५१ ॥

एका शूर्पवन्नखानि यस्याः सा शूर्पणखा । 'पूर्वपदात्संज्ञायाम्' इति णत्वम् । 'नखमुखात्संज्ञायाम्' इति ङीष्प्रतिषेधः । सा एव रावणं प्रति राघवास्त्रैर्विदीर्णानां हतानां [राघवास्त्रविदीर्णानां] तेषां रक्षसां खरादीनां दुष्प्रवृत्तिं दुर्वार्तां हरति प्रापयतीति दुष्प्रवृत्तिहरा अभवत् । 'हरतेरनुद्यमनेऽच्' इत्यच्प्रत्ययः ॥

निग्रहात्स्वसुराप्तानां वधाच्च धनदानुजः ।
रामेण [२]निहितं मेने पदं दशसु मूर्धसु ॥ ५२ ॥

स्वसुः शूर्पणखाया निग्रहात् अङ्गच्छेदात् आप्तानां बन्धूनां खरादीनां वधाच्च कारणात् धनदानुजः रावणः रामेण दशसु मूर्धसु पदं पादं निहितं मेने ॥

रक्षसा मृगरूपेण वञ्चयित्वा स राघवौ ।
जहार सीतां पक्षीन्द्रप्रयासक्षणविघ्नितः ॥ ५३ ॥

स रावणः मृगरूपेण रक्षसा मारीचेन राघवौ वञ्चयित्वा प्रतार्य पक्षीन्द्रस्य जटायुषः प्रयासेन युद्धरूपेण क्षणं विघ्नितः सञ्जातविघ्नः [पक्षीन्द्रप्रयासक्षणविघ्नितः] सन् सीतां जहार ॥

तौ सीतान्वेषिणौ गृध्रं लूनपक्षमपश्यताम् ।
प्राणैर्दशरथप्रीतेरनृणं कण्ठवर्तिभिः ॥ ५४ ॥

सीतान्वेषिणौ तौ राघवौ लूनपक्षं रावणेन छिन्नपक्षं कण्ठवर्तिभिः प्राणैः दशरथप्रीतेः दशरथसख्यस्य अनृणम् ऋणाद्विमुक्तं गृध्रं जटायुषम् अपश्यतां दृष्टवन्तौ । लोलेति रूपम् ॥

स रावणहृतां ताभ्यां वचसाचष्ट मैथिलीम् ।
[४]आत्मनः सुमहत्कर्म व्रणैरावेद्य संस्थितः ॥ ५५ ॥

स जटायुः रावणहृतां मैथिलीं ताभ्यां रामलक्ष्मणाभ्याम् । 'क्रियाग्रहणमपि कर्तव्यम्' इति सम्प्रदानत्वाच्चतुर्थी । वचसा वाण्या आचष्ट । आत्मनः सुमहत्कर्म युद्धरूपं व्रणैः आवेद्य संस्थितः मृतः ॥

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१ शत्रिद्रघ्न°, ° विदीर्णानाम् २ वि° ३ 'अगवाय' इ° ४ 'आत्मनस्तु महत्' इ° प पा°.
५-६

तयोस्तस्मिन्नवीभूतपितृव्यापत्तिशोकयोः ।
पितरीवाग्निसंस्कारात्परा ववृतिरे क्रियाः ॥ ५६ ॥

व्यापत्तिर्मरणम् । नवीभूतः पितृव्यापत्तिशोकः ययोः तौ तयोः [नवीभूतपितृव्यापत्तिशोकयोः] तयोः राघवयोः तस्मिन् गृध्रे पितरि इव अग्निसंस्कारात् अग्निसंस्कारमारभ्य पराः उत्तराः क्रियाः ववृतिरे अवर्तन्त । तस्य पितृवदौर्ध्वदेहिकं चक्रतुरित्यर्थः ॥

वधनिर्धूतशापस्य कवन्धस्योपदेशतः ।
मुमूर्छ सख्यं रामस्य समानव्यसने हरौ ॥ ५७ ॥

वधेन रामकृतेन निर्धूतशापस्य देवभुवं गतस्य [वधनिर्धूतशापस्य] कबन्धस्य रक्षोविशेषस्य उपदेशतः रामस्य समानव्यसने समानापदि । सख्यार्थिनीत्यर्थः । हरौ कपौ सुग्रीवे । ' शुकाहिकपिभेकेषु हरिर्ना कपिले त्रिषु । ' इत्यमरः । सख्यं मुमूर्छ ववृधे ॥

स हत्वा वालिनं वीरस्तत्पदे चिरकाङ्क्षिते ।
धातोः स्थान इवादेशं सुग्रीवं संन्यवेशयत् ॥ ५८ ॥

वीरः स रामः वालिनं सुग्रीवाग्रजं हत्वा चिरकाङ्क्षिते तत्पदे वालिस्थाने । धातोः स्थाने आदेशम् इव आदेशभूतं धात्वन्तरमिवेत्यर्थः । सुग्रीवं संन्यवेशयत् स्थापितवान् । यथा ' अस्तेर्भूः ' इत्यस्तिधातोः स्थाने आदेशो भूधातुरस्तिरार्थमशेषं समभिधत्ते तद्वदिति भावः । आदेशो नाम शब्दान्तरस्य स्थाने विधीयमानं शब्दान्तरमभिधीयते ॥

इतस्ततश्च वैदेहीमन्वेष्टुं भर्तृचोदिताः ।
कपयश्चेरुरार्तस्य रामस्येव मनोरथाः ॥ ५९ ॥

वैदेहीम् अन्वेष्टुं मार्गितुं भर्त्रा सुग्रीवेण चोदिताः प्रयुक्ताः [भर्तृचोदिताः] कपयः हनुमत्प्रमुखाः । आर्तस्य विरहातुरस्य रामस्य मनोरथाः कामाः इव इतस्ततः चेरुः नानादेशेषु बभ्रमुः च ॥

प्रवृत्तावुपलब्धायां तस्याः संपातिदर्शनात् ।
मारुतिः सागरं तीर्णः संसारमिव निर्ममः ॥ ६० ॥

संपातिर्नाम जटायुषो ज्यायान्भ्राता । तस्य दर्शनात् [संपातिदर्शनात्] । तन्मुखादिति भावः । तस्याः सीतायाः प्रवृत्तौ वार्तायाम् । ' वार्ता प्रवृत्तिर्वृत्तान्तः ' इत्यमरः । उपलब्धायां ज्ञातायां सत्याम् । मरुतस्यापत्यं पुमान् मारुतिः हनुमान् सागरम् । ममेत्येतदव्ययं ममतावाचि । तद्रहितः निर्ममः निःस्पृहः संसारम् अविद्याबन्धनम् इव । तीर्णः ततार । तरतेः कर्तरि क्तः ॥

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१ 'दु व्यथे' इ. पा॰ २ 'सम्स्कारानन्तरा ववृते क्रिया' इ. पा॰. ३ निर्भूत; तपारस्य. ४ वीरस्तत्पदे-न्यपदे. ५ न हत्वा . वीर स न्यवेशयत्. ६ मोप. ७ नारिता . ८ इत्कम्प.

• दृष्टा विचिन्वता तेन लङ्कायां राक्षसीवृता ।
जानकी विषवल्लीभिः परीतेव महौषधिः ॥ ६१ ॥

लङ्कायां रावणराजधान्यां विचिन्वता मृगयमाणेन तेन मारुतिना राक्षसीभिर्वृता [राक्षसीवृता] जानकी । विषवल्लीभिः परीता परिवृता महौषधिः संजीवनी लता इव । दृष्टा ॥

तस्यै भर्तुरभिज्ञानमङ्गुलीयं ददौ कपिः ।
प्रत्युद्गतमिवानुष्णैस्तदानन्दाश्रुबिन्दुभिः ॥ ६२ ॥

कपिः हनुमान् भर्तुः सम्बन्धि अभिज्ञानं प्रत्यभिज्ञानसाधनम् अङ्गुलीयम् ऊर्मिकाम् । 'अङ्गुलीयकमूर्मिका' इत्यमरः । 'जिह्वामूलाङ्गुलेश्छः' इति छप्रत्ययः । तस्यै जानक्यै ददौ । किंविधमङ्गुलीयम् । अनुष्णैः शीतलैस्तस्या आनन्दाश्रुबिन्दुभिः [तदानन्दाश्रुबिन्दुभिः] प्रत्युद्गतम् इव स्थितम् । भर्त्रभिज्ञानदर्शनादानन्दबाष्पो जात इत्यर्थः ॥

निर्वाप्य प्रियसंदेशैः सीतामक्षवधोद्धतः ।
स ददाह पुरीं लङ्कां क्षणसोढारिनिग्रहः ॥ ६३ ॥

स कपिः । प्रियस्य रामस्य संदेशैर्वाचिकैः [प्रियसंदेशैः] सीतां निर्वाप्य सुखयित्वा । अक्षस्य रावणकुमारस्य वधेनोद्धतो दृप्तः [अक्षवधोद्धतः] सन् । [क्षणसोढारिनिग्रहः] क्षणं सोढोऽरेरिन्द्रजितः कर्तुः निग्रहो बाधा ब्रह्मास्त्रबन्धनरूपो येन स तथोक्तः सन् । लङ्कां पुरीं ददाह भस्मीचकार ॥

प्रत्यभिज्ञानरत्नं च रामायादर्शयत्कृती ।
हृदयं स्वयमायातं वैदेह्या इव मूर्तिमत् ॥ ६४ ॥

कृती कृतकृत्यः कपिः स्वयम् आयातं मूर्तिमद् वैदेह्या हृदयम् इव स्थितं तस्या एव प्रत्यभिज्ञानरत्नं च रामाय अदर्शयत् ॥

स प्राप हृदयन्यस्तमणिस्पर्शनिमीलितः ।
अपयोधरसंसर्गां प्रियालिङ्गननिर्वृतिम् ॥ ६५ ॥

हृदये वक्षसि न्यस्तस्य धृतस्य मणेरभिज्ञानरत्नस्य । स्पर्शेन निमीलितो मोहित [हृदयन्यस्तमणिस्पर्शनिमीलितः] स रामः । अविद्यमानः पयोधरसंसर्गः स्तनस्पर्शो यस्यास्तां तथाभूतां [अपयोधरसंसर्गां] प्रियाया आलिङ्गनेन या निर्वृतिरानन्दस्तां [प्रियालिङ्गननिर्वृतिं] प्राप ॥

तयोस्तस्मिन्नवीभूतपितृव्यापत्तिशोकयोः ।
पितरीवाग्निसंस्कारात्परा ववृतिरे क्रियाः ॥ ५६ ॥

व्यापत्तिर्मरणम्। नवीभूतः पितृव्यापत्तिशोकः ययोः तौ तयोः [नवीभूतपितृव्यापत्तिशोकयोः] तयोः राघवयोः तस्मिन् गृध्रे पितरि इव अग्निसंस्काराद् अग्निसंस्कारमारभ्य पराः उत्तराः क्रियाः ववृतिरे अवर्तन्त । तस्य पितृवदौर्ध्वदेहिकं चक्रतुरित्यर्थः ॥

वधनिर्धूतशापस्य कबन्धस्योपदेशतः ।
मुमूर्छ सख्यं रामस्य समानव्यसने हरौ ॥ ५७ ॥

वधेन रामकृतेन निर्धूतशापस्य देवभुवं गतस्य [वधनिर्धूतशापस्य] कबन्धस्य रक्षोविशेषस्य उपदेशतः रामस्य समानव्यसने समानापदि । सख्यार्थिनीत्यर्थः । हरौ कपौ सुग्रीवे । 'शुकाहिकपिभेकेषु हरिर्ना कपिले त्रिषु ।' इत्यमरः । सख्यं मुमूर्छ ववृधे ॥

स हत्वा वालिनं वीरस्तत्पदे चिरकाङ्क्षिते ।
धातोः स्थान इवादेशं सुग्रीवं संन्यवेशयत् ॥ ५८ ॥

वीरः स रामः वालिनं सुग्रीवाग्रजं हत्वा चिरकाङ्क्षिते तत्पदे वालिस्थाने । धातोः स्थाने आदेशम् इव आदेशभूतं धात्वन्तरमिवेत्यर्थः । सुग्रीवं संन्यवेशयत् स्थापितवान् । यथा 'अस्तेर्भूः' इत्यस्तिधातोः स्थाने आदेशो भूधातुरस्तिकार्यमशेषं समभिधत्ते तद्वदिति भावः । आदेशो नाम शब्दान्तरस्य स्थाने विधीयमानं शब्दान्तरमभिधीयते ॥

इतस्ततश्च वैदेहीमन्वेष्टुं भर्तृचोदिताः ।
कपयश्चेरुरार्तस्य रामस्येव मनोरथाः ॥ ५९ ॥

वैदेहीम् अन्वेष्टुं मार्गितुं भर्त्रा सुग्रीवेण चोदिताः प्रयुक्ताः [भर्तृचोदिताः] कपयः हनुमत्प्रमुखाः । आर्तस्य विरहातुरस्य रामस्य मनोरथाः कामाः इव इतस्ततः चेरुः नानादेशेषु बभ्रमुः च ॥

प्रवृत्तावुपलब्धायां तस्याः संपातिदर्शनात् ।
मारुतिः सागरं तीर्णः संसारमिव निर्ममः ॥ ६० ॥

संपातिर्नाम जटायुषो ज्यायान्भ्राता । तस्य दर्शनात् [संपातिदर्शनात्] । तन्मुखादिति भावः । तस्याः सीतायाः प्रवृत्तौ वार्तायाम् । 'वार्ता प्रवृत्तिर्वृत्तान्तः' इत्यमरः । उपलब्धायां ज्ञातायां सत्याम् । मरुतस्यापत्यं पुमान् मारुतिः हनुमान् सागरम् । ममेत्येतदव्ययं ममतावाचि । तद्रहितः निर्ममः निःस्पृहः संसारम् अविद्याबन्धनम् इव । तीर्णः ततार । तरतेः कर्तरि क्तः ॥

१ 'तु गयो.' इ. पा. २ 'संस्कारानन्तरा ववृते क्रिया' इ. पा. ३ निर्धूत; तपापस्य. ४ वीरम्. तत्पदे-स्वपदे. ५ स हत्वा वीर स न्यवेशयत्. ६ नोष. ७ नोदिता. ८ इत्कप्य.

घोरौ(?)घोषणा जयशब्दा यस्मिन्स तथोक्तः रणः प्रववृते प्रवृत्तः । 'अभियो समरानीकरणाः कलहविग्रहौ ।' इत्यमरः ॥

पादपाविद्धपरिघः शिलानिष्पिष्टमुद्गरः ।
अतिशस्त्रनखन्यासः शैलरुग्णमतंगजः ॥ ७३ ॥

किंविधो रणः । पादपाविद्धपरिघः] पादपैर्वृक्षैराविद्धा भग्नाः परिघा लोहबद्धकाष्ठानि यस्मिन्स तथोक्तः । 'परिघः परिघातनः' इत्यमरः । [शिलानिष्पिष्टमुद्गरः] शिलाभिर्निष्पिष्टाश्चूर्णिता मुद्गरा अयोघना यस्मिन्स तथोक्तः । 'द्रुघणो मुद्गरघनौ' इत्यमरः । [अतिशस्त्रनखन्यासः] अतिशस्त्राः शस्त्राण्यतिक्रान्ता नखन्यासा यस्मिन्स तथोक्तः । [शैलरुग्णमतंगजः] शैले रुग्णा भग्ना मतंगजा यस्मिन्स तथोक्तः ॥

अथ रामशिरश्छेददर्शनोद्भ्रान्तचेतनाम् ।
सीतां मायेति शंसन्ती त्रिजटा समजीवयत् ॥ ७४ ॥

अथ अनन्तरम् । छिद्यत इति छेदः खण्डः । शिर एव छेद इति विग्रहः । रामशिरश्छेदस्य विद्युज्जिह्वाख्यराक्षसमायानिर्मितस्य दर्शनेनोद्भ्रान्तचेतनां गतसंज्ञां [रामशिरश्छेददर्शनोद्भ्रान्तचेतनाम्] सीतां त्रिजटा नाम काचित्सीतापक्षपातिनी राक्षसी [माया] मायाकल्पितं न त्वेतत्सत्यम् इति शंसन्ती ब्रुवाणा । 'शप्यनोर्नित्यम्' इति नित्यं नुमागमः । समजीवयत् ॥

कामं जीवति मे नाथ इति सा विजहौ शुचम् ।
प्राङ्मत्वा सत्यमस्यान्तं जीवितास्मीति लज्जिता ॥ ७५ ॥

सा सीता मे नाथः जीवति इति हेतोः शुचं शोकं कामं विजहौ । किं तु प्राक् पूर्वम् अस्य नाथस्य अन्तं नाशं सत्यं यथार्थं मत्वा जीविता जीवितवती अस्मि इति हेतोः लज्जिता लज्जावती । कर्तरि क्तः । दुःखादपि दुःसहो लज्जाभारः इति भावः ॥

गरुडापातविश्लिष्टमेघनादास्त्रबन्धनः ।
दाशरथ्योः क्षणक्लेशः स्वप्नवृत्त इवाभवत् ॥ ७६ ॥

[गरुडापातविश्लिष्टमेघनादास्त्रबन्धनः] गरुडस्तार्क्ष्यः । तस्यापातेनागमनेन विश्लिष्टं मेघनादस्येन्द्रजितोऽस्त्रेण नागपाशेन बन्धनं यस्मिन्स तथोक्तः क्षणक्लेशः । दाशरथ्योः रामलक्ष्मणयोः स्वप्नवृत्तः स्वप्नावस्थानुभूत इव अभवत् ॥

ततो बिभेद पौलस्त्यः शक्त्या वक्षसि लक्ष्मणम् ।
रामस्त्वनाहतोऽप्यासीद्विदीर्णहृदयः शुचा ॥ ७७ ॥

ततः पौलस्त्यः रावणः शक्त्या कासूनामकेनायुधेन । 'कासूसामर्थ्ययोः शक्तिः'

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१ भग्न. २ दर्शने भ्रान्त, चेतस-साथ. ३ विश्लेषि; ०बन्धनम्. ४ क्लेशि स्वप्नवृत्तम् इ पा. ५ विशीर्णहृदय०.

सीतायाः संगम उत्सुकः [तत्संगमोत्सुकः] रामः लङ्कायाः संबन्धी यो महार्णव एव परिक्षेपः परिवेष्टस्तं [महार्णवपरिक्षेपम्] परिखालघुं दुर्गवेष्टनवस्तुतरं मेने ॥

स प्रतस्थेऽरिनाशाय हरिसैन्यैरनुद्रुतः ।
न केवलं भुवः पृष्ठे व्योम्नि संबाधवर्तिभिः ॥ ६७ ॥

केवलम् एकं भुवः पृष्ठे भूतले न किं तु व्योम्नि च संबाधवर्तिभिः संकटगामिभिः हरिसैन्यैः कपिबलैः अनुद्रुतः अन्वितः सन् स रामः अरिनाशाय प्रतस्थे चचाल ॥

निविष्टमुदधेः कूले तं प्रपेदे विभीषणः ।
स्नेहाद्राक्षसलक्ष्म्येव बुद्धिमाविश्य चोदितः ॥ ६८ ॥

उदधेः कूले निविष्टं तं रामम् । विशेषेण भीषयते शत्रूनिति विभीषणः रावणानुजः । राक्षसलक्ष्म्या स्नेहाद् बुद्धिं कर्तव्यताज्ञानम् आविश्य उपदिश्य चोदितः प्रणोदितः (प्रेरितः इ० पा०) इव प्रपेदे प्राप्तः ॥

तस्मै निशाचरैश्वर्यं प्रतिशुश्राव राघवः ।
काले खलु समारब्धाः फलं बध्नन्ति नीतयः ॥ ६९ ॥

राघवः तस्मै विभीषणाय । 'प्रत्याङ्भ्यां श्रुवः पूर्वस्य कर्ता' इति संप्रदानत्वाच्चतुर्थी । निशाचरैश्वर्यं राक्षसाधिपत्यं प्रतिशुश्राव प्रतिज्ञातवान् । तथा हि । काले अवसरे समारब्धाः प्रक्रान्ताः नीतयः फलं बध्नन्ति गृह्णन्ति । जनयन्तीत्यर्थः । खलु ॥

स सेतुं बन्धयामास प्लवगैर्लवणाम्भसि ।
रसातलादिवोन्मग्नं शेषं स्वप्नाय शार्ङ्गिणः ॥ ७० ॥

स रामो लवणं क्षारमम्भो यस्यासौ लवणाम्भास्तस्मिन् [लवणाम्भसि] लवणाब्धौ प्लवगैः प्रयोज्यैः । शार्ङ्गिणः विष्णोः स्वप्नाय शयनाय रसातलात् पातालात् उन्मग्नम् उत्थितं शेषम् इव स्थितम् । सेतुं बन्धयामास ॥

तेनोत्तीर्य पथा लङ्कां रोधयामास पिङ्गलैः ।
द्वितीयं हेमप्राकारं कुर्वद्भिरिव वानरैः ॥ ७१ ॥

रामः तेन पथा सेतुमार्गेण उत्तीर्य । सागरमिति शेषः । पिङ्गलैः सुवर्णवर्णैरत एव द्वितीयं हेमप्राकारं कुर्वद्भिः इव स्थितैः वानरैः लङ्कां रोधयामास ॥

रणः प्रववृते तत्र भीमः प्लवगरक्षसाम् ।
दिग्विजृम्भितकाकुत्स्थपौलस्त्यजयघोषणः ॥ ७२ ॥

तत्र लङ्कायां प्लवगानां रक्षसां च [प्लवगरक्षसाम्] भीमः भयंकरः [दिग्विजृम्भितकाकुत्स्थपौलस्त्यजयघोषणः] दिग्विजृम्भिता काकुत्स्थपौलस्त्ययोः रामरावण-

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१ धगद्रु० २ मेनि ३ यर्मनि; यर्मभि . ४ निरि० . ५ ०ज्ञो रघुद्वह . ६ प्लवगै, लवणोदधौ इ० पा. ७ र्तेनोर्णा; योतीर्ण शेष; उदीर्ण . ८ स्वापाय. ९ चीर्गे . १० वेष्टयामास ११ प्रववृते- १२ यो . १३ ०घोषणाम्

- अथ पौलस्त्यः रावणः अद्य जगद् अरावणं रावणशून्यम् अरामं रामशून्यं वा भवेत् इति निश्चितः निश्चितवान्। कर्तरि क्तः। विजयमरणयोरन्यतरनिश्चयवान् पुनः युद्धाय मन्दिरात् निर्ययौ निर्जगाम ॥

रामं पदातिमालोक्य लङ्केशं च वरूथिनम् ।
हरियुग्यं रथं तस्मै प्रजिघाय पुरंदरः ॥ ८४ ॥

पादाभ्यामततीति पदातिः। तं [पदातिम्] पादचारिणं रामम्। वरूथो रथगुप्तिः। 'रथगुप्तिर्वरूथो ना' इत्यमरः। अत्र वरूथेन रथो लक्ष्यते। वरूथिनं रथिनं लङ्केशं च आलोक्य पुरंदरः इन्द्रः। युगं वहन्तीति युग्या रथाश्वाः। 'तद्वहति रथयुगप्रासङ्गम्' इति यत्प्रत्ययः। हरियुग्यं कपिलवर्णाश्वम्। 'शुकाहिकपिभेकेषु हरिर्ना कपिले त्रिषु' इत्यमरः। रथं तस्मै रामाय प्रजिघाय प्रहितवान् ॥

तमाधूतध्वजपटं व्योमगङ्गोर्मिवायुभिः ।
देवसूतभुजालम्बी जैत्रमध्यास्त राघवः ॥ ८५ ॥

राघवः व्योमगङ्गोर्मिवायुभिः आधूतध्वजपटम्। मार्गवशादिति भावः। जेतैव जैत्रो जयनशीलः। तं जैत्रम्। जेतृशब्दात्तृन्नन्तात् 'प्रज्ञादिभ्यश्च' इति स्वार्थेऽण्प्रत्ययः। तं रथं देवसूतभुजालम्बी मातलिहस्तावलम्बः सन् अध्यास्त अधिष्ठितवान्। आरोहद् ॥

मातलिस्तस्य माहेन्द्रमामुमोच तनुच्छदम् ।
यत्रोत्पलदलक्लैब्यमस्त्राण्यापुः सुरद्विषाम् ॥ ८६ ॥

मातलिः इन्द्रसारथिः माहेन्द्रम्। तनुश्छाद्यतेऽनेनेति तनुच्छदो वर्म। 'पुंसि संज्ञायां घः प्रायेण' इति घः। तं [तनुच्छदं] तस्य रामस्य आमुमोच आसञ्जयामास। यत्र तनुच्छदे सुरद्विषाम् अस्त्राणि उत्पलदलानां यत्क्लैब्यं नपुंसकत्वं निर्वीर्यत्वं तत् [उत्पलदलक्लैब्यम्] आपुः ॥

अन्योन्यदर्शनप्राप्तविक्रमावसरं चिरात् ।
रामरावणयोर्युद्धं चरितार्थमिवाभवत् ॥ ८७ ॥

चिरात् अन्योन्यदर्शनेन प्राप्तविक्रमावसरं [अन्योन्यदर्शनप्राप्तविक्रमावसरं] रामरावणयोः युद्धं योधनं चरितार्थं सफलम् अभवद् इव। प्राक् रामरावणयोः दैर्घ्यादिकल्पनाय लब्धावसरत्वमुत्प्रेक्ष्यते ॥

भूयः स्म घोरवाहुल्यादेकोऽपि धनदानुजः ।
ददृशे ऽयथापूर्वो मातृवंश इव स्थितः ॥ ८८ ॥

यथा भूतः पूर्वं यथापूर्वः। सुप्सुपेति समासः। यथापूर्वो न भवतीति अयथापूर्वः। निहतबन्धुराक्षसपरिवारत्वस्य इत्यर्थः। अत एव एकोऽपि सन् धनदानुजः रावणः।

१ शस्त्राणि. २ येन. ३ भुजैर्वनगह्व०. ४ सोऽप्य०; हि यथापूर्वं इ० ए०; यथापूर्वम् इ० पु० टी० पाठ। 'पूर्वसवनिकाश यथापूर्वम्' इ० मल्लि०।

इत्यमरः । लक्ष्मणं वक्षसि बिभेद विदारयामास । रामः तु अनाहतः अपि अहतोऽपि शुचा शोकेन विदीर्णहृदयः आसीत् ॥

स मारुतिसमानीतमहौषधिहृतव्यथः ।
लङ्कास्त्रीणां पुनश्चक्रे विलापाचार्यकं शरैः ॥ ७८ ॥

स लक्ष्मणो मारुतिना मरुत्सुतेन हनुमता समानीतया महौषध्या संजीविन्या हृतव्यथः [मारुतिसमानीतमहौषधिहृतव्यथः] सन् पुनः शरैः लङ्कास्त्रीणां विलापे परिदेवने । ' विलापः परिदेवनम् ' इत्यमरः । आचार्यकमाचार्यकर्म [विलापाचार्यकम्] ' योपधाद्गुरूपोत्तमाद्वुञ् ' इति वुञ्प्रत्ययः । चक्रे । पुनरपि राक्षसाञ्जघानेति व्यज्यते ॥

स नादं मेघनादस्य धनुश्चेन्द्रायुधप्रभम् ।
मेघस्येव शरत्कालो न किंचित्पर्यशेषयत् ॥ ७९ ॥

स लक्ष्मणः । शरत्कालः मेघस्य इव । मेघनादस्य इन्द्रजितः नादं सिंहनादम् । अन्यत्र गर्जितं च । इन्द्रायुधप्रभं शक्रधनुःप्रभं धनुः च किंचिद् अल्पमपि न पर्यशेषयत् नावशेषितवान् । तमवधीदित्यर्थः ॥

कुम्भकर्णः कपीन्द्रेण तुल्यावस्थः स्वसुः कृतः ।
रुरोध रामं शृङ्गीव टङ्कच्छिन्नमनःशिलः ॥ ८० ॥

कपीन्द्रेण सुग्रीवेण स्वसुः शूर्पणखायाः तुल्यावस्थः नासाकर्णच्छेदेन सदृशः कृतः कुम्भकर्णः [टङ्कच्छिन्नमनःशिलः] टङ्केन शिलाभेदकशस्त्रेण छिन्ना मनःशिला रक्तवर्णधातुविशेषो यस्य स तथोक्तः । ' टङ्कः पाषाणदारणः ' इति, ' धातुर्मनःशिलाद्यद्रेः ' इति चामरः । शृङ्गी शिखरी इव । रामं रुरोध ॥

अकाले बोधितो भ्रात्रा प्रियस्वप्नो वृथा भवान्[3] ।
रामेषुभिरितीवासौ दीर्घनिद्रां प्रवेशितः ॥ ८१ ॥

प्रियस्वप्नः इष्टनिद्रोऽनुजो भवान्वृथा भ्रात्रा रावणेन अकाले बोधितः इति इव असौ कुम्भकर्णः रामेषुभिः रामबाणैः दीर्घनिद्रां मरणं प्रवेशितः गमितः । यथा लोकेऽभिष्टवस्तुविनाशाद्दुःखितस्य तदाऽपि भूयिष्ठमुपपाद्यते तद्वदिति भावः ॥

इतराण्यपि रक्षांसि पेतुर्वानरकोटिषु ।
रजांसि समरोत्थानि तच्छोणितनदीष्विव ॥ ८२ ॥

इतराणि रक्षांसि अपि वानरकोटिषु । समरोत्थानि रजांसि तेषां रक्षसां शोणितनदीषु रक्तप्रवाहेषु [तच्छोणितनदीषु] इव । पेतुः । निपत्य मृतानीत्यर्थः ॥

निर्ययावथ पौलस्त्यः पुनर्युद्धाय मन्दिरात् ।
अरावणमरामं वा जगदद्येति निश्चितः ॥ ८३ ॥

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१ मारुतसुतानीत०. २ हनूमान् स्वयं ७९—८० मध्ये—क्लेशेन महता निद्रां त्याजित रणदुर्जयम् । रावणः प्रेषयामास युद्धायानुजमात्मनः ॥ स जघान तदादेशात्कपीनुग्राननेकशः । विवेश च पुरीं लङ्कां समादाय हरीश्वरम् ॥ इत्य० पद्यद्वयं क्वचित्. ३ अनुज, वृथाऽभवत्; ०स्वप्नो निशाचरः. इ० पा० ४ निश्चितम्.

सामान्या साधारणा **अभूत्**। न त्वन्यतरनियतेत्यर्थः। अत्र मत्तवारणयोरित्यत्र द्वयोरित्यत्र च 'अन्तरान्तरेण युक्ते' इति द्वितीया न भवति। अन्तराशब्दस्योभयत्रान्वयात्। मध्ये कामपि भित्तिं कृत्वा गजौ योधयन्तीति प्रसिद्धिः॥

कृतप्रतिकृतप्रीतैस्तयोर्मुक्तां सुरासुरैः।
परस्परशरत्राताः पुष्पवृष्टिं न सेहिरे॥ ९४॥

अयमस्त्रप्रयोगः कृतं प्रतिकृतं परकृतप्रतीकारस्ताभ्यां प्रीतैः [**कृतप्रतिकृतप्रीतैः**] **सुरासुरैः** यथासंख्यं **तयोः** रामरावणयोः **मुक्तां पुष्पवृष्टिम्**। द्वयीमिति शेषः। परस्परं शरत्राताः [**परस्परशरत्राताः**] **न सेहिरे**। अहमवाले किं त्वयेति चान्तराल एवेतरेतरबाणवृष्टिरितरेतरपुष्पवृष्टिमवारयदित्यर्थः॥

अयःशङ्कुचितां रक्षः शतघ्नीमथ शत्रवे।
हृतां वैवस्वतस्येव कूटशाल्मलिमक्षिपत्॥ ९५॥

अथ रक्षः रावणोऽयसः शङ्कुभिः कीलैश्चिता कीर्णा [**अयःशङ्कुचितां**] **शतघ्नीं** लोहकण्टककीलितयष्टिविशेषाम्। 'शतघ्नी तु चतुस्ताला लोहकण्टकसंचिता।' इति केशवः। **हृतां** विजयलब्धाम्। **वैवस्वतस्य** अन्तकस्य **कूटशाल्मलिमिव**। **शत्रवे** राघवाय **अक्षिपत्** क्षिप्तवान्। कूटशाल्मलिरिव कूटशाल्मलिरिति व्युत्पत्त्या वैवस्वतगदाया गौणी संज्ञा। कूटशाल्मलिर्नामैकमूलप्रकृतिः कण्टकी वृक्षविशेषः। 'रोचनः कूटशाल्मलिः' इत्यमरः। तत्सादृश्यं च गदाया अयःशङ्कुचितत्वादनुसंधेयम्॥

राघवो रथमप्राप्तां तामाशां च सुरद्विषाम्।
अर्धचन्द्रमुखैर्बाणैश्चिच्छेद कदलीसुखम्॥ ९६॥

राघवः रथमप्राप्तां तां शतघ्नीं **सुरद्विषां** रक्षसाम् **आशां** विजयतृष्णां **च**। 'आशा तृष्णादिशोः प्रोक्ता' इति विश्वः। अर्धचन्द्र इव मुखं येषां तैः [**अर्धचन्द्रमुखैः**] **बाणैः** कदलीवत्सुखं यथा तथा [**कदलीसुखम्**] **चिच्छेद**। अथ वा कदल्यामिव सुखमक्लेशो यस्मिन्कर्मणि तदिति विग्रहः॥

अमोघं संदधे चास्मै धनुष्येकधनुर्धरः।
ब्राह्ममस्त्रं प्रियाशोकशल्यनिष्कर्षणौषधम्॥ ९७॥

एकोऽद्वितीयो धनुर्धरः [**एकधनुर्धरः**] रामः। प्रियायाः शोक एव शल्यं तस्य निष्कर्षणमुद्धारकं यदौषधं तत् [**प्रियाशोकशल्यनिष्कर्षणौषधम्**] **अमोघं ब्राह्मं** ब्रह्मदेवताकम् **अस्त्रम्** अभिमन्त्रितं बाणम् **अस्मै** रावणाय **च**। तद्वधार्थमित्यर्थः। **धनुषि संदधे**॥

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१ ०पर. २ कार्यकृतो हि देवाना विरोधो न जातिकृत इति शाश्वतिके वैराभावे नैकवद्भाव। तथा न्यासकृत्-शाश्वतिको नित्य इति। शश्वदिति त्रैकाल्यमुच्यते। तत्र भाव शाश्वतिक इति टे०। ३ गदां; शार्ङ्गि;-स्यनात्सुतं. ४ सुरद्विष. ५ कदलीमिव इ० पा०. ६ राम, चासो. ७ अत्र भारत-ततः सुपत्रं सुमुखं हेमपुङ्खं शरोत्तमम्। तूणादादाय काकुत्स्थो ब्रह्मास्त्रेण युयोज ह॥ न पाणवर्यं रामेण ब्रह्मास्त्रेणानुमन्त्रितम्। जहृषुर्देवगन्धर्वा दृष्ट्वा शक्रपुरोगमाः॥ इति।

भुजाश्च मूर्धानश्चोरवः पादाश्च भुजमूर्धोरु। प्राण्यङ्गत्वाद्द्वन्द्वैकवद्भावः । तस्य बाहुल्याद्बहुत्वाद्धेतोः [भुजमूर्धोरुबाहुल्यात्] । तद्बहुत्वे यादवः—'दशास्यो विंशतिभुजश्चतुष्पान्मातृमन्दिरे । [लङ्केश्वरो यातुपतिः सम्राट्चास्य विलोचकः ॥] ' इति । मातृवंशे मातृसंबन्धिनि वर्गे स्थित इव ददृशे दृष्ट हि । 'वंशो वेणौ कुले वर्गे' इति विश्वः । अत्र रावणमातुः [केशिन्याः] रक्षोजातित्वात्तद्वर्गो रक्षोवर्ग इति लभ्यते । अतश्चैकोऽप्यनेकरक्षःपरिवृत इवालक्ष्यतेत्यर्थः ॥

जेतारं लोकपालानां स्वमुखैरर्चितेश्वरम् ।
रामस्तुलितकैलासमरातिं बह्वमन्यत ॥ ८९ ॥

लोकपालानाम् इन्द्रादीनां जेतारम् । 'कर्तृकर्मणोः कृति' इति कर्मणि षष्ठी । स्वमुखैः स्वशिरोभिः अर्चितेश्वरं तुलितकैलासम् उत्क्षिप्तरुद्राद्रिं तमेवं शौर्यवीर्यसत्त्वसंपन्नं महावीरम् अरातिं शत्रुं रामः गुणग्राहित्वाज्जेतव्योत्कर्षस्य जेतुः स्वोत्कर्षहेतुत्वाच्च बह्वमन्यत । साधु मद्विक्रमस्यायं पर्याप्तो विषय इति बहुमानमकरोदित्यर्थः । बह्विति क्रियाविशेषणम् ॥

तस्य स्फुरति पौलस्त्यः सीतासंगमशंसिनि ।
निचखानाधिकक्रोधः शरं सव्येतरे भुजे ॥ ९० ॥

अधिकक्रोधः पौलस्त्यः स्फुरति स्पन्दमानेऽत एव सीतासंगमशंसिनि तस्य रामस्य सव्य इतरो यस्मात् सव्येतरे दक्षिणे । 'न बहुव्रीहौ' इतीतरशब्दस्य सर्वनामसंज्ञाप्रतिषेधः । भुजे शरं निचखान निखातवान् ॥

रावणस्यापि रामास्तो भित्त्वा हृदयमाशुगः ।
विवेश भुवमाख्यातुमुरगेभ्य इव प्रियम् ॥ ९१ ॥

रामेणास्तः क्षिप्त [रामास्तः] आशुगः बाणः । विश्रवसोऽपत्यं पुमान् रावणः । विश्रवःशब्दादपत्यार्थेऽण्प्रत्यये सति 'विश्रवसो विश्रवणरवणौ' इति रवणादेशः । तस्य रावणस्य अपि हृदयं वक्षः भित्त्वा विदार्य । उरगेभ्यः पातालवासिभ्यः प्रियमाख्यातुमिव । भुवं विवेश ॥

वचसैव तयोर्वाक्यमस्त्रमस्त्रेण निघ्नतोः ।
अन्योन्यजयसंरम्भो ववृधे वादिनोरिव ॥ ९२ ॥

वाक्यं वचसा इव अस्त्रमस्त्रेण निघ्नतोः प्रतिकुर्वतोः तयोः रामरावणयोः । वादिनोः कथकयोः इव । अन्योन्यविषये जयसंरम्भ [अन्योन्यजयसंरम्भः] ववृधे ॥

विक्रमव्यतिहारेण सामान्याभूद्द्वयोरपि ।
जयश्रीरन्तरा वेदिर्मत्तवारणयोरिव ॥ ९३ ॥

जयश्रीः विक्रमस्य व्यतिहारेण पर्यायक्रमेण [विक्रमव्यतिहारेण] तयोः द्वयोः अपि । अन्तरा मध्ये । अव्ययमेतत् । वेदिः वेद्याकारा भित्तिः मत्तवारणयोः इव ।

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१ 'माता पुष्पोत्कटा नाम्नी तस्या वशे' इ० हे०, 'मातुर्निकषनाम्न्या' इ० व्या० टि० ।
०२ सर्वसैन्यानां मुखैरभ्यर्चि० ३ नपर्गि, मयेरे ४ क्राथात् ५ रमास्त्र आशुग. ६ 'पव' इ० पा०

पौलस्त्यशत्रोः रामस्य । मूर्ध्नि पपात । इदमेव राज्याभिषेकसूचकमिति भावः ॥

यन्ता हरेः सपदि संहृतकार्मुकज्य-
मापृच्छ्य राघवमनुष्ठितदेवकार्यम् ।
नामाङ्करावणशराङ्कितकेतुयष्टि-
मूर्ध्वं रथं हरिसहस्रयुजं निनाय ॥ १०३ ॥

हरेः इन्द्रस्य यन्ता मातलिः सपदि संहृतकार्मुकज्यम् । अनुष्ठितं देवकार्यं रावणवधरूपं येन तं [अनुष्ठितदेवकार्यं] राघवमापृच्छ्य साधु यामीत्यामन्त्र्य नामाङ्कैर्नामाक्षरचिह्नैः रावणशरैरङ्किता चिह्निता केतुयष्टिर्ध्वजदण्डो यस्य तं [नामाङ्करावणशराङ्कितकेतुयष्टिम्] । हरीणां वाजिनां सहस्रेण युज्यत इति हरिसहस्रयुक् । तं [हरिसहस्रयुजम्] । 'यमानिलेन्द्रचन्द्रार्कविष्णुसिंहांशुवाजिषु । हरिः' इत्युभयत्राप्यमरः । रथम् ऊर्ध्वं निनाय नीतवान् ॥

रघुपतिरपि जातवेदोविशुद्धां प्रगृह्य प्रियां
प्रियसुहृदि विभीषणे संगमय्य श्रियं वैरिणः ।
रविसुतसहितेन तेनानुयातः ससौमित्रिणा
भुजविजितविमानरत्नाधिरूढः प्रतस्थे पुरीम् ॥ १०४ ॥

रघुपतिः अपि जातवेदस्यग्नौ विशुद्धां जातशुद्धिं [जातवेदोविशुद्धां] प्रियां सीतां प्रगृह्य स्वीकृत्य । प्रियसुहृदि विभीषणे वैरिणः रावणस्य श्रियं राज्यलक्ष्मीं संगमय्य सङ्गतां कृत्वा । गमेर्ण्यन्तात्क्त्वो ल्यप्प्रत्ययः । 'मितां ह्रस्वः' इति ह्रस्वः । 'ल्यपि लघुपूर्वात्' इति णेरयादेशः । रविसुतसहितेन सुग्रीवयुक्तेन ससौमित्रिणा सलक्ष्मणेन तेन विभीषणेन अनुयातः अनुगतः सन् । विमानं रत्नमिव विमानरत्नमित्युपमितसमासः । भुजविजितं यद्विमानरत्नं पुष्पकं तदारूढः सन् [भुजविजितविमानरत्नाधिरूढः] पुरीम् अयोध्यां प्रतस्थे । 'समवप्रविभ्यः स्थः' इत्यात्मनेपदम् । अत्र प्रस्थानक्रियाया अकर्मकत्वेऽपि स्वदेशमुद्दिश्य क्रियापेक्षया सकर्मकत्वम् । अस्ति च धातूनां क्रियान्तरोपसर्जनकस्वार्थाभिधायकत्वम् । यथा "कुसूलात्पचति" इत्यादावादानक्रियागर्भः पाको विधीयत इति ॥

तद्व्योम्नि शतधा भिन्नं ददृशे दीप्तिमन्मुखम् ।
वपुर्महोरगस्येव करालफणमण्डलम् ॥ ९८ ॥

व्योम्नि शतधा भिन्न प्रसृत दीप्तिमन्ति मुखानि यस्य [**दीप्तिमन्मुखम्**] **तद्** अस्त्रम् । [**करालफणमण्डलम्**] कराल भीषण तुङ्ग वा फणमण्डल यस्य तत्तथोक्तम् । 'कराला दन्तुरे तुङ्गे करालो भीषणेऽपि च' इति विश्व । **महोरगस्य** शेषस्य **वपु** इव । **ददृशे** दृष्टम् ॥

तेन मन्त्रप्रयुक्तेन निमेषार्धादपातयत्¹ ।
स रावणशिरःपङ्क्तिमज्ञातव्रणवेदनाम् ॥ ९९ ॥

स राम **मन्त्रप्रयुक्तेन तेन** अस्त्रेण **अज्ञातव्रणवेदनाम्** अतिशैत्यादननुभूतव्रणदुःखां **रावणशिरःपङ्क्तिं निमेषार्धाद् अपातयत्** पातयामास ॥

बालार्कप्रतिमेवाप्सु वीचिभिन्ना पतिष्यतः ।
रराज रक्षःकायस्य कण्ठच्छेदपरंपरा ॥ १०० ॥

पतिष्यत आसन्नपातस्य **रक्षःकायस्य** रावणकलेवरस्य । छिद्यन्त इति छेदा खण्डा । कण्ठानां ये छेदास्तेषां परंपरा पङ्क्ति [**कण्ठच्छेदपरंपरा**] । वीचिभिर्भिन्ना नानाकृता [**वीचिभिन्ना**] **अप्सु** बालार्कस्य प्रतिमा प्रतिबिम्ब [**बालार्कप्रतिमा**] **इव रराज** । अर्कस्य बालविशेषणमारुण्यसिद्ध्यर्थमिति भाव ॥

मरुतां पश्यतां तस्य शिरांसि पतितान्यपि ।
मनो नातिविशश्वास पुनःसंधानशङ्किनाम् ॥ १०१ ॥

पतितानि तस्य रावणस्य **शिरांसि पश्यतामपि पुनःसंधानशङ्किनाम्** । पूर्वं² तथादर्शनादिति भाव । **मरुताम्** अमराणाम् । 'मरुतौ पवनामरौ' इत्यमर । **मनः न अतिविशश्वास** अतिविश्वास न प्राप ॥

अथ मदगुरुपक्षैर्लोकपालद्विपाना-
मनुगतमलिवृन्दैर्गण्डभित्तीर्विहाय ।
उपनतमणिबन्धे मूर्ध्नि पौलस्त्यशत्रोः
सुरभि सुरविमुक्तं पुष्पवर्षं पपात ॥ १०२ ॥

अथ मदेन गजगण्डसंचारसंक्रान्तेन गुरुपक्षै [**मदगुरुपक्षै**] **अलिवृन्दै लोकपालद्विपानाम्** ऐरावतादीनां गगनवर्तिनां **गण्डभित्तीर्विहाय अनुगतम्** अनुद्रुत **सुरभि** सुगन्धि । 'सुरभिश्चम्पके स्वर्णे जातीफलवसन्तयो । गन्धोपले सौरभेय्यां सल्लकीमातृभेदयो । सुगन्धौ च मनोज्ञे च वाच्यवत्सुरभि स्मृतम् ॥' इति विश्व । **सुरविमुक्त पुष्पवर्षम्** । उपनत आसन्न मणिबन्धो राज्याभिषेकसमये भावी यस्य तस्मिन् [**उपनतमणिबन्धे**]

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१ दशास्य । २ 'व्यशातयत्' इ० पा० ३ पूर्वदिनयुद्धे कृत्तानां शिरसां पुनरुत्पत्तिदर्शनात् । तथा च रामायणे—संधाय धनुषा राम शरमाशीविषोपमम् ॥ रावणस्य शिरोऽच्छिन्दच्छ्रीमज्ज्वलितकुण्डलम् । *** तस्यैव सदृशं चान्यद्रावणस्योत्थित शिर । द्वितीयं रावणशिरश्छिन्नं संयति सायकै । छिन्नमात्रं च तच्छीर्षं पुनरेव प्रदृश्यते ॥ *** एवमेव शतं छिन्नं शिरसां तुल्यवर्चसाम् । इ० युद्ध० स० १०७, ५३–५७ ४ 'गल्लभित्ती' इ० पा० ५ सौरभ्यातिशयादिति भाव

गर्भं दधत्यर्कमरीचयोऽस्माद्विवृद्धिमत्राश्नुवते वसूनि ।
अविन्धनं वह्निमसौ बिभर्ति प्रह्लादनं ज्योतिरजन्यनेन ॥ ४ ॥

अर्कमरीचयः अस्माद् अब्धेरुपादानात् । **गर्भम्** अम्मयं **दधति** । पुष्यन्ती-त्यर्थः । अयमर्थो दशमसर्गे 'तामिर्गर्भ-' (५८) इत्यत्र स्पष्टीकृतः । अयं लोकोपकारीति भावः । **अत्र** अब्धौ **वसूनि** धनानि । 'धने रत्ने वसु स्मृतम्' इति विश्वः । **विवृद्धिम् अश्नुवते** प्राप्नुवन्ति । संपद्वानित्यर्थः । **असौ** आप इन्धनं दाह्यं यस्य तादृक् [**अविन्धनं**] **वह्निं बिभर्ति** । अपकारिण्याश्रितं न त्यजतीति भावः । **अनेन प्रह्लादनं** ह्लादकं **ज्योतिः** चन्द्रः **अजनि** जनितम् । जनेर्ण्यन्तात्कर्मणि लुङ् । सौम्य इति भावः ॥

तां तामवस्थां प्रतिपद्यमानं स्थितं दश व्याप्य दिशो महिम्ना ।
विष्णोरिवास्यानवधारणीयमीदृक्तया रूपमियत्तया वा ॥ ५ ॥

तां ताम् अनेकाम् । 'नित्यवीप्सयोः' इति वीप्सायां द्विरुक्तिः । **अवस्थाम्** अक्षोभाद्यवस्थाम् । विष्णुपक्षे सत्त्वाद्यवस्थाम् । **प्रतिपद्यमानं** भजमानं **महिम्ना दश दिशः व्याप्य स्थितं विष्णोः इव अस्य** रत्नाकरस्य **रूपं** स्वरूपमुक्तरीत्या बहुप्रकारत्वाद्व्यापकत्वाच्च **ईदृक्तया इयत्तया वा** प्रकारतः परिमाणतश्च **अनवधारणीयं** दुर्निरूपम् ॥

नाभिप्ररूढाम्बुरुहासनेन संस्तूयमानः प्रथमेन धात्रा ।
अमुं युगान्तोचितयोगनिद्रः संहृत्य लोकान्पुरुषोऽधिशेते ॥ ६ ॥

युगान्ते कल्पान्ते उचिता परिचिता योगः स्वात्मनिष्ठैव निद्रेव निद्रा यस्य स [**युगान्तोचितयोगनिद्रः**] **पुरुषः** विष्णुः **लोकान्संहृत्य** । नाभ्यां प्ररूढं यदम्बुरुहं पद्मं तदासनं यस्य तेन तन्नाभिकमलाश्रयेण [**नाभिप्ररूढाम्बुरुहासनेन**] **प्रथमेन धात्रा** दक्षादीनामपि स्रष्ट्रा पितामहेन **संस्तूयमानः** सन् । **अमुम् अधिशेते** । अमुष्मिञ्छेत इत्यर्थः । कल्पान्तेऽप्यस्तीति भावः ॥

पक्षच्छिदा गोत्रभिदात्तगन्धाः शरण्यमेनं शतशो महीध्राः ।
नृपा इवोपप्लविनः परेभ्यो धर्मोत्तरं मध्यममाश्रयन्ते ॥ ७ ॥

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१ चन्द्रस्य क्षीरार्णवादुत्पत्तिस्तु... म. स. ... १० । ... वृद्धिक्षयलक्षणो विष्णुपक्षे मत्स्यकूर्माद्यवस्थामिति वल्लभः, २ द. स. १८. ... ४ अपनिवध्यते ... ईदृक् तस्य भाव ईदृक्ता । इदं परिमाणमस्येति इयत् तस्य भाव इयत्ता । ५ ... परमात्मनि निराकारस्य जीवस्यापि आत्मनैव प्रलीनभावेन स्थितिः । ... निद्रेव निद्रा इ० । ६ दक्षादिप्रजापत्यपेक्षयेदम् । तदुक्तं कुमारे- 'विधाता वेधसामपि,' 'कुले प्रसूतिः प्रथमस्य वेधसः' इति च । ७ 'अधिशीङ्स्थासां कर्म' इति द्वितीया । ... हेमाद्रिः । यदुक्तं-... प्रवाहरूपेणार्थस्य ... निर्देशः । ... इति । ... हरिवंशे- ... एकार्णवं जगत् । ... नारायणो ... स्वपिति ... तस्य सुप्तस्य नाभौ ... इति । ८ पक्षच्छिदो ... इ० ... प्रसिद्धाः ... ९ आत्मगर्भाः इ० पा०. १० धर्मोत्तमम् इ० पा०

त्रयोदशः सर्गः ।

त्रैलोक्यशल्योद्धरणाय सिन्धोश्चकार बन्धं मरणं रिपूणाम् ।
पुण्यप्रणाम भुवनाभिरामं रामं विरामं विपदामुपासे ॥

अथात्मनः शब्दगुणं गुणज्ञः पदं विमानेन विगाहमानः ।
रत्नाकरं वीक्ष्य मिथः स जायां रामाभिधानो हरिरित्युवाच ॥ १ ॥

अथ प्रस्थानानन्तरम् । जानातीति ज्ञः । 'इगुपध–' इत्यादिना कप्रत्ययः । गुणानां ज्ञः **गुणज्ञः** । रत्नाकरादिवर्ण्यैश्वर्यगुणाभिज्ञ इत्यर्थः । **स रामाभिधानः हरिः** विष्णुः । शब्दो गुणो यस्य तत् **शब्दगुणम् आत्मनः** स्वस्य **पदं** विष्णुपदम् । आकाशमित्यर्थः । 'वियद्विष्णुपदम्' इत्यमरः । 'शब्दगुणमाकाशम्' इति तार्किकाः । **विमानेन** पुष्पकेण **विगाहमानः** सन् । **रत्नाकर वीक्ष्य मिथः** रहसि । 'मिथोऽन्योन्यं रहस्यपि' इत्यमरः । **जायां** पत्नीं सीताम् **इति** वक्ष्यमाणप्रकारेण **उवाच** । रामस्य हरिरित्यभिधानं निरङ्कुशमहिमद्योतनार्थम् । मिथोग्रहणं गोष्ठीविश्रम्भसूचनार्थम् ॥

वैदेहि पश्या मलयाद्विभक्तं मत्सेतुना फेनिलमम्बुराशिम् ।
छायापथेनेव शरत्प्रसन्नमाकाशमाविष्कृतचारुतारम् ॥ २ ॥

हे **वैदेहि** सीते **आ मलयाद्** मलयपर्यन्तम् । 'पञ्चम्यपाङ्परिभिः' इति पञ्चमी । पदद्वयं चैतत् । **मत्सेतुना विभक्तं** द्विधाकृतम् । अत्यायतसेतुनेत्यर्थः । दर्पाधिक्याच्च मद्ग्रहणम् । **फेनिलं** फेनवन्तम् । 'फेनादिलच्च' इतीलच्प्रत्ययः । क्षिप्रकारी चायमिति भावः । **अम्बुराशिम्** । **छायापथेन** विभक्त **शरत्प्रसन्नम् आविष्कृतचारुतारम् आकाशम् इव** । **पश्य** । मम महानयं प्रयासस्त्वदर्थं इति हृदयम् । छायापथो नाम ज्योतिश्चक्रमध्यवर्ती कश्चित्तिरश्चीनोऽवकाशः ॥

गुरोर्यियक्षोः कपिलेन मेध्ये रसातलं संक्रमिते तुरंगे ।
तदर्थमुर्वीमवदारयद्भिः पूर्वैः किलायं परिवर्धितो नः ॥ ३ ॥

यियक्षोः यष्टुमिच्छोः । यजेः सनन्तादुप्रत्ययः । **गुरोः** सगरस्य **मेध्ये** अश्वमेधार्हे **तुरंगे** हये **कपिलेन** मुनिना **रसातलं** पातालं **संक्रमिते** सति । **तदर्थम् उर्वीम् अवदारयद्भिः** खनद्भिः **नः** अस्माकं **पूर्वैः** वृद्धैः सगरसुतैः **अयं** समुद्रः **परिवर्धितः किल** । किलेत्यैतिह्ये । अतो नः पूज्य इति भावः । यद्यपि तुरंगहारी शतक्रतुस्तथापि तस्य कपिलसमीपे दर्शनात्स एवेति तेषां भ्रान्तिः । तन्मतस्यैव कविना कपिलेनेति निर्दिष्टम् ॥

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१ त्रैलोक्यशल्य रावणरूपम् । पुण्यः प्रणामो यस्मै । विपदां विरामं विनाशकम् । राममुपासे इत्यन्वयः । २ मापूरितमुद्र०. ३ 'शरत्प्रसन्नादिकाले वियदन्त [नभोगर्भे] प्रणाल्याकारो दण्डायमानोनिशुभ्रोऽवकाशविशेष छायापथः । ' इ० चा० दि०. ४ अत्र रामायणम्-ततस्तथ वि- भिन्नर्वं पुत्रका भद्रमस्तु व । समुद्रमालिनीं सर्वां पृथिवीमनुगच्छत । एकैकं योजन पुत्रा विस्तारमभिगच्छत । यावत्तुरगसंदर्शस्तावत्खनत मेदिनीम् । तमेव हयहर्तारं मार्गमाणा ममाज्ञया ॥ इति ।

आदाय संमीलयन्तः चञ्चुपुटानि संघट्टयन्तः सन्तः सरन्ध्रैः शिरोभिः जलप्रवाहान् ऊर्ध्वं वितन्वन्ति । जलयन्त्रक्रीडासमाधिर्व्यज्यते ॥

मातंगनक्रैः सहसोत्पतद्भिर्भिन्नान्द्विधा पश्य समुद्रफेनान् ।
कपोलसंसर्पितया य एषां व्रजन्ति कर्णक्षणचामरत्वम् ॥ ११ ॥

सहसोत्पतद्भिर्मातंगनक्रैः मातंगाकारैर्ग्राहैः द्विधा भिन्नान्समुद्रफेनान्पश्य । ये फेनाः एषां जलमातंगनक्राणां कपोलेषु संसर्पितया संसर्पणेन [कपोलसंसर्पितया] हेतुना कर्णेषु क्षणं चामरत्वं [कर्णक्षणचामरत्वं] व्रजन्ति ॥

वेलानिलाय प्रसृता भुजंगा महोर्मिविस्फूर्जथुनिर्विशेषाः ।
सूर्यांशुसंपर्कसमृद्धरागैर्व्यज्यन्त एते मणिभिः फणस्थैः ॥ १२ ॥

वेलानिलाय । वेलानिलं पातुमित्यर्थः । 'क्रियार्थोपपद–' इत्यादिना चतुर्थी । प्रसृताः निर्गताः महोर्मीणां विस्फूर्जथुरुद्रेकः । 'ट्वितोऽथुच्' इत्यथुच्प्रत्ययः । तस्मान्निर्विशेषा दुर्ग्रहभेदाः [महोर्मिविस्फूर्जथुनिर्विशेषाः] । एते भुजंगाः सूर्यांशुसंपर्केण समृद्धरागैः प्रवृद्धकान्तिभिः [सूर्यांशुसंपर्कसमृद्धरागैः] फणस्थैः मणिभिः व्यज्यन्ते उन्नीयन्ते ॥

तवाधरस्पर्धिषु विद्रुमेषु पर्यस्तमेतत्सहसोर्मिवेगात् ।
ऊर्ध्वाङ्कुरप्रोतमुखं कथंचित्क्लेशादपक्रामति शङ्खयूथम् ॥ १३ ॥

तवाधरस्पर्धिषु । अधरसदृशेष्वित्यर्थः । विद्रुमेषु प्रवालेषु सहसा ऊर्मिवेगात्पर्यस्तं प्रक्षिप्तमूर्ध्वाङ्कुरैर्विद्रुमप्ररोहैः प्रोतमुखं स्यूतवदनम् [ऊर्ध्वाङ्कुरप्रोतमुखम्] एतत् [शङ्खयूथम्] शङ्खानां यूथं वृन्दं कथंचित्क्लेशाद् अपक्रामति । विलम्ब्यापसरतीत्यर्थः ॥

प्रवृत्तमात्रेण पयांसि पातुमावर्तवेगाद्भ्रमता घनेन ।
आभाति भूयिष्ठमयं समुद्रः प्रमथ्यमानो गिरिणेव भूयः ॥ १४ ॥

पयांसि पातुं प्रवृत्त एव प्रवृत्तमात्रो न तु पीतवांस्तेन [प्रवृत्तमात्रेण] आवर्तवेगात् । 'स्यादावर्तोऽम्भसां भ्रमः' इत्यमरः । भ्रमता घनेन अयं समुद्रः भूयः पुनरपि गिरिणा मन्दरेण प्रमथ्यमानः इव भूयिष्ठम् अत्यन्तम् आभाति ॥

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१ मुखसंकोचात्सहसा जलनिर्गमात् इति भावः । २ कर्णे । ३ विस्फूर्जित इ० । ४ समृद्धि, समिद्ध० इ० पा० । ५ अत्र समानार्थं पद्य–'दिङ्नागहस्ताकृतिमुद्वहद्भिर्भुजंगमैः प्रसरन्नासितरत्नजालैः । रराज मर्त्यैः परिकम्पमानो नर्मदवरः ॥' इति । ६ इत्यात्, अपक्रा० । ७ ऊर्ध्वाङ्कुरप्रोत० . ८ इव इ पा० । ९ 'मन्थानं मन्दरं कृत्वा तथा नेत्रं च वासुकिम् । देवा मथितुमारब्धाः समुद्रं निधिमम्भसाम् ॥' इ० भारतम् । 'ततो निश्चित्य मथनं योक्त्रं कृत्वा च वासुकिम् । मन्थानं मन्दरं कृत्वा ममन्थुरमितौजसः ॥' इति रामायणम् । विशेषस्तु रा० बालकाण्ड ४५ सर्गे द्रष्टव्यः ।

पक्षच्छिदा गोत्रभिदा इन्द्रेण । उभयत्र ' सत्सूद्विष- ' इत्यादिना क्विप् । **आत्तगन्धाः** हृतगर्वाः । अभिभूता इत्यर्थः । ' गन्धो गन्धक आमोदे लेशे संबन्धगर्वयोः । ' इति विश्वः । ' आत्तगन्धोऽभिभूतः स्यात् ' इत्यमरः । महीं धारयन्तीति **महीध्राः** पर्वताः । मूलविभुजादित्वात्कप्रत्ययः । शतं शतं **शतशः शरण्यं** रक्षणसमर्थम् **एनं** समुद्रम् । **परेभ्यः** शत्रुभ्यः **उपप्लविनः** भयवन्तः **नृपाः धर्मोत्तरम्** धर्मप्रधानं **मध्यमं** मध्यमभूपालम् **इव** । **आश्रयन्ते** । ' अरेश्च विजिगीषोश्च मध्यमो भूम्यन तरः ' इति कामन्दकः । आर्तबन्धुरिति भावः ॥

रसातलादादिभवेन पुंसा भुवः प्रयुक्तोद्वहनक्रियायाः ।
अस्याच्छमम्भः प्रलयप्रवृद्धं मुहूर्तवक्त्राभरणं बभूव ॥ ८ ॥

आदिभवेन पुंसा आदिवराहेण **रसातलात्प्रयुक्तोद्वहनक्रियायाः** कृतोद्धरणक्रियायाः । विवाहक्रिया च व्यज्यते । **भुवः** भूदेवतायाः प्रलये प्रवृद्धं [**प्रलयप्रवृद्धम्**] **अस्य** अब्धेः **अच्छमम्भः** मुहूर्तं वक्त्रावरणं लज्जारक्षणार्थं मुखावगुण्ठनं [**मुहूर्तवक्त्रावरणं**] **बभूव** । तदुक्तम्—' उद्धृतासि वराहेण कृष्णेन शतबाहुना ' इति ॥

मुखार्पणेषु प्रकृतिप्रगल्भाः स्वयं तरंगाधरदानदक्षः ।
अनन्यसामान्यकलत्रवृत्तिः पिबत्यसौ पाययते च सिन्धूः ॥ ९ ॥

[**अनन्यसामान्यकलत्रवृत्तिः**] अन्येषां पुंसां सामान्या साधारणा न भवतीत्यनन्यसामान्या कलत्रेषु वृत्तिर्भोगरूपा यस्य स तथोक्तः । इममेवार्थं प्रतिपादयति—तरंग एवाधरस्तस्य दाने समर्पणे दक्षश्चतुरः [**तरंगाधरदानदक्षः**] **असौ** समुद्रः **मुखार्पणेषु** प्रकृत्या सख्यादिप्रेरणं विना प्रगल्भा धृष्टाः [**प्रकृतिप्रगल्भाः**] **सिन्धूः** नदीः । " सिन्धुः समुद्रे नद्यां च " इति विश्वः । **स्वयं पिबति पाययते च** । तरंगाधरमिति शेषः । ' न पादम्याङ्यम- ' इत्यादिना पिबतेर्ण्यन्तात्क्रियं परस्मैपदनिषेधः । ' गतिबुद्धिप्रत्यवसानार्थ- ' इत्यादिना सिन्धूनां कर्मत्वम् । दंपत्योर्युगपत्परस्पराधरपानमनन्यसाधारणमिति भावः ॥

ससत्त्वमादाय नदीमुखाम्भः संमीलयन्तो विवृताननत्वात् ।
अमी शिरोभिस्तिमयः सरन्ध्रैरूर्ध्वं वितन्वन्ति जलप्रवाहान् ॥ १० ॥

अमी तिमयः मत्स्यविशेषाः । तदुक्तम्—' अस्ति मत्स्यस्तिमिर्नाम शतयोजनमायतः । [तिमिंगिलगिलोप्यस्ति तद्गिलोप्यस्ति राघव ॥] ' इति । **विवृताननत्वात्** व्यात्तमुखत्वाद्धेतोः । आननानि विवृत्येत्यर्थः । **ससत्त्वं** मत्स्यादिप्राणिसहितं **नदीमुखाम्भः**

१ अत्र रामायणम्—पूर्वं कृतयुगे तात पर्वताः पक्षिणोऽभवन् । तेपि जग्मुर्दिशः पूर्वां गरुडा इव वेगिनः । ततस्तेषु प्रयातेषु देवसंघा महर्षिभिः । भूतानि च भयं जग्मुस्तेषां पतनशंकया ॥ *ततः क्रुद्धः सहस्राक्षः पर्वतानां शतक्रतुः । पक्षांश्चिच्छेद वज्रेण ततः शतसहस्रशः ॥* इति सुन्द०. का. १-११५-११९ २ ' भरणम् ' इ० पा०; ' अस्याब्धेः प्रलये प्रवृद्धमत एव पार्थिवपरमाण्वादीनामभावादच्छं निर्मलम् । वक्त्राभरणमिति पाठे वक्त्रतिरोधानम् । तस्मिन्पाठे यथा पुंसा कृतपाणिग्रहणक्रियाया वध्वा विवाहकाले सूक्ष्मवाससा मुखावगुण्ठनं भवतीति स्वन्यर्थः । इ० दिनकरः । ३ अत्र विष्णुपुराणम्—ततः समुत्क्षिप्य धरां स्वदंष्ट्र्या महावराहः स्फुटपद्मलोचनः । रसातलादुत्पलपत्रसंनिभः समुत्थितो नील इवाचलो महान् ॥ इति । ४ ' सरिन्मुखाम्भः ' इ० ५ ०नननत्वम् ६ ' सलिलप्रवाहान् ' इ० पा०

आदाय संमीलयन्तः चञ्चुपुटानि संघट्टयन्तः सन्तः सरन्ध्रैः शिरोभिः जलप्रवाहान् ऊर्ध्वं वितन्वन्ति । जलयन्त्रक्रीडासमाधिर्व्यज्यते ॥

मातंगनक्रैः सहसोत्पतद्भिर्भिन्नान्द्विधा पश्य समुद्रफेनान् ।
कपोलसंसर्पितया य एषां व्रजन्ति कर्णक्षणचामरत्वम् ॥ ११ ॥

सहसोत्पतद्भिर्मातंगनक्रैः मातंगाकारैर्ग्राहैः द्विधा भिन्नान्समुद्रफेनान्पश्य । ये फेनाः एषां जलमातंगनक्राणां कपोलेषु संसर्पितया संसर्पणेन [कपोलसंसर्पितया] हेतुना कर्णेषु क्षणं चामरत्वं [कर्णक्षणचामरत्वं] व्रजन्ति ॥

वेलानिलाय प्रसृता भुजंगा महोर्मिविस्फूर्जथुनिर्विशेषाः ।
सूर्यांशुसंपर्कसमृद्धरागैर्व्यज्यन्त एते मणिभिः फणस्थैः ॥ १२ ॥

वेलानिलाय । वेलानिलं पातुमित्यर्थः 'क्रियार्थोपपद-' इत्यादिना चतुर्थी । प्रसृताः निर्गता महोर्मीणां विस्फूर्जथुरुद्रेकः । 'ट्वितोऽथुच्' इत्यथुच्प्रत्ययः । तस्मान्निर्विशेषा दुर्ग्रहभेदाः [महोर्मिविस्फूर्जथुनिर्विशेषाः] । एते भुजंगाः सूर्यांशुसंपर्केण समृद्धरागैः प्रवृद्धकान्तिभिः [सूर्यांशुसंपर्कसमृद्धरागैः] फणस्थैः मणिभिः व्यज्यन्ते उन्नीयन्ते ॥

तवाधरस्पर्धिषु विद्रुमेषु पर्यस्तमेतत्सहसोर्मिवेगात् ।
ऊर्ध्वाङ्कुरप्रोतमुखं कथंचित्क्लेशादपक्रामति शङ्खयूथम् ॥ १३ ॥

तवाधरस्पर्धिषु । अधरसदृशेष्वित्यर्थः । विद्रुमेषु प्रवालेषु सहसा ऊर्मिवेगात्पर्यस्तं प्रोत्क्षिप्तमूर्ध्वाङ्कुरैर्विद्रुमप्ररोहैः प्रोतमुखं स्यूतवदनम् [ऊर्ध्वाङ्कुरप्रोतमुखम्] एतत् [शङ्खयूथम्] शङ्खानां यूथं वृन्दं कथंचित्क्लेशाद् अपक्रामति । विलम्ब्यापसरतीत्यर्थः ॥

प्रवृत्तमात्रेण पयांसि पातुमावर्तवेगाद्भ्रमता घनेन ।
आभाति भूयिष्ठमयं समुद्रः प्रमथ्यमानो गिरिणेव भूयः ॥ १४ ॥

पयांसि पातुं प्रवृत्त एव प्रवृत्तमात्रो न तु पीतवांस्तेन [प्रवृत्तमात्रेण] आवर्तवेगात् । 'स्यादावर्तोऽम्भसां भ्रमः' इत्यमरः । भ्रमता घनेन अयं समुद्रः भूयः पुनरपि गिरिणा मन्दरेण प्रमथ्यमानः इव भूयिष्ठम् अत्यन्तम् आभाति ॥

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१ भुजंगकायासहस्ता ऊ- निर्गमात् इति भावः । २ कर्ण. ३ विस्फूर्जित इ० । ४ प्रकृष्टि, समिद्ध० इ० पा० । ५ अस्य समानार्थं पद्य- दिङ्नागहस्ताकृतिमुद्वहद्भिर्भोगैः प्रशस्तासितरत्नजालैः । रराज सर्पावलिरुल्लसन्ती तरङ्गमालेव नभोऽर्णवस्य ॥ इति । ६ कृच्छ्रात्, अनाकार०. ७ ऊर्ध्वाङ्कुरप्रोत०. ८ इव इ पा० । ९ 'मन्थानं मन्दरं कृत्वा तथा नेत्रं च वासुकिम् । देवा मथितुमारब्धाः समुद्रं निधिमम्भसाम् ॥ १० भारतम् । ततो निधाय मथनं योक्त्रं कृत्वा च वासुकिम् । मन्थानं मन्दरं कृत्वा ममन्थुरमितौजसः ॥ इति रामायणम् । विस्तरस्तु रा० बालकाण्डे ४५ सर्गे द्रष्टव्यः ।

दूरादयश्चक्रनिभस्य तन्वी तमालतालीवनराजिनीला ।
आभाति वेला लवणाम्बुराशेर्धारानिबद्धेव कलङ्करेखा ॥ १५ ॥

अयश्चक्रनिभस्य लवणाम्बुराशेः दूरात् तन्वी अणुत्वेनावभासमाना तमालतालीवनराजिभिर्नीला [तमालतालीवनराजिनीला] वेला तीरभूमिः धारानिबद्धा चक्राश्रिता कलङ्करेखा मालिन्यरेखा इव । आभाति । 'मालिन्यरेखां तु कलङ्कमाहुः' इति दण्डी ॥

वेलानिलः केतकरेणुभिस्ते संभावयत्याननमायताक्षि ।
मामक्षमं मण्डनकालहानेर्वेत्तीव बिम्बाधरबद्धतृष्णम् ॥ १६ ॥

हे आयताक्षि । 'वेला स्यात्तीरनीरयोः' इति विश्वः । वेलानिलः केतकरेणुभिः ते आननं संभावयति । किमर्थमित्यपेक्षायामुत्प्रेक्षते—बिम्बाधरे बद्धतृष्णं [बिम्बाधरबद्धतृष्णं] मां मण्डनेनाभरणक्रियया कालहानिर्विलम्बस्तस्याः [मण्डनकालहानेः] अक्षमम् असहमानम् । कर्मणि षष्ठी । कालहानिमसहमानं वेत्ति इव वेत्ति किम् । नो चेत्कथं संभावयेदित्यर्थः ॥

एते वयं सैकतभिन्नशुक्तिपर्यस्तमुक्तापटलं पयोधेः ।
प्राप्ता मुहूर्तेन विमानवेगात्कूलं फलावर्जितपूगमालम् ॥ १७ ॥

एते वयं [सैकतभिन्नशुक्तिपर्यस्तमुक्तापटलं] सैकतेषु भिन्नाभिः स्फुटिताभिः शुक्तिभिः पर्यस्तानि परितः क्षिप्तानि मुक्तानां पटलानि यस्मिंस्तत्तथोक्तम् । फलैरावर्जिता आनमिताः पूगमाला यस्मिंस्तत् [फलावर्जितपूगमालम्] पयोधेः कूलं विमानवेगान्मुहूर्तेन प्राप्ताः ॥

कुरुष्व तावत्करभोरु पश्चान्मार्गे मृगप्रेक्षिणि दृष्टिपातम् ।
एषा विदूरीभवतः समुद्रात्सकानना निष्पततीव भूमिः ॥ १८ ॥

'मणिबन्धादाकनिष्ठं करस्य करभो बहिः' इत्यमरः । करभ इवोरू यस्याः सा करभोरू. । 'ऊरूत्तरपदादौपम्ये' इत्यूङ् । तस्याः संबुद्धिर्हे करभोरु । मृगवत्प्रेक्षत इति विग्रहः । हे मृगप्रेक्षिणि तावत्पश्चान्मार्गे लङ्घिताध्वनि दृष्टिपातं कुरुष्व । एषा सकानना भूमिर्विदूरीभवतः समुद्रान्निष्पतति निष्क्रामति इव । विदूरशब्दाद्विशेष्यनिघ्नात् च्विः ॥

क्वचित्पथा संचरते सुराणां क्वचिद्घनानां पततां क्वचिच्च ।
यथाविधो मे मनसोऽभिलाषः प्रवर्तते पश्य तथा विमानम् ॥ १९ ॥

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१ दूरादरालश्च विभाति. २ अस्मात्परमिदमतिरिक्तं पद्यं क्वचित्—निस्त्रिंशकल्पस्य निधेर्जलानामेषा तमालद्रुमराजिनीला । दूराद्दराम्भु विभाति वेला कलङ्कलेखामलिनेन धारा ॥ ३ आननाक्षम् इ. पा०. ४ वृद्ध. ५ बिम्बाकारो बिम्बतुल्यो योऽधर बिंबाधर इ. शाकपार्थिवादि । तथा च वामन—'बिंबाधर इति वृत्तौ मध्यमपदलोप स्यात्' इति । अन्यथा अधरबिम्ब इति स्यात् । ६ कुङ्कुमादिना त्वया क्रियमाणस्य मण्डनस्य कालहाने इति चा० द्वि० रो । ७ पुरो हि दू० पुरः पुरोगमनेन इति चा० । ८ 'नि सरति' इ. पा० । अनुरूपभाव श कुन्तले—दौगनामवरोहतीव शिखरादुन्मज्जतां मेदिनी । इति । ९ मृग० इति साभिप्रायम् । मृगो हि पश्चात्पश्यति । इति हे०- १० मरुताम् इ. पा.

•हे देवि विमानं पुष्पकं मे मनसः अभिलाषः यथाविधः तथा प्रवर्तते पश्य । क्वचित्सुराणां पथा संचरते । क्वचिद् घनानां क्वचित् पततां पक्षिणां च पथा संचरते । 'समस्तृतीयायुक्तात्' इति संपूर्वाच्चरतेरात्मनेपदम् ॥

असौ महेन्द्रद्विपदानगन्धिस्त्रिमार्गगावीचिविमर्दशीतः ।
आकाशवायुर्दिनयौवनोत्थानाचामति स्वेदलवान्मुखे ते ॥ २० ॥

महेन्द्रद्विपदानगन्धिः ऐरावतमदगन्धि । त्रिभिर्मार्गैर्गच्छतीति त्रिमार्गगा गङ्गा । 'तद्धितार्थ–' इत्यादिनोत्तरपदसमासः । तस्या वीचीनां विमर्देन सपर्केण शीत [त्रिमार्गगावीचिविमर्दशीतः] असौ आकाशवायुः दिनयौवनोत्थान् मध्याह्नसंभवान् ते मुखे स्वेदलवान् आचामति हरति । अनेन सुरपथसंचारो दर्शित. ॥

करेण वातायनलम्बितेन स्पृष्टस्त्वया चण्डि कुतूहलिन्या ।
आमुञ्चतीवाभरणं द्वितीयमुद्भिन्नविद्युद्वलयो घनस्ते ॥ २१ ॥

हे चण्डि कोपने । 'चण्डस्त्वत्यन्तकोपन' इत्यमर । कुतूहलिन्या विनोदार्थिन्या त्वया वर्त्यां वातायने गवाक्षे लम्बितेनावलम्बितेन [वातायनलम्बितेन] करेण स्पृष्टः उद्भिन्नविद्युद्वलयः घनस्ते द्वितीयम् आभरणं वलयम् आमुञ्चति इव अर्पयतीव । चण्डीत्यनेन कोपनशीलत्वाद्भीत क्षिप्रं त्वां मुञ्चति मेघ इति व्यज्यते ॥

अमी जनस्थानमपोढविघ्नं मत्वा समारब्धनवोटजानि ।
अध्यासते चीरभृतो यथास्वं चिरोज्झितान्याश्रममण्डलानि ॥ २२ ॥

अमी चीरभृतः तापसा जनस्थानम् अपोढविघ्नम् अपास्तविघ्नं मत्वा ज्ञात्वा समारब्धा नवा उटजा पर्णशाला येषु तानि [समारब्धनवोटजानि]। 'पर्णशालोटजोऽस्त्रियाम्' इत्यमर । चिरोज्झितानि । राक्षसभयादित्यर्थ । आश्रममण्डलानि आश्रमविभागान् यथास्वं स्वमनतिक्रम्य अध्यासते अधितिष्ठन्ति ॥

सैषा स्थली यत्र विचिन्वता त्वां भ्रष्टं मया नूपुरमेकमुर्व्याम् ।
अदृश्यत त्वच्चरणारविन्दविश्लेषदुःखादिव बद्धमौनम् ॥ २३ ॥

सा पूर्वानुभूता स्थली एषा । इयत इत्यर्थ । यत्र स्थल्यां त्वां विचिन्वता अन्विष्यता मया । त्वच्चरणारविन्देन यो विश्लेषो वियोगस्तेन यद् दुःखं तस्मात् [त्वच्चरणारविन्दविश्लेषदुःखाद्] इव बद्धमौनं निःशब्दम् । उर्व्यां भ्रष्टम् एकं नूपुरं मञ्जीर । 'मञ्जीरो नूपुरोऽस्त्रियाम्' इत्यमर । अदृश्यत दृष्टम् । हेतूत्प्रेक्षा ॥

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१ देवानामूर्ध्वं पन्थास्तदधो घनानां तदधो मेघानां तदध पक्षिणामिति क्रम । २ सुरेन्द्र इ, गन्धी इ पा० । ३ निमुक्तेन इ पा० । ४ अत्र दुःखस्तो पुनो हेतुत्वेनोत्प्रेक्षित इ हेतूत्प्रेक्षा । 'विना द्रव्यं क्रिया सर्वा स्यात्फलहेतुना ।' इ सा. दर्प । अस्मिन् पद्ये पण्डितास- कापि इदेदृशमत्र त्यस्ति इति सन्दाय । स च नुपरसंपर्काधिमत्त् 'इम' इति हेद । इति चारि० । दिनकरोऽप्येवम् ।

त्वं रक्षसा भीरु यतोऽपनीता तं मार्गमेताः कृपया लता मे ।
अदर्शयन्वक्तुमशक्नुवत्यः शाखाभिरावर्जितपल्लवाभिः ॥ २४ ॥

हे भीरु भयशीले । 'ऊरुत' इत्यूङ् । ततो नदीत्वात्संबुद्धौ ह्रस्व । त्वं रक्षसा रावणेन यत येन मार्गेण । सार्वविभक्तिकस्तसि । अपनीता अपहृता तं मार्गं वागिन्द्रियाभावाद् वक्तुम् अशक्नुवत्य· एता· लता वीरुध आवर्जिता नमिता पल्लवा· पाणिस्थानीया याभिस्ताभि [आवर्जितपल्लवाभिः] शाखाभिः स्वावयवभूताभि कृपया मे अदर्शयन् । हस्तचेष्टयाऽसूचयन्नित्यर्थ । 'शाखा वृक्षान्तरे भुजे' इति विश्व । लतादीनामपि ज्ञानमस्त्येव । तदुक्त मनुना– 'अन्त संज्ञा भवन्त्येते सुखदु खसमन्विता ।' इति ॥

मृग्यश्च दर्भाङ्कुरनिर्व्यपेक्षास्तवागतिज्ञं समबोधयन्माम् ।
व्यापारयन्त्यो दिशि दक्षिणस्यामुत्पक्ष्मराजीनि[1] विलोचनानि ॥ २५ ॥

दर्भाङ्कुरेषु भक्ष्येषु निर्व्यपेक्षा नि स्पृहा [दर्भाङ्कुरनिर्व्यपेक्षाः] मृग्यः मृगाङ्गना च उत्पक्ष्मराजीनि विलोचनानि दक्षिणस्यां दिशि व्यापारयन्त्यः प्रवर्तयन्त्य सत्य तव अगतिज्ञं गत्यनभिज्ञ मां समबोधयन् । दृष्टिचेष्टया त्वद्गतिमबोधयन्नित्यर्थ[2] ॥

एतद्गिरेर्माल्यवतः पुरस्तादाविर्भवत्यम्बरलेखि[3] शृङ्गम् ।
नवं पयो यत्र घनैर्[4] मया च त्वद्विप्रयोगाश्रु समं विसृष्टम्[5] ॥ २६ ॥

माल्यवतः नाम गिरेः अम्बरलेखि अभ्रंकष शृङ्गम् एतत्पुरस्ताद् अग्रे आविर्भवति यत्र शृङ्गे घनै मेघै नवं पय मया त्वद्विप्रयोगेन यदश्रु तत् [त्वद्विप्रयोगाश्रु] च समं युगपद् विसृष्टम् । मेघदर्शनाद्वयप्यतुल्यमश्रु विमुक्तमिति भाव ॥

गन्धश्च धाराहतपल्वलानां[6] कादम्बमर्धोद्गतकेसरं च ।
स्निग्धाश्च केकाः शिखिनां बभूवुर्यस्मिन्नसह्यानि विना त्वया मे[7] ॥ २७ ॥

यस्मिन् शृङ्गे धाराभिर्वर्षधाराभिराहतानां पल्वलानां [धाराहतपल्वलानां] गन्ध च । अर्धोद्गतकेसरं कादम्बं नीपकुसुम च । स्निग्धाः मधुरा शिखिनां बर्हिणाम् । 'शिखिनौ वह्निबर्हिणौ' इत्यमर । केका च । त्वया विना मे असह्यानि बभूवुः । 'नपुंसकमनपुंसकेन–' इति नपुंसकैकशेष ॥

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१ राजीनि २ अत्र रामायणम्—एते महामृगा वीर मामीक्षन्ते पुन पुन । वक्तुकामा इव हि मे इङ्गितन्युपलक्षये ॥ एवमुक्ता नरेन्द्रेण ते मृगा सहसोत्थिता । दक्षिणाभिमुखा सर्वे दर्शयन्तो नभ स्थलम् ॥ मैथिली ह्रियमाणा सा दिशं यामभ्यपद्यत । तेन मार्गेण गच्छन्तो निरीक्षन्ते पुन पुन ॥ अरण्य ६४ ३ •लेखि ४ घन सान्द्र ५ विमुक्तम्' इ० पा० । उद्दीपकस्य मेघस्य दर्शनादिति भाव । 'मेघालोके भवति सुखिनोऽप्यन्यथावृत्ति चेत कण्ठाश्लेषप्रणयिनि जने किं पुनर्दूरसंस्थे ।' इ० मेघदूतम् । ६ पल्लवानाम् इ०, अर्धोद्गत– अर्धोद्भिन इ० पा ७ 'अभुवन्' इति त्वया मे यस्मिन् विना दुःसहा बभूवन् इ च पा०

पूर्वानुभूतं स्मरता च यत्र कम्पोत्तरं भीरु तवोपगूढम् ।
गुहाविसारीण्यतिवाहितानि मया कथंचिद्घनगर्जितानि ॥ २८ ॥

किं च । हे भीरु यत्र शृङ्गे पूर्वानुभूतं कम्पोत्तरं कम्पप्रधानं तव उपगूढम् उपगूहनं स्मरता मया गुहाविसारीणि घनगर्जितानि कथंचिद् अतिवाहितानि । स्मारकत्वेनोद्दीपकत्वात्क्लेशेन गमितानीत्यर्थः ॥

आसारसिक्तक्षितिबाष्पयोगान्मामक्षिणोद्यत्र विभिन्नकोशैः[2] ।
विडम्ब्यमाना नवकन्दलैस्ते विवाहधूमारुण[3]लोचनश्रीः ॥ २९ ॥

यत्र शृङ्गे विभिन्नकोशैः विकसितकुड्मलैः नवकन्दलैः कन्दलीपुष्पैररुणवर्णैरासारेण धारासंपातेन । ' धारासपात आसारः ' इत्यमरः । सिक्तायाः क्षितेर्बाष्पस्य धूमवर्णस्य योगाद्धेतोः [आसारसिक्तक्षितिबाष्पयोगात्] विडम्ब्यमाना अनुक्रियमाणा ते विवाहधूमेनारुणा लोचनश्रीः [विवाहधूमारुणलोचनश्रीः] । सादृश्यात्स्मर्यमाणेति शेषः । माम् अक्षिणोद् अपीडयत् ॥

उपान्तवानीरवनोपगूढान्यालक्ष्यपारिप्लवसारसानि ।
दूरावतीर्णा पिबतीव खेदादमूनि पम्पासलिलानि दृष्टिः ॥ ३० ॥

उपान्तवानीरवनोपगूढानि पार्श्ववञ्जुलवनच्छन्नान्यालक्ष्या ईषद्दृश्याः पारिप्लवाश्चलाः सारसा येषु तानि [आलक्ष्यपारिप्लवसारसानि] अमूनि पम्पासलिलानि पम्पासरोजलानि [दूरावतीर्णा] दूराद् अवतीर्णा मे दृष्टिः अत एव खेदात्पिबतीव । न विहातुमुत्सहत इत्यर्थः ॥

अत्राविमुक्तानि रथाङ्गनाम्नामन्यान्यदत्तोत्पलकेसराणि ।
द्वन्द्वानि दूरान्तरवर्तिना ते मया प्रिये सस्पृहमीक्षितानि ॥ ३१ ॥

अत्र पम्पासरस्यन्योन्यस्मै दत्तोत्पलकेसराणि [अन्योन्यदत्तोत्पलकेसराणि] अवियुक्तानि रथाङ्गनाम्नां द्वन्द्वानि चक्रवाकमिथुनानि । ते तव दूरान्तरवर्तिना दूरदेशवर्तिना मया हे प्रिये सस्पृहं साभिलाषम् ईक्षितानि तदानीं त्वामस्मार्षमित्यर्थः ॥

इमां तटाशोकलतां च तन्वीं स्तनाभिरामस्तवकाभिनम्राम् ।
त्वत्प्राप्तिबुद्ध्या परिरब्धुकामः सौमित्रिणा सास्रमहं निषिद्धः ॥ ३२ ॥

किं च । स्तनवदभिरामाभ्यां स्तवकाभ्यामभिनम्रां [स्तनाभिरामस्तवकाभिनम्राम्] । तन्वीमिमां तटाशोकस्य लतां शाखां [तटाशोकलतां] अतः त्वत्प्राप्तिबुद्ध्या

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१ रात्रौ. २ च भि०. ३ धूमाकुल इ० पा० । अनुरूपो भाव । विक्र०–आरक्तराजिभिरियं कुसुमैर्नवकन्दलीसलिलगर्भैः । कोपादन्तर्बाष्पे स्मरयति मां लोचने तस्याः ॥ इति । ४ गृहोप०. ५ 'अन्यापि श्रान्ता जलं पिबति ' इ० टि० ६ एव कुमारे–' अर्धोपभुक्तेन बिसेन जाया संभावयामास रथाङ्गनामा । ' इति । ७ ' अवनम्राम् ' इ० पा०. ८ परिरिप्समान सास्र–साश्रु, इ० पा०.

त्वमेव प्राप्तेति भ्रान्त्या परिरब्धुमालिङ्गितु कामो यस्य सः [**परिरब्धुकामः**] **अहं सौमित्रिणा** लक्ष्मणेन **सास्रं निषिद्धः**। नेयं सीतेति निवारितः। परिरब्धुकाम इत्यत्र 'तुं काममनसोरपि' इति वचनान्मकारलोपः॥

अमूर्विमानान्तरलम्बिनीनां श्रुत्वा स्वनं काञ्चनकिङ्किणीनाम्।
प्रत्युद्व्रजन्तीव खमुत्पतन्त्यो गोदावरीसारसपङ्क्तयस्त्वाम्॥ ३३॥

विमानस्यान्तरेष्ववकाशेषु लम्बन्ते यास्तासां [**विमानान्तरलम्बिनीनां**] **काञ्चनकिङ्किणीनां स्वनं श्रुत्वा** स्वयूथशब्दभ्रमात् **खम्** आकाशम् **उत्पतन्त्यः अमूः गोदावरीसारसपङ्क्तयः त्वां प्रत्युद्व्रजन्ति इव**॥

एषा त्वया पेशलमध्ययापि घटाम्बुसंवर्धितबालचूता।
आह्लादयत्युन्मुखकृष्णसारा दृष्टा चिरात्पञ्चवटी मनो मे॥ ३४॥

पेशलमध्ययापि। भाराक्षमयापीत्यर्थः। **त्वया** घटाम्बुभिः संवर्धिता बालचूता यस्याः सा [**घटाम्बुसंवर्धितबालचूता**]। उन्मुखा अस्मदभिमुखास्त्वत्संवर्धिता एव कृष्णसारा यस्याः सा **उन्मुखकृष्णसारा चिराद् दृष्टा एषा पञ्चवटी मे मनः आह्लादयति**। आनन्दयति। पञ्चवटीशब्दः पूर्वमेव व्याख्यातः॥

अत्रानुगोदं मृगयानिवृत्तस्तरंगवातेन विनीतखेदः।
रहस्त्वदुत्सङ्गनिषण्णमूर्धा स्मरामि वानीरगृहेषु सुप्तः॥ ३५॥

अत्र पञ्चवट्याम्। गोदा गोदावरी तस्याः समीपे **अनुगोदम्**। 'अनुर्यत्समया' इत्यव्ययीभावः। मृगयाया निवृत्तः [**मृगयानिवृत्तः**] **तरंगवातेन विनीतखेदः रहः** रहसि। अत्यंतसंयोगे द्वितीया। **त्वदुत्सङ्गनिषण्णमूर्धा** सन् **वानीरगृहेषु सुप्तः स्मरामि**। वाक्यार्थः कर्म। सुप्त इति यत्तत्स्मराभीत्यर्थः॥

भ्रूभेदमात्रेण पदान्मघोनः प्रभ्रंशयां यो नहुषं चकार।
तस्याविलाम्भःपरिशुद्धिहेतोर्भौमो मुनेः स्थानपरिग्रहोऽयम्॥ ३६॥

यः मुनिः भ्रूभेदमात्रेण भ्रूभङ्गमात्रेणैव **नहुषं** राजानं **मघोनः पदाद्** इन्द्र-

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१ अनेन उन्मादाख्यो व्यभिचारिभाव उक्तः। 'चित्तसंमोह उन्मादः कामशोकभयादिभिः।' इ० सा० द०। लतानां स्त्रीसादृश्यमुक्तं कुमारे—पर्याप्तपुष्पस्तबकस्तनाभ्यः स्फुरत्प्रवालोष्ठमनोहराभ्यः। लतावधूभ्यस्तरवोऽप्यवापुर्विनम्रशाखाभुजबन्धनानि॥ इति। २ न्तविल०। ३ पेलव, कोमल इ. पा. ४ आनन्दयति इ. उन्मुख–उन्मद इ च पा०. ५ नीलश्यामरामावलोकनेनाब्दबुद्धयोन्मुख्यात्कृष्णसारा मयूरा इति पा, इ. हे०। नीलोत्पलदलाभिरामं रामं विलोक्य जीमूतोऽयमिति भ्रान्तैर्मयूराणामुन्मुखत्वमिति भावः। उक्तं चान्यत्र—वीक्ष्य राघवमुपात्तकार्मुकं सेन्द्रचापनवमेघशङ्कया। नत्र नत्र ननृतुः शिखण्डिनः दर्शनादुपरि पाहुनोन्मुखाः॥ इ. पा० सु० दप०। ६ निवृत्त०, ७ निषद्ध–निषक्त, इ., सुप्त–गुप्तम् इ च पा०. ८ समर्थेषु प्रभूता शब्दा अवयवेनापि वर्तन्ते इति न्यायादनुगोदमिति पदैकदेशप्रयोगः। भीमो भीमसेनः सत्या सत्यभामा इतिवत्। इ. चारि०. ९ भङ्ग इ. पा० १० माधशयपो नहुषं प्रमज इ पा० ११ यथाविल० इ. पा.

त्वात् **प्रभ्रंशयां चकार** प्रभ्रंशयति स्म । **आविलाम्भःपरिशुद्धिहेतोः** कलुषजलप्रसादहेतोः **तस्य मुनेः** अगस्त्यस्य । अगस्त्योदये शरदि जलं प्रसीदतीत्युक्तं प्राक् । भूमौ भवो **भौमः स्थानपरिग्रहः** आश्रमः **अयम्** । दृश्यत इति शेषः । भौम इत्यनेन दिव्योऽप्यस्तीत्युक्तम् । परिगृह्यत इति परिग्रहः । स्थानमेव परिग्रह इति विग्रहः ॥

त्रेताग्निधूमाग्रमनिन्द्यकीर्तेस्तस्येदमाक्रान्तविमानमार्गम् ।
घ्रात्वा हविर्गन्धि रजोविमुक्तः समश्नुते मे लघिमानमात्मा ॥ ३७ ॥

अनिन्द्यकीर्तेः तस्य अगस्त्यस्य **आक्रान्तविमानमार्गम्** । हविर्गन्धोऽस्यास्तीति **हविर्गन्धि** । त्रेताग्निरग्नित्रयम् । 'अग्नित्रयमिदं त्रेता' इत्यमरः । पृषोदरादित्वात्साधुः । त्रेताग्नेर्धूमाग्रम् [**त्रेताग्निधूमाग्रम्**] **इदं घ्रात्वा** आघ्राय रजसो गुणाद्विमुक्तः [**रजोविमुक्तः**] **मे** मम **आत्मा** अन्तःकरणं **लघिमानं** लघुत्वगुणं **समश्नुते** प्राप्नोति ॥

एतन्मुनेर्मानिनि शातकर्णेः पञ्चाप्सरो नाम विहारवारि ।
आभाति पर्यन्तवनं विदूरान्मेघान्तरालक्ष्यमिवेन्दुबिम्बम् ॥ ३८ ॥

हे **मानिनि शातकर्णेः मुनेः** संबन्धि **पञ्चाप्सरः नाम** पञ्चाप्सरः इति प्रसिद्धम् । पञ्चाप्सरसो यस्मिन्निति विग्रहः । पर्यन्तेषु वनानि यस्य तत् **पर्यन्तवनम् एतद् विहारवारि** क्रीडासरः **विदूरात्** । मेघानामन्तरे मध्य आलक्ष्यमीषद् दृश्यम् [**मेघान्तरालक्ष्यम्**] । 'आ ईषदर्थेऽभिव्याप्तौ' इत्यमरः । **इन्दुबिम्बम् इव आभाति** ॥

पुरा स दर्भाङ्कुरमात्रवृत्तिश्चरन्मृगैः सार्धमृषिर्मघोना ।
समाधिभीतेन किलोपनीतः पञ्चाप्सरोयौवनकूटबन्धम् ॥ ३९ ॥

पुरा पूर्वस्मिन् काले **दर्भाङ्कुरमात्रवृत्तिः** तन्मात्राहारः **मृगैः सार्धं** सह **चरन् सः ऋषिः** समाधेस्तपसो भीतेन [**समाधिभीतेन**] **मघोना** इन्द्रेण पञ्चानामप्सरसां

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१ प्रभ्रंशयां चकार अयमपप्रयोग इति पाणिनीयाः । 'प्रभ्रंशं यातीति प्रभ्रंशयास्तं प्रभ्रंशयामिति नहुषविशेषणम्' इत्यपि कश्चिद्व्याचख्यौ इति । नहुषभ्रंशने कथा—पुरा किल ब्रह्महत्यारूपपापेन निस्तेजोहीने वीतसत्त्वे च शक्रे ऋषयो देवाश्च समेत्य पुरुषश्रेष्ठं नहुषाख्यं नृपं स्वतेजोभिरभिवर्ध्य सुरराज्येऽभ्यषिञ्चन् । ततो नहुषः शचीं देवीं चकमे । शची मिलनं तुभ्यं दास्ये यदि सप्तर्षयस्त्वां पत्युरुपदेशाद्वृषध्वेव वहन्ति तदा त्वां भजामीत्युवाच । सोऽपि नहुषो मदान्धो बुद्धभ्रंशं प्राप्य कृत्वा शिबिकां वहद्भिर्महर्षिभिर्विवशगामी अगस्त्यं पादेन मूर्ध्नि अताडयत् । कुपितेन तेन दशवर्षसहस्राणि यावत्स पन्नगो भवेति शप्तः स तत्क्षणमेव धरण्यां पपात । म भा उद्यो प अ १०, १६ २ स० ४, श्लो २' ३ 'उदयं' इ पा० ४महिमा० "त्रय एव त्रेता" इ मल्लि० 'त्राणं त्रा सदा सघुक्षणनामिता । यद्वा त्रायन्ते अत्राहुतयस्ताभिरिता । त्रिधमिता इति वा । पृषोदरादिः' इ भानु० ६ 'माण्ड—न्द—कर्णे' इ पा० ७ अत्र रामायणम्—इदं पञ्चाप्सरो नाम तटाकं सार्वकालिकम् । निर्मितं तपसा तेन मुनिना माण्डकर्णिना ॥ इति । ८ भेदेन इ उपनीत —अभिनीत । इ ९ यन्त्र०

यौवनम् । 'तद्धितार्थ–' इत्यादिनोत्तरपदसमासः । तदेव कूटबन्धं कपटयन्त्रं [**पञ्चाप्सरोयौवनकूटबन्धम्**] **उपनीतः** । 'उन्माथः कूटयन्त्रं स्यात्' इत्यमरः । **किल** इत्यैतिह्ये । मृगसाहचर्यान्मृगवदेव बद्ध इति भावः ॥

तस्यायमन्तर्हितसौधभाजः प्रसक्तसंगीतमृदङ्गघोषः ।
वियद्गतः पुष्पकचन्द्रशालाः क्षणं प्रतिश्रुन्मुखराः करोति ॥ ४० ॥

अन्तर्हितसौधभाजः जलान्तर्गतप्रासादगतस्य **तस्य** शातकर्णेः **अयं** प्रसक्तः संततः संगीतमृदङ्गघोषः [**प्रसक्तसंगीतमृदङ्गघोषः**] **वियद्गतः** सन्पुष्पकस्य चन्द्रशालाः शिरोगृहाणि [**पुष्पकचन्द्रशालाः**] । 'चन्द्रशाला शिरोगृहम्' इति हलायुधः । **क्षणं** प्रतिश्रुद्भिः प्रतिध्वानैर्मुखरा ध्वनन्तीः [**प्रतिश्रुन्मुखराः**] **करोति** । 'स्त्री प्रतिश्रुत्प्रतिध्वाने' इत्यमरः ॥

हविर्भुजामेधवतां चतुर्णां मध्ये ललाटंतपसप्तसप्तिः ।
असौ तपस्यत्यपरस्तपस्वी नाम्ना सुतीक्ष्णश्चरितेन दान्तः ॥ ४१ ॥

नाम्ना सुतीक्ष्णः सुतीक्ष्णनामा **चरितेन दान्तः** सौम्यः **असौ अपरः तपस्वी** । **एधवताम्** इन्धनवताम् । 'काष्ठं दार्विन्धनं त्वेधः' इत्यमरः । **चतुर्णां हविर्भुजाम्** अग्नीनां **मध्ये** । [**ललाटंतपसप्तसप्तिः**] ललाटं तपतीति ललाटंतपः सूर्यः । 'असूर्यललाटयोर्दृशितपोः' इति खश्प्रत्ययः । 'अरुर्द्विषत्—' इत्यादिना मुमागमः । ललाटंतपः सप्तसप्तिः सप्ताश्वः सूर्यो यस्य स तथोक्तः सन् । **तपस्यति** तपश्चरति । 'कर्मणो रोमन्थतपोभ्यां वर्तिचरोः' इति क्यङ् । तपसः परस्मैपदं च' इति वक्तव्यम् ॥

अमुं सहासप्रहितेक्षणानि व्याजार्धसंदर्शितमेखलानि ।
नालं विकर्तुं जनितेन्द्रशङ्कं सुराङ्गनाविभ्रमचेष्टितानि ॥ ४२ ॥

जनितेन्द्रशङ्कम् । तपसेति शेषः । **अमुं** सुतीक्ष्णं सहासं प्रहितानीक्षणानि दृष्टयो येषु तानि [**सहासप्रहितेक्षणानि**] । व्याजेन केनचिन्मिषेण । 'पुंस्यर्धोऽर्धं समेंऽशके' इति विश्वः । अर्धमीषत्संदर्शिता मेखला येषु तानि [**व्याजार्धसंदर्शितमेखलानि**] सुराङ्गनानामिन्द्रप्रेषितानां विभ्रमा विलासा एव चेष्टितानि [**सुराङ्गनाविभ्रमचेष्टितानि**] **विकर्तुं** स्खलयितुम् **अलं** समर्थानि **न** । बभूवुरिति शेषः ॥

एषोऽक्षमालावलयं मृगाणां कण्डूयितारं कुशसूचिलावम् ।
सभाजने मे भुजमूर्ध्वबाहुः सव्येतरं प्राध्वमितः प्रयुङ्क्ते ॥ ४३ ॥

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१ 'प्रयुङ्क्ते' इ. पा०, घोष –नाद', शब्द इ. पा०. २ 'प्रेक्षार्थं गीतवाद्य तु संगीतकमुदाहृतम्' इति हलायुध । 'गीतं वाद्यं नर्तनं च त्रयं संगीतमुच्यते' इति संगीतदर्पणम् । ३ एतदेव पञ्चाग्निसाधनमित्युच्यते । 'अग्नि सविता सवितैवाग्नि' इति श्रौतलिङ्गात्सूर्योऽप्यग्निरेव । अनुरूपवर्णनं कुमारे- शुचौ चतुर्णां ज्वलतां हुचिस्मिता हविर्भुजां मध्यगता सुमध्यमा । विजित्य नेत्रप्रतिघातिनीं प्रभामनन्यदृष्टि सवितारमैक्षत ॥ इति । ४ महा०. ५ संमादयन्. ६ उग्रतेजा . ७ प्रांशु०

• **ऊर्ध्वबाहुः** एष सुतीक्ष्णोऽक्षमालैव वलयं यस्य तं [**अक्षमालावलयम्**] **मृगाणां कण्डूयितारम्** । कुशा एव सूचयस्ता लुनातीति कुशसूचिलावस्तं [**कुशसूचिलावम्**]। 'कर्मण्यण्' इत्यण् । एभिर्विशेषणैर्जयशीलत्वं भूतदया कर्मक्षमत्वं च द्योत्यते । सव्यादितरं दक्षिणं [**सव्येतरं**] **भुजं मे** मम **सभाजने** संमाननिमित्ते ।[1] 'निमित्तात्कर्मयोगे' इति सप्तमी । **इतः प्राध्वं** प्रकृतानुकूलबन्धं **प्रयुङ्क्ते** । 'आनुकूल्यार्थकं प्राध्वम्' इत्यमरः । अव्ययं चैतत् ॥

वाचंयमत्वात्प्रणतिं ममैष कम्पेन किंचित्प्रतिगृह्य मूर्ध्नः ।
दृष्टिं विमानव्यवधानमुक्तां पुनः सहस्रार्चिषि संनिधत्ते ॥ ४४ ॥

एष सुतीक्ष्णः । वाचं यच्छतीति वाचंयमो मौनव्रती । 'वाचि यमो व्रते' इति खच्प्रत्ययः । 'वाचंयमपुरंदरौ च' इति मुम् । तस्य भावस्तत्त्वात् [**वाचंयमत्वात्**] **मम प्रणतिं किंचिन्मूर्ध्नः कम्पेन प्रतिगृह्य** विमानेन व्यवधानं तिरोधानं तस्मान्मुक्ताम् [**विमानव्यवधानमुक्तां**] । 'अपेतापोढमुक्तपतित–' इत्यादिना पञ्चमीसमासः । **दृष्टिं पुनः सहस्रार्चिषि** सूर्ये **संनिधत्ते** । सम्यग्धत्त इत्यर्थः ॥ अन्यथा धर्मत्वप्रसङ्गात् ॥

अदः शरण्यं शरभङ्गनाम्नस्तपोवनं पावनमाहिताग्नेः ।
चिराय संतर्प्य समिद्भिरग्निं यो मन्त्रपूतां तनुमप्यहौषीत् ॥ ४५ ॥

शरणे रक्षके साधु **शरण्यम्** । पावयतीति **पावनम्** । **अदः** दृश्यमानं **तपोवनम् आहिताग्नेः शरभङ्गनाम्नः** मुनेः संबन्धि । **यः** शरभङ्गः **चिराय** चिरम् **अग्निं समिद्भिः संतर्प्य** तर्पयित्वा ततो मन्त्रैः पूतां शुद्धां [**मन्त्रपूतां**] **तनुम् अपि अहौषीत्** हुतवान् । जुहोतेर्लुङ् ॥

छायाविनीताध्वपरिश्रमेषु भूयिष्ठसंभाव्यफलेष्वमीषु ।
तस्यातिथीनामधुना सपर्या स्थिता सुपुत्रेष्विव पादपेषु ॥ ४६ ॥

अधुना अस्मिन्काले **तस्य** शरभङ्गस्य संबन्धिनी **अतिथीनां सपर्या** अतिथिपूजा । छायाभिर्विनीतोऽध्वपरिश्रमो यैस्तेषु [**छायाविनीताध्वपरिश्रमेषु**] भूयिष्ठानि बहुतमानि संभाव्यानि श्लाघ्यानि फलानि येषां तेषु [**भूयिष्ठसंभाव्यफलेषु**] **अमीषु पादपेषु** आश्रमवृक्षेषु **सुपुत्रेषु इव स्थिता** । तत्पुत्रैरिव पादपैरनुष्ठीयत इत्यर्थः ॥

धारास्वनोद्गारिदरीमुखोऽसौ शृङ्गाग्रलग्नाम्बुदवप्रपङ्कः ।
बध्नाति मे बन्धुरगात्रि चक्षुर्दृप्तः ककुद्मानिव चित्रकूटः ॥ ४७ ॥

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१ कर्मणि षष्ठी । २ मुक्ते. ३ 'शरभङ्गो महातेजा प्रविवेश हुताशनम्' इ. रामायणम् । ४ संभाव्यानि प्राप्यानि इ. दि० व०; मनोहराणि इ. हे० । ५ कम्प°. ६ दृप्त .

धाराणां निर्झरधाराणां यद्वा धारया सातत्येन स्वनोद्गारि दर्येव मुखं यस्य सः [धारास्वनोद्गारिदरीमुखः]। शृङ्गं शिखरं विषाणं च। तस्याग्रे लग्नोऽम्बुद एव वप्रपङ्को वप्रक्रीडासक्तपङ्को यस्य सः [शृङ्गाग्रलग्नाम्बुदवप्रपङ्कः]। असौ चित्रकूटः हे बन्धुरगात्रि उन्नतानताङ्गि। दृप्तः ककुद्मान् वृषभ इव मे चक्षुः बध्नाति अनन्यासक्तं करोति ॥

एषा प्रसन्नस्तिमितप्रवाहा सरिद्विदूरान्तरभावतन्वी।
मन्दाकिनी भाति नगोपकण्ठे मुक्तावली कण्ठगतेव भूमेः ॥ ४८ ॥

प्रसन्नो निर्मलः स्तिमितो निःस्पन्दः प्रवाहो यस्याः सा [प्रसन्नस्तिमितप्रवाहा] विदूरस्यान्तरस्य मध्यवर्त्यवकाशस्य भावात्तन्वी [विदूरान्तरभावतन्वी] दूरदेशवर्तित्वात्तनुत्वेनावभासमाना मन्दाकिनी नाम काचिच्चित्रकूटनिकटवर्तिनी एषा सरित् नगोपकण्ठे भूमेः कण्ठगता मुक्तावली इव भाति। अत्र नगस्य शिरस्त्वं तदुपकण्ठस्य कण्ठत्वं च गम्यते ॥

[1]अयं सुजा[2]तोऽनुगिरं तमालः [3]प्रवालमादाय सुगन्धि यस्य।
[4]यवाङ्कुरापाण्डुकपोलशोभी मयावतंसः परिकल्पितस्ते ॥ ४९ ॥

गिरेः समीपे अनुगिरम्। 'गिरेश्च सेनकस्य' इति समासान्तष्टच्प्रत्ययः। सुजातः स तमालः अयं दृश्यते। यस्य तमालस्य। शोभनो गन्धो यस्य तत् सुगन्धि। 'गन्धस्य-' इत्यादिनेकारः समासान्तः। प्रवालं पल्लवम् आदाय मया ते यवाङ्कुरवदापाण्डौ कपोले शोभी शोभते यः स [यवाङ्कुरापाण्डुकपोलशोभी] अवतंसः परिकल्पितः ॥

अनिग्रहत्रासविनीतसत्त्वमपुष्पलि[6]ङ्गात्फलबन्धिवृक्षम्।
वनं तपःसाधनमेतदत्रेराविष्कृतोदग्रतर[7]प्रभावम् ॥ ५० ॥

अनिग्रहत्रासात् दण्डभयरहिता अपि विनीताः सत्त्वा जन्तवो यस्मिंस्तत् [अनिग्रहत्रासविनीतसत्त्वम्]। अपुष्पलिङ्गात् पुष्पलक्षणनिमित्तं विनैव फलबन्धिनः फलग्राहिणो वृक्षा यस्मिंस्तत् [फलबन्धिवृक्षम्]। अत एव आविष्कृतोदग्रतरप्रभावम् अत्रेः मुनेः तपसः साधनं [तपःसाधनं] वनम् एतत् ॥

अत्राभिषेकाय तपोधनानां सप्तर्षिहस्तोद्धृतहेमपद्माम्।
प्रवर्तयामास किलानुसूया त्रिस्रोतसं त्र्यम्बकमौलिमालाम् ॥ ५१ ॥

अत्र वने अनुसूया अत्रिपत्नी। सप्त च ते ऋषयश्च सप्तर्षयः। 'दिक्संख्ये संज्ञायाम्' इति तत्पुरुषसमासः। तेषां हस्तैरुद्धृतानि हेमपद्मानि यस्यास्तां [सप्तर्षि-

१ असौ २ सुन्द ३ नव प्रवालोपचयेन, नव प्रवालप्रचयेन. ४ पर्णार्पितेनाञ्जव कपोलमनार्द्रयवाङ्कुरगुरुपजल्पेवम् इ पा०; प्रिये सुन्दोऽनुगिरं तमालस्तव प्रवालोपचयेन यस्य। पर्णार्पि० इति व०. ५ लक्ष्मी. ६ हिमक०. ७ नय ०. ८ नमु०. ९ अत्र रामायणम्—दशवर्षाण्यनावृष्ट्या दग्धे लोके निरन्तरम्॥ यया मूलफले सृष्टे जाह्नवी च प्रवर्तिता। उग्रेण तपसा युक्ता नियमैश्चाप्यलंकृता ॥ इ० रामा० अयो० स० ११७. ९-१०

हस्तोद्धृतहेमपद्मा] त्र्यम्बकमौलिमाला हरशिरःस्थः त्रिस्रोतस भागीरथीं तपोधनानाम् ऋषीणाम् अभिषेकाय स्नानाय प्रवर्तयामास प्रवाहयामास । किल इत्यैतिह्ये ॥

वीरासनैर्ध्यानजुषामृषीणाममी समध्यासितवेदिमध्याः ।
निवातनिष्कम्पतया विभान्ति योगाधिरूढा इव शाखिनोऽपि ॥ ५२ ॥

वीरासनैः जयसाधनैः । ध्यानं जुषन्ते सेवन्ते इति ध्यानजुषः । तेषां [ध्यानजुषां] तैरुपविश्य ध्यायताम् ऋषीणां सम्बन्धिनः समध्यासितवेदिमध्याः । इदं वीरासनस्थानीयम् । अमी शाखिनः अपि निवातनिष्कम्पतया [निवातनिष्कम्पतया] योगाधिरूढा इव ध्यानमाना इव विभान्ति । ध्यायन्तोऽपि निश्चलाङ्गा भवन्ति । वीरासने वसिष्ठः — एकपादमथैकस्मिन् विन्यस्योरौ तु संस्थितम् । इतरस्मिंस्तथा चान्यं वीरासनमुदाहृतम् ॥ इति ॥

त्वया पुरस्तादुपयाचितो यः सोऽयं वटः श्याम इति प्रतीतः ।
राशिर्मणीनामिव गारुडानां सपद्मरागः फलितो विभाति ॥ ५३ ॥

त्वया पुरस्तात् पूर्वं यः उपयाचितः प्रार्थितः । तथा च रामायणे — न्यग्रोधं तमुपस्थाय वैदेही वाक्यमब्रवीत् । नमस्तेऽस्तु महावृक्ष पारयेन्मे व्रतं पतिः ॥ इति । श्याम इति प्रतीतः स वटः अयं फलितः सन् । सपद्मरागः गारुडानां मणीनां मरकतानां राशिः इव । विभाति ॥

'क्वचित्' इत्यादिभिश्चतुर्भिः श्लोकैः प्रयागे गङ्गायमुनासंगमं वर्णयति —

क्वचित्प्रभालेपिभिरिन्द्रनीलैर्मुक्तामयी यष्टिरिवानुविद्धा ।
अन्यत्र माला सितपङ्कजानामिन्दीवरैरुत्खचितान्तरेव ॥ ५४ ॥

क्वचित्खगानां प्रियमानसानां कादम्बसंसर्गवतीव पङ्क्तिः ।
अन्यत्र कालागुरुदत्तपत्रा भक्तिर्भुवश्चन्दनकल्पितेव ॥ ५५ ॥

क्वचित्प्रभा चान्द्रमसी तमोभिश्छायाविलीनैः शबलीकृतेव ।
अन्यत्र शुभ्रा शरदभ्रलेखा रन्ध्रेष्विवालक्ष्यनभःप्रदेशा ॥ ५६ ॥

क्वचिच्च कृष्णोरगभूषणेव भस्माङ्गरागा तनुरीश्वरस्य ।
पश्यानवद्याङ्गि विभाति गङ्गा भिन्नप्रवाहा यमुनातरङ्गैः ॥ ५७ ॥

हे अनवद्याङ्गि यमुनातरङ्गैः भिन्नप्रवाहा व्यामिश्रौघा गङ्गा जाह्नवी विभाति ।

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१ ०भृतां मुनीनाम् इ० म० पा० । ... निवात०—निवातनिष्पन्दतया निवात० इ० च पा० । २ तन्त्रसारे यथा—एकपादमधः कृत्वा विन्यस्योरौ तथेतरम् । ऋजुकायो विशेन्मन्त्री वीरासनमितीरितम् ॥ ३ उपपादितः ४ प्रसिद्धः ५ दीयते यत्र देवेभ्यो मनोराज्यस्य सिद्धये । उपयाचितकं दिव्यं दोहदं तद्विदुर्बुधाः ६ ... ७ ऽभि० निल० ८ भीष० ९ इतः पर—नामिकया शुक्लनिशेव भिन्ना कुन्दस्रगिन्दीवरमालयेव । हरिहरः कृष्णमृगत्वचेव भुवि स्मरा-

त्वं पश्य । केव । क्वचित् प्रदेशे प्रभया लिम्पन्ति सनिहितमिति प्रभालेपिभिः इन्द्रनीलैः अनुविद्धा सह गुम्फिता मुक्तामयी यष्टिः इव हारावलिरिव । विभाति । अन्यत्र प्रदेशे इन्दीवरैः नीलोत्पलै उत्खचितान्तरा सह ग्रथिता सितपङ्कजानां पुण्डरीकाणां माला इव । विभातीति सर्वत्र सवन्ध । क्वचित्कादम्बसंसर्गवती नीलहंससंसृष्टा प्रिय मानस नाम सरो येषां तेषां [प्रियमानसानां] खगानां राजहंसाना पङ्क्तिः इव। 'राजहंसास्तु ते चञ्चुचरणैर्लोहितै सिता ।' इत्यमर । अन्यत्र कालागुरुणा दत्तपत्रा रचितमकरिकापत्रा [कालागुरुदत्तपत्रा] भुवः चन्दनकल्पिता भक्तिः इव । क्वचित् छायासु विलीनै स्थितै [छायाविलीनै] तमोभिः शबलीकृता कर्बुरीकृता चान्द्रमसी प्रभा चन्द्रिका इव । अन्यत्र रन्ध्रेषु आलक्ष्यनभःप्रदेशा शुभ्रा शरदभ्रलेखा शरन्मेघपङ्क्ति इव । क्वचिच्च कृष्णोरगभूषणा भस्माङ्गरागा ईश्वरस्य तनु: इव । विभाति । शेषो व्याख्यात । कलापकम् ॥

समुद्रपत्न्योर्जलसंनिपाते पूतात्मनामत्र किलाभिषेकात् ।
तत्त्वावबोधेन विनापि भूयस्तनुत्यजां नास्ति शरीरबन्धः ॥ ५८ ॥

अत्र समुद्रपत्न्योः गङ्गायमुनयो जलसंनिपाते सगमे अभिषेकात् स्नानात् पूतात्मनां तनुत्यजां शुद्धात्मनां पुंसां तत्त्वावबोधेन तत्त्वज्ञानेन विनापि प्रारब्धशरीरत्यागानन्तर भूयः पुन शरीरबन्ध: शरीरयोग नास्ति किल । अन्यत्र ज्ञानादेव मुक्ति । अत्र तु स्नानादेव मुक्तिरित्यर्थ ॥

पुरं निषादाधिपतेरिदं तद्यस्मिन्मया मौलिमणिं विहाय ।[3]
जटासु बद्धास्वरुदत्सुमन्त्रः कैकेयि कामाः फलितास्तवेति ॥ ५९ ॥

निषादाधिपतेः गुहस्य तत्पुरमिदम् । यस्मिन् पुरे मया मौलिमणिं विहाय जटासु बद्धासु रचितासु सतीषु सुमन्त्र: ' हे कैकेयि तव कामाः मनोरथा फलिताः सफला जाता ' इति अरुदत् । ' रुदिरश्रुविमोचने ' इति धातोर्लङ् ॥

रेखेव कण्ठभासा ॥ दृश्याथवा शारदमेघलेखा निर्धौतनिस्त्रिंशरुचा दिशेव । गवाक्षकालागुरुधूमराज्या हर्म्यस्थलीलिप्तसुधा नवेव ॥ तुषारसंघातशिला हिमाद्रेर्जोपजनभस्मशोभयेव । पंक्तिश्रेणी मानसगोचराणां श्रेणीव कादम्बविहङ्गपङ्क्त्या ॥ नितान्तशुद्धस्फटिकाक्षयोगाद्विद्रुमपङ्क्त्या रशनावलीव । गङ्गा रथेऽमजया समेत्य पुष्यत्युदारं परभागमम्भा ॥ इति चतुर श्लोकान् प्रा॰ पठन्ति ।

१ शरीरिणाम् शशिनासिते सरिते यत्र सगते तत्राप्लुतासो दिवम् उत्पतन्ति । ये वै तन्य विसृजन्ति धीरास्ते जनासो अमृतत्व भजन्ते । ऋ अष्ट अ मु म ६ परि॰ । या गतिर्योगयुक्तस्य तत्त्वज्ञस्य मनीषिण । सा गतिस्त्यजत प्राणान् गङ्गायमुनसगमे ॥ इति स्मृतिरपि । यत्र स्नाता दिवं यान्ति ये मृतास्तेऽपुनर्भवा ॥ इ भारतम् । २ ते पुरस्तात्, ३, मणीन् , सुमन्त्र", इ॰ च पा॰

पयोधरैः पुण्यजनाङ्गनानां निर्विष्टहेमाम्बुजरेणु यस्याः ।
ब्राह्मं सरः कारणमाप्तवाचो बुद्धेरिवाव्यक्तमुदाहरन्ति ॥ ६० ॥

पुण्यजनाङ्गनानां यक्षस्त्रीणां **पयोधरैः** स्तनैर्निर्विष्ट उपभुक्तो हेमाम्बुजरेणुर्यस्य तत् [**निर्विष्टहेमाम्बुजरेणु**] । तत्र ताः क्रीडन्तीति व्यज्यते । ब्रह्मण इदं ब्राह्मम् । 'नस्तद्धिते' इति टिलोपः । **ब्राह्मं सरः** मानसाख्यं **यस्याः** सरय्वाः । **बुद्धेः** महत्तत्त्वस्य **अव्यक्तं** प्रधानम् **इव कारणम्** आप्तस्य वाचः **आप्तवाचः** वेदाः यद्वा बहुव्रीहिणा मुनयः **उदाहरन्ति** प्रचक्षते ॥

जलानि या तीरनिखातयूपा वहत्ययोध्यामनु राजधानीम् ।
तुरंगमेधावभृथावतीर्णैरिक्ष्वाकुभिः पुण्यतरीकृतानि ॥ ६१ ॥

यूपः संस्कृतः पशुबन्धनार्हो दारुविशेषः । **तीरनिखातयूपा या सरयूः** । तुरंगमेधा अश्वमेधास्तेष्ववभृथार्थमेवावतीर्णैरवरूढैः [**तुरंगमेधावभृथावतीर्णैः**] **इक्ष्वाकुभिः** इक्ष्वाकुगोत्रापत्यैर्नृपैः पूर्वैः । तद्राजत्वादणो लुक् । **पुण्यतरीकृतानि** अतिशयेन पुण्यानि कृतानि **जलानि अयोध्यां राजधानीं** नगरीम् **अनु** समीपे । तया लक्षितयेत्यर्थः । अनुशब्दस्य 'लक्षणेत्थंभूत–' इत्यादिना कर्मप्रवचनीयत्वात्तद्योगे द्वितीया । **वहति** प्रापयति ॥

यां सैकतोत्सङ्गसुखोचितानां प्राज्यैः पयोभिः परिवर्धितानाम् ।
सामान्यधात्रीमिव मानसं मे संभावयत्युत्तरकोसलानाम् ॥ ६२ ॥

यां सरयूं **मे मानसं** कर्तृ । सैकतं पुलिनम् तदेवोत्सङ्गः तत्र यत्सुखं तत्रोचितानां [**सैकतोत्सङ्गसुखोचितानां**] प्राज्यैः प्रभूतैः **पयोभिः** अम्बुभिः क्षीरैश्च । 'पयः क्षीरं पयोऽम्बु च' इत्यमरः । **परिवर्धितानां** पुष्टानाम् **उत्तरकोसलानाम्** उत्तरकोसलेश्वराणां **सामान्यधात्रीं** साधारणमातरम् **इव** । **संभावयति** । 'धात्री जनन्यामलकीवसुमत्युपमातृषु' इति विश्वः ॥

सेयं मदीया जननीव तेन मान्येन राज्ञा सरयूर्वियुक्ता ।
दूरे वसन्तं शिशिरानिलैर्मां तरंगहस्तैरुपगूहतीव ॥ ६३ ॥

मदीया जननी कौसल्या **इव मान्येन** पूज्येन **तेन राज्ञा** दशरथेन **वियुक्ता**

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१ निर्दिष्ट०. २ अथामनन्ति. ३ वेदान्तमते मायोपाधिकं ब्रह्म । सांख्यमते प्रधानं; बुद्धिरेव महत्तत्त्वमिति तैरुच्यते–तदुक्तं सांख्यकारिकासु–मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त । षोडशकश्च विकारो न प्रकृतिर्न विकृतिः पुरुषः ॥ तथा च गीतायाम्–'अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे' इ० । सरयूत्पत्तिं रामायणे यथा–कैलासपर्वते राम मनसा निर्मितं परम् । ब्रह्मणा नरशार्दूल तेनेदं मानसं सरः । तस्मात्सुस्राव सरसः सायोध्यामुपगूहते । सरःप्रवृत्ता सरयूः पुण्या ब्रह्मसरश्च्युता ॥ इति । ४ पूरे. ५ पुण्ये. ६ 'प्रभुनन्दनेरपि' इ. पा० ७ 'जन्येन' इ. विमुक्ता–वियुक्ता, दूरे वसन्तं–दूरेऽपि सन्तम् इ. च पा०.

सा इयं सरयूः दूरे वसन्तम् । प्रोष्यागच्छन्तमित्यर्थः । **मां** पुत्रभूतं **शिशिरानिलैः** तरंगः एव हस्तैः [**तरंगहस्तैः**] **उपगूहति इव** आलिङ्गतीव ॥

विरक्तसंध्याकपिशं पुरस्ताद्यतो रजः पार्थिवमुज्जिहीते ।
शङ्के हनूमत्कथितप्रवृत्तिः प्रत्युद्गतो मां भरतः ससैन्यः ॥ ६४ ॥

विरक्तातिरक्ता या संध्या तद्वत्कपिशं ताम्रवर्णम् [**विरक्तसंध्याकपिशम्**]। पृथिव्या इदं **पार्थिवम्** । **रजः** धूलिः **पुरस्ताद्** अग्रे **यतः** यस्मात्कारणाद् **उज्जिहीते** उद्गच्छति । तस्मात् । हनुरस्यास्तीति हनूमान् । ' शरादीनां च ' इति दीर्घः । तेन कथिता प्रवृत्तिरस्मदागमनवार्ता यस्मै स [**हनूमत्कथितप्रवृत्तिः**] **भरतः ससैन्यः** सन् **मां प्रत्युद्गतः** इति **शङ्के** तर्कयामि । ' शङ्का भयवितर्कयोः ' इति शब्दार्णवे । अत्र यत्तदोर्नित्यसंबन्धात्तच्छब्दलाभः ॥

अद्धा[3] श्रियं पालितसंगराय प्रत्यर्पयिष्यत्यनघां स साधुः ।
हत्वा निवृत्ताय मृधे खरादीन्संरक्षितां त्वामिव लक्ष्मणो मे ॥ ६५ ॥

किं च । **साधुः** सज्जनः **स** भरतः । ' साधुर्वार्धुषिके चारौ सज्जने चापि वाच्यवत् ' इति विश्वः । **पालितसंगराय** पालितपितृप्रतिज्ञाय मे मह्यम् **अनघाम्** अदोषां भोगाभावादनुच्छिष्टां किंतु **संरक्षितां श्रियम्** । **मृधे** युद्धे **खरादीन् हत्वा निवृत्ताय मे लक्ष्मणः** संरक्षितामनघां **त्वाम् इव प्रत्यर्पयिष्यति अद्धा** सत्यम् । 'सत्ये त्वद्धाञ्जसा द्वयम् ' इत्यमरः ॥

असौ पुरस्कृत्य गुरुं पदातिः पश्चादवस्थापितवाहिनीकः ।
वृद्धैरमात्यैः सह चीरवासा मामर्घ्यपाणिर्भरतोऽभ्युपैति ॥ ६६ ॥

असौ पदातिः पादचारी **चीरवासाः** वल्कलवसनः **भरतः पश्चात्** पृष्ठभागे [**अवस्थापितवाहिनीकः**] अवस्थापिता वाहिनी सेना येन स तथोक्तः सन् । ' नद्यृतश्च ' इति कप् । **गुरुं** वसिष्ठं **पुरस्कृत्य वृद्धैः अमात्यैः सह अर्घ्यपाणिः** सन् **माम् अभ्युपैति** ॥

पित्रा विसृष्टां मदपेक्षया यः श्रियं युवाप्यङ्कगतामभोक्ता ।
इयन्ति वर्षाणि तया सहोग्रमभ्यस्यतीव व्रतमासिधारम् ॥ ६७ ॥

यः भरतः **पित्रा विसृष्टां** दत्तामङ्कमन्तिकमुत्सङ्गं गताम् [**अङ्कगताम्**] **अपि** । **यां श्रियं युवापि मदपेक्षया** मद्भक्त्या **अभोक्ता** सन् । तृन्नन्तत्वात् ' न लोक ' इति षष्ठीनिषेधः । **इयन्ति वर्षाणि** एतावतो वत्सरान् । अत्यन्तसंयोगे द्वितीया । **तया** श्रिया **सह** । स्त्रियेति च गम्यते । **उग्रं** दुश्चरम् **आसिधारं** नाम **व्रतम् अभ्यस्यति**

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१ 'पश्यन्', यत -'यथा' 'यस्मात्' इ. ष पा० । २ हनु कुभिनो यस्य । तस्य किल जातमात्रस्योन्मुखस्य पक्वफलधिया रविं जिघांसोः रजे हनुर्भिन्नेति श्रूयते । ३ 'अद्य' इ., मृधे-'रणे' इ. ष पा० । ४ द्वा. स. श्लो ४४. ५ अपं० ६ प्रतिसृति०, निशदाम् ७ 'नितान्तकष्टम्' इ पा०

इव वर्तयतीव । 'युवा युवत्या सार्धं यन्मुग्धभर्तृवदाचरेत् । अन्तर्निवृत्तसङ्गः स्यादसिधाराव्रतं हि तत् ॥' इति यादवः । इदं चासिधाराचंक्रमणतुल्यत्वादसिधारव्रतमित्युच्यते ॥

एतावदुक्तवति दाशरथौ तदीया-
मिच्छां विमानमधिदेवतया विदित्वा ।
ज्योतिष्पथादवततार सविस्मयाभि-
रुद्वीक्षितं प्रकृतिभिर्भरतानुगाभिः ॥ ६८ ॥

दाशरथौ रामे एतावद् उक्तवति सति विमानं पुष्पकं कर्तृ तदीयां रामसम्बन्धिनीम् इच्छां अधिदेवतया विदित्वा । तत्प्रेरितं सदित्यर्थः । सविस्मयाभिः भरतानुगाभिः प्रकृतिभिः प्रजाभिः उद्वीक्षितं सत् ज्योतिष्पथात् आकाशात् अवततार ॥

तस्मात्पुरःसरविभीषणदर्शितेन
सेवाविचक्षणहरीश्वरदत्तहस्तः ।
यानादवातरददूरमहीतलेन
मार्गेण भङ्गिरचितस्फटिकेन रामः ॥ ६९ ॥

रामः [सेवाविचक्षणहरीश्वरदत्तहस्तः] सेवायां विचक्षणः कुशलो हरीश्वरः सुग्रीवस्तेन दत्तो हस्तो हस्तावलम्बो यस्य तादृशः सन् । स्थलज्ञत्वात्पुरःसरो विभीषणस्तेन [पुरःसरविभीषणदर्शितेन] अदूरमासन्नं महीतलं यस्य तेन [अदूरमहीतलेन] भङ्गिभिर्विच्छित्तिभी रचितस्फटिकेन बद्धस्फटिकेन [भङ्गिरचितस्फटिकेन] सोपानपर्वणा मार्गेण तस्मात् यानात् पुष्पकात् अवातरत् अवतीर्णवान् । तरतेर्लङ् ॥

इक्ष्वाकुवंशगुरवे प्रयतः प्रणम्य
स भ्रातरं भरतमर्घ्यपरिग्रहान्ते ।
पर्यश्रुरस्वजत मूर्धनि चोपजघ्रौ
तद्भक्त्यपोढपितृराज्यमहाभिषेके ॥ ७० ॥

प्रयतः स रामः इक्ष्वाकुवंशगुरवे वसिष्ठाय प्रणम्य नमस्कृत्यार्घ्यस्य परिग्रहः स्वीकारस्तस्यान्ते [अर्घ्यपरिग्रहान्ते] पर्यश्रुः परिगतानन्दबाष्पः सन् । भ्रातरं भरतं अस्वजत आलिङ्गत् । तस्मिन्रामे भक्त्याऽपोढः परिहृतः पितृराज्यमहाभिषेको येन

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१ परोक्षमायनमपरि प्रमदा नेशयुत्थने । अभिधानगत मन वदन्ति मुनिपुंगवः ॥ ' एकस्मिन् शय्यासने मध्ये खड्गं निधाय संसुप्ते यत्र ब्रह्मचर्येण शयाते तदसिधाराव्रतम् । ' इ दिनकर । २ ' गभ्रातरम् ' इ पा १ अर्घं इ पा०

तस्मिन् [तद्भक्त्यपोढपितृराज्यमहाभिषेके] मूर्धनि उपजघ्रौ च । 'घ्रा गन्धोपादाने' लिटि रूपम् ॥

श्मश्रुप्रवृद्धिजनिताननविक्रियांश्च
प्लक्षान्प्ररोहजटिलानिव मन्त्रिवृद्धान् ।
अन्वग्रहीत्प्रणमतः शुभदृष्टिपातै-
र्वार्तानुयोगमधुराक्षरया च वाचा ॥ ७१ ॥

श्मश्रूणा मुखरोम्णां प्रवृद्धया संस्काराभावादभिवृद्धया जनिताननेषु विक्रिया विकृतिर्येषां तान् [श्मश्रुप्रवृद्धिजनिताननविक्रियान्] अत एव प्ररोहैः शाखावलम्बिभिरधोमुखैर्मूलैर्जटिलाजटावत [प्ररोहजटिलान्] प्लक्षान् न्यग्रोधान् इव स्थितान् । प्रणमतः मन्त्रिवृद्धान् च शुभैः कृपार्द्रैर्दृष्टिपातैः [शुभदृष्टिपातैः] वार्तस्यानुयोगेन कुशलप्रश्नेन मधुराक्षरया [वार्तानुयोगमधुराक्षरया] वाचा च अन्वग्रहीत् अनुगृहीतवान् ॥

दुर्जातबन्धुरयमृक्षहरीश्वरो मे
पौलस्त्य एष समरेषु पुरःप्रहर्ता ।
इत्यादृतेन कथितौ रघुनन्दनेन
व्युत्क्रम्य लक्ष्मणमुभौ भरतो ववन्दे ॥ ७२ ॥

अयं मे दुर्जातबन्धुः आपद्बन्धुः । 'दुर्जातं व्यसनं प्रोक्तम्' इति विश्वः । ऋक्षहरीश्वरः सुग्रीवः । एष समरेषु पुरःप्रहर्ता पौलस्त्यः विभीषणः । इत्यादृतेन आदरवता । कर्तरि क्तः । रघूणां नन्दनेन [रघुनन्दनेन] रामेण कथितो उभौ विभीषणसुग्रीवौ लक्ष्मणं अनुजमपि व्युत्क्रम्य आलिङ्गनादिभिरसंभाव्य भरतः ववन्दे ॥

सौमित्रिणा तदनु संससृजे स चैन-
मुत्थाप्य नम्रशिरसं भृशमालिलिङ्ग ।
रूढेन्द्रजित्प्रहरणव्रणकर्कशेन
क्लिश्यन्निवास्य भुजमध्यमुरःस्थलेन ॥ ७३ ॥

तदनु सुग्रीवादिवन्दनानन्तरं स भरतः सौमित्रिणा संससृजे सगतः । 'सृज

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१ आहृति इ, प्रभान्–प्लभान् इ अन्वग्रहीत्– मत्य० इ, दृष्टिपाते – ०दाने इ. घ पाठः । २ दुःखैकबन्धुः. अज्ञातबन्धु इ पा०. ३ 'आदरेण' इ पा०. ४ अत्र भरतापेक्षया लक्ष्मणस्य ज्येष्ठ्यमेव कवेरभिमतमिति साधु केचिन्मन्यन्ते । व्युत्क्रम्य लक्ष्मणमित्यनेनाप्रेक्षणीयस्य लक्ष्मणवन्दनस्यैव पश्चात्करणं स्फुटं प्रतीयते । तथा च सौमित्रिणा इत्यनन्तरं स चेत्यस्योपादानं सौमित्रिमेव वक्ति । एवं च नम्रशिरसमेनमिति विशेषणद्वयं भरतविशेषणतयैव सम्यक् सगच्छते इत्यलं प्रसक्तेन । यत्तुनम्यथं कवेरभिप्रायो रामायणविसंवाद्येव ।

विसर्गे ' । दैवादिकात्कर्तरि लिट् । नम्रशिरसं प्रणतं एनं सौमित्रिम् उत्थाप्य भृशं
गाढं आलिलिङ्ग च । किं कुर्वन् । रूढेन्द्रजित्प्रहरणव्रणैः कर्कशेन [रूढेन्द्रजित्प्रहरण-
व्रणकर्कशेन] अस्य सौमित्रेः उरःस्थलेन भुजमध्यं स्वकीयं क्लिश्नन्निव पीडयन्निव ।
क्लिश्नातिरयं सकर्मकः । ' क्लिश्नाति भुवनत्रयम् ' इति दर्शनात् । ननु रामायणे— ' ततो
लक्ष्मणमासाद्य वैदेही च परंतपः । अभिवाद्य ततः प्रीतो भरतो नाम चाब्रवीत् ॥ ' इति
भरतस्य कानिष्ठ्यं प्रतीयते । किमर्थं ज्यैष्ठ्यमवलम्ब्यानार्जवेन श्लोको व्याख्यातः । सत्यम् ।
किं तु रामायणश्लोकार्थटीकाकृतोक्तः श्रूयताम् । ' ततो लक्ष्मणमासाद्य—' इत्यादिश्लोक आसा-
दनं लक्ष्मणवैदेह्योः अभिवादनं तु वैदेह्या एव । अन्यथा पूर्वोक्तं भरतस्य ज्यैष्ठ्यं विरुध्येतेति ॥

रामाज्ञया हरिचमूपतयस्तदानीं
कृत्वा मनुष्यवपुरारुरुहुर्गजेन्द्रान् ।
तेषु क्षरत्सु बहुधा मदवारिधाराः
शैलाधिरोहणसुखान्युपलेभिरे ते ॥ ७४ ॥

तदानीं हरिचमूपतयः रामाज्ञया मनुष्यवपुः कृत्वा गजेन्द्रान् आरुरुहुः ।
बहुधा मदवारिधाराः क्षरत्सु वर्षत्सु तेषु गजेन्द्रेषु ते कपियूथनाथाः शैलाधिरो-
हणसुखानि उपलेभिरे अनुबभूवुः ॥

सानुप्लवः प्रभुरपि क्षणदाचराणां
भेजे रथान्दशरथप्रभवानुशिष्टः ।
मायाविकल्परचितैरपि ये तदीयै-
र्न स्यन्दनैस्तुलितकृत्रिमभक्तिशोभाः ॥ ७५ ॥

सानुप्लवः सानुगः । ' अभिसारस्त्वनुसरः सहायोऽनुप्लवोऽनुगः ' इति । यादव । क्षण-
दाचराणां प्रभुः विभीषणः अपि । प्रभवत्यस्मादिति प्रभवो जनकः । दशरथः प्रभवो
यस्य स दशरथप्रभवो रामः । तेनानुशिष्टः आज्ञप्तः [दशरथप्रभवानुशिष्टः] सन्
रथान्भेजे । तानेव विशिनष्टि—ये रथाः मायाविकल्परचितैः संकल्पविशेषनिर्मितैः
अपि तदीयैः विभीषणीयैः स्यन्दनैः रथैः तुलितकृत्रिमभक्तिशोभाः तुलिता
समीकृता कृत्रिमा क्रियया निर्वृत्ता भक्तीनां शोभा येषां ते तथोक्ताः न भवन्ति ।
तेऽपि तत्साम्यं न लभन्त इत्यर्थः । कृत्रिमेत्यत्र ' ड्वितः क्त्रिः ' इति क्त्रिप्रत्ययः । ' क्त्रेर्मम्नि-
त्यम् ' इति ममागमः ॥

भूयस्ततो रघुपतिर्विलसत्पताक-
मध्यास्त कामगति सावरजो विमानम् ।

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१ देव इ० पा० २ सतथा इत्यर्थ । तदुक्तं ... ' ... ' च ... ' ... ' इ० पा० ४ नि ...
... । इति । २ ' त्यम् ' ' अनुशिष्टः ' इ, ... ' ... ' ...

दोषातनं बुधबृहस्पतियोगदृश्य-
स्तारापतिस्तरलविद्युदिवाभ्रवृन्दम् ॥ ७६ ॥

ततो रघुपतिः सावरजः भरतलक्ष्मणसहितः सन्। विलसत्पताकं कामेनेच्छानुसारेण गतिर्यस्य तत् [कामगति] विमानं भूयः पुनरपि। बुधबृहस्पतिभ्यां योगेन दृश्यः [बुधबृहस्पतियोगदृश्यः] दर्शनीयः तारापतिः चन्द्रो दोषाभव दोषातनम्। 'सायंचिरंप्राह्णे--' इत्यादिना दोषाशब्दादव्ययाट्ट्युप्रत्ययः। तरलविद्युत् चञ्चलतडिद् अभ्रवृन्दम् इव। अध्यास्त अधिष्ठितवान् ॥

तत्रेश्वरेण जगतां प्रलयादिवोर्वीं
वर्षात्ययेन रुचमभ्रघनादिवेन्दोः।
रामेण मैथिलसुतां दशकण्ठकृच्छ्रा-
त्प्रत्युद्धृतां धृतिमतीं भरतो ववन्दे ॥ ७७ ॥

तत्र विमाने। जगताम् ईश्वरेण आदिवराहेण प्रलयाद् उर्वीम् इव। वर्षात्ययेन शरदागमेन अभ्रघनात् मेघसंघातात् इन्दोः रुचं चन्द्रिकाम् इव रामेण दशकण्ठ एव कृच्छ्रं संकटं तस्मात् [दशकण्ठकृच्छ्रात्] प्रत्युद्धृतां धृतिमतीं सतोषवतीं मैथिलसुतां सीतां भरतः ववन्दे ॥

लङ्केश्वरप्रणतिभङ्गदृढव्रतं त-
द्वन्द्यं युगं चरणयोर्जनकात्मजायाः।
ज्येष्ठानुवृत्तिजटिलं च शिरोऽस्य साधो-
रन्योन्यपावनमभूदुभयं समेत्य ॥ ७८ ॥

लङ्केश्वरस्य रावणस्य प्रणतीनां भङ्गेन निरासेन दृढव्रतं अखण्डितपातिव्रत्यम् [लङ्केश्वरप्रणतिभङ्गदृढव्रतम्] अत एव वन्द्यं तज्जनकात्मजायाः चरणयोः युगं ज्येष्ठानुवृत्त्या जटिलं [ज्येष्ठानुवृत्तिजटिलं] जटायुक्तं साधोः सज्जनस्य अस्य भरतस्य शिरश्च इति उभयं समेत्य मिलित्वान्योन्यस्य पावनं [अन्योन्यपावनं] शोधकं अभूत् ॥

क्रोशार्धं प्रकृतिपुरःसरेण गत्वा
काकुत्स्थः स्तिमितजवेन पुष्पकेण।
शत्रुघ्नप्रतिविहितोपकार्यमार्यः
साकेतोपवनमुदारमध्युवास ॥ ७९ ॥

आर्यः पूज्यः। काकुत्स्थः रामः। प्रकृतयः प्रजाः पुरःसर्यो यस्य तेन

१ 'ताराधिप' इ. पा०. २ 'कूटम्' ३ रुचिम्. ४ अभ्यु०. ५ प्रणय. ६ ०सोऽपि' इ. पा०

[प्रकृतिपुरःसरेण] स्तिमितजवेन मन्दवेगेन पुष्पकेण । क्रोशोऽध्वपरिमाणविशेषः । क्रोशार्धं क्रोशैकदेशं गत्वा शत्रुघ्नेन प्रतिविहिताः सज्जिता उपकार्याः पटभवनानि यस्मिंस्तत् [शत्रुघ्नप्रतिविहितोपकार्यम्] उदारं महत्साकेतस्यायोध्याया उपवनम् [साकेतोपवनम्] अध्युवास अधितष्ठौ । 'साकेतः स्यादयोध्यायां कोसलानन्दिनी तथा ।' इति यादवः ॥

इति महामहोपाध्यायकोलाचलमल्लिनाथसूरिविरचितया संजीवनीसमाख्यया
व्याख्यया समेतो महाकविश्रीकालिदासकृतौ रघुवंशे महाकाव्ये
दण्डकाप्रत्यागमनः नाम त्रयोदशः सर्गः ।

चतुर्दशः सर्गः ।

संजीवनं मैथिलकन्यकायाः सौन्दर्यसर्वस्वमहानिधानम् ।
शशाङ्कपङ्केरुहयोः समानं रामस्य वन्दे रमणीयमास्यम् ॥

भर्तुः प्रणाशादथ शोचनीयं दशान्तरं तत्र समं प्रपन्ने ।
अपश्यतां दाशरथी जनन्यौ छेदादिवोपघ्नतरोर्व्रतत्यौ ॥ १ ॥

अथ उपवनाधिष्ठानानन्तरं **दाशरथी** रामलक्ष्मणौ । **उपघ्नतरोः** आश्रयवृक्षस्य । 'उपघ्न आश्रये' इति निपातः । तस्य **छेदाद् व्रतत्यौ** लते इव । 'वल्ली तु व्रततिर्लता' इत्यमरः । **भर्तुः** दशरथस्य **प्रणाशाच्छोचनीयं दशान्तरम्** अवस्थान्तरम् । 'दशा वर्तावस्थायां' इति विश्वः । **प्रपन्ने** प्राप्ते **जनन्यौ** कौसल्यासुमित्रे **तत्र** साकेतोपवने **समं** युगपद् **अपश्यताम्** । दृशेः कर्तरि लङ् ॥

उभावुभाभ्यां प्रणतौ हतारी यथाक्रमं विक्रमशोभिनौ तौ ।
विस्पष्टमस्रान्धतया न दृष्टौ ज्ञातौ सुतस्पर्शसुखोपलम्भात् ॥ २ ॥

यथाक्रमं स्वक्रमानुपूर्वकं **प्रणतौ** नमस्कृतवन्तौ **हतारी** हतशत्रू **विक्रमशोभिनौ तौ उभौ** रामलक्ष्मणौ **उभाभ्यां** मातृभ्यामश्रुभिरन्धतया [**अस्रान्धतया**] हेतुना । 'अस्रमश्रु च शोणितम्' इति यादवः । **विस्पष्टं न दृष्टौ** किं तु पुत्रस्पर्शेन यत्सुखं तस्योपलम्भादनुभवात् [**सुतस्पर्शसुखोपलम्भात्**] **ज्ञातौ** ॥

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१ रामस्य रमणीयमास्यं वन्दे । कीदृक् तदित्याह—मैथिलकन्यकायाः सीतायाः संजीवनं [illegible] तस्याः सुखस्य निकेतनात् । पुनश्च सौन्दर्यसर्वस्वमहानिधानम् । शशाङ्कपङ्केरुहयोः सदृशमेव न तु पार्थक्येन उभयत्र लक्ष्म्या वैरूप्येनैव सत्त्वात् । समानम् । एतदुक्तं सौन्दर्यादिभिश्चन्द्रपद्मयोरमृतवदानन्दकत्वादिभिर्गुणैरविरुद्धं । तदुक्तं भगवता कालिदासेन—'चन्द्रं गता पद्मगुणान्न भुङ्क्ते पद्माश्रिता चान्द्रमसीमभिख्याम् [लक्ष्मी]' इति ।

२ इतः परं श्लोकद्वयं पठ्यते वल्लि० । विमिश्रं च—समानो मम विस्पष्टमस्रवन्तं सादरं जनन्यौ । कुसुमौ सर्वदिङ्मुखे इवैव प्रत्यग्रदुर्दिनानि ॥ ३ विस्पष्टमसृग्धतया. ४ 'तं०' ३ ना०

आनन्दजः शोकजमश्रु बाष्पस्तयोरशीतं शिशिरो बिभेद ।
गङ्गासरय्वोर्जलमुष्णतप्तं हिमाद्रिनिस्यन्द इवावतीर्णः ॥ ३ ॥

तयोः मात्रो आनन्दजः शिशिरः बाष्पः शोकजम् अशीतम् उष्णम् अश्रु । उष्णतप्तं ग्रीष्मतप्तं गङ्गासरय्वो जलं कर्म अवतीर्णः हिमाद्रेर्निस्यन्दो [हिमाद्रिनिस्यन्दः] निर्झर इव । बिभेद । आनन्देन शोकस्तिरस्कृत इत्यर्थः ॥

ते पुत्रयोर्नैर्ऋतशस्त्रमार्गानार्द्रानिवाङ्गे सदयं स्पृशन्त्यौ ।
अपीप्सितं क्षत्रकुलाङ्गनानां न वीरसूशब्दमकामयेताम् ॥ ४ ॥

ते मातरौ पुत्रयोःअङ्गे शरीरे नैर्ऋतशस्त्राणां राक्षसशस्त्राणां मार्गान् व्रणान् [नैर्ऋतशस्त्रमार्गान्] आर्द्रान् सरसान् इव सदयं स्पृशन्त्यौ क्षत्रकुलाङ्गनानाम् ईप्सितम् इष्टम् अपि वीरसूर्वीरमातेति शब्द [वीरसूशब्द] न अकामयेताम् । वीरप्रसवो दुःखहेतुरिति भावः ॥

क्लेशावहा भर्तुरलक्षणाहं सीतेति नाम स्वमुदीरयन्ती ।
स्वर्गप्रतिष्ठस्य गुरोर्महिष्यावभक्तिभेदेन वधूर्ववन्दे ॥ ५ ॥

आवहतीत्यावहा । भर्तुः क्लेशावहा क्लेशकारिणी । अत एव अलक्षणा अहं सीता इति स्वं नाम उदीरयन्ती स्वर्गः प्रतिष्ठास्पदं यस्य तस्य [स्वर्गप्रतिष्ठस्य] स्वर्गस्थितस्य गुरोः श्वशुरस्य महिष्यौ श्वश्र्वौ वधूः स्नुषा । 'वधूः स्नुषा वधूजाया' इत्यमरः । अभक्तिभेदेन ववन्दे । स्वर्गप्रतिष्ठस्येत्यनेन श्वश्र्वोर्वैधव्यदर्शनदुःखं सूचितम् ॥

उत्तिष्ठ वत्से ननु सानुजोऽसौ वृत्तेन भर्ता शुचिना तवैव ।
कृच्छ्रं महत्तीर्ण इति प्रियार्हां तामूचतुस्ते प्रियमप्यमिथ्या ॥ ६ ॥

ननु वत्से उत्तिष्ठ । असौ सानुजो भर्ता तव एव शुचिना वृत्तेन महत्कृच्छ्रं दुःखं तीर्णः तीर्णवान् इति प्रियार्हां तां वधूं प्रियम् अपि अमिथ्या सत्यं ते श्वश्र्वौ ऊचतुः । उभयं दुर्वचमिति भावः ॥

अथाभिषेकं रघुवंशकेतोः प्रारब्धमानन्दजलैर्जनन्योः ।
निर्वर्तयामासुरमात्यवृद्धास्तीर्थाहृतैः काञ्चनकुम्भतोयैः ॥ ७ ॥

अथ जनन्योः आनन्दजलैः आनन्दबाष्पैः प्रारब्धं प्रक्रान्तं रघुवंशकेतोः रामस्य अभिषेकम् अमात्यवृद्धाः तीर्थेभ्यो गङ्गाप्रभृतिभ्य आहृतैरानीतैः [तीर्थाहृतैः] काञ्चनकुम्भतोयैः निर्वर्तयामासुः निष्पादयामासुः ॥

सरित्समुद्रान्सरसीश्च गत्वा रक्षःकपीन्द्रैरुपपादितानि ।
तस्यापतन्मूर्ध्नि जलानि जिष्णोर्विन्ध्यस्य मेघप्रभवा इवापः ॥ ८ ॥

१ निस्यन्द २ 'घातान्'; ॰घातान् चिरं-चिरं-सम्बद्धानि सन्त्यत्वात् । आर्द्रो स्पृशन्त्यौ भूपस्तयोजनम समधयेताम् ॥ इ पा॰ ३ 'उदाहरन्ती' इ पा॰ ४ स्वर्गं प्रविष्टस्य ' इ. पा॰ ५ कष्ट ६ 'प्रिय मनोहारि च दुर्लभ वच ' इति मारविः ७ नयनयो॰, निवर्त॰

रक्षःकपीन्द्रैः सरितो गङ्गायाः समुद्रान्पूर्वादीन् [सरित्समुद्रान्] सरसीः मानसादीः च गत्वा । उपपादितानि उपनीतानि जलानि जिष्णोः जयशीलस्य । 'ग्लाजिस्थश्च ग्स्नुः' इति ग्स्नुप्रत्ययः । तस्य रामस्य मूर्ध्नि । विन्ध्यस्य विन्ध्याद्रेर्मूर्ध्नि मेघप्रभवाः आपः इव । अपतन् ॥

तपस्विवेषक्रिययापि तावद्यः प्रेक्षणीयः सुतरां बभूव ।
राजेन्द्रनेपथ्यविधानशोभा तस्योदितासीत्पुनरुक्तदोषा ॥ ९ ॥

यः रामः तपस्विवेषक्रिययापि तपस्विवेषरचनयापि सुतरां अत्यन्तं प्रेक्षणीयः तावत् दर्शनीय एव बभूव । तस्य राजेन्द्रनेपथ्यविधानेन राजवेषरचनया उदिता या शोभा सा [राजेन्द्रनेपथ्यविधानशोभा] पुनरुक्तं नाम दोषो यस्याः सा पुनरुक्तदोषा द्विगुणा आसीत् ॥

स मौलरक्षोहरिभिः ससैन्यस्तूर्यस्वनानन्दितपौरवर्गः ।
विवेश सौधोद्गतलाजवर्षामुत्तोरणामन्वयराजधानीम् ॥ १० ॥

स रामः ससैन्यः तूर्यस्वनैरानन्दितपौरवर्गः [तूर्यस्वनानन्दितपौरवर्गः] सन् । [मौलरक्षोहरिभिः] मूले भवा मौला मन्त्रिणस्तैः रक्षोभिर्हरिभिश्च सह सौधेभ्य उद्गतलाजवर्षाम् [सौधोद्गतलाजवर्षाम्] उत्तोरणाम् अन्वयराजधानीम् अयोध्यां विवेश प्रविष्टवान् ॥

सौमित्रिणा सावरजेन मन्दमाधूतवालव्यजनो रथस्थः ।
धृतातपत्रो भरतेन साक्षादुपायसंघात इव प्रवृद्धः ॥ ११ ॥

सावरजेन शत्रुघ्नयुक्तेन सौमित्रिणा मन्दं आधूते वालव्यजने चामरे यस्य स [आधूतवालव्यजनः] रथस्थः भरतेन धृतातपत्रः एवं च चतुर्व्यूहो रामः प्रवृद्धः साक्षादुपायानां सामादीनां संघातः [साक्षादुपायसंघातः] इव समष्टिरिव । विवेशेति पूर्वेण संबन्धः ॥

प्रासादकालागुरुधूमराजिस्तस्याः पुरो वायुवशेन भिन्ना ।
वनान्निवृत्तेन रघूद्वहेन मुक्ता स्वयं वेणिरिवावभासे ॥ १२ ॥

वायुवशेन भिन्ना [प्रासादकालागुरुधूमराजिः] प्रासादे यः कालागुरुधूमस्तस्य राजी रेखा । वनान्निवृत्तेन रघूत्तमेन रामेण स्वयं मुक्ता तस्याः पुरः पुर्याः वेणिः इव । आबभासे । पुरोऽपि पतिव्रतात्वमभिप्रेतम् । 'न प्रोषिते तु संस्कुर्यान्न वेणीं च प्रमोचयेत्' इति हारीतः ॥

श्वश्रूजनानुष्ठितचारुवेषां कर्णीरथस्थां रघुवीरपत्नीम् ।
प्रासादवातायनदृश्यबन्धैः साकेतनार्योऽञ्जलिभिः प्रणेमुः ॥ १३ ॥

श्वश्रूजनैरनुष्ठितचारुवेषा [श्वश्रूजनानुष्ठितचारुवेषां] कृतसौम्यनेपथ्याम् । 'आकल्पवेषौ नेपथ्यम्' इत्यमरः । कर्णीरथः स्त्रीयोग्योऽल्परथः । 'कर्णीरथः प्रवहणं डयनं रथगर्भके' इति यादवः । तत्रस्थां [कर्णीरथस्थां] रघुवीरपत्नीं सीतां साकेतनार्यः [प्रासादवातायनदृश्यबन्धैः] प्रासादवातायनेषु दृश्यबन्धैर्लक्ष्यपुटैः अञ्जलिभिः प्रणेमुः ॥

स्फुरत्प्रभामण्डलमानुसूयं सा बिभ्रती शाश्वतमङ्गरागम् ।
रराज शुद्धेति पुनः स्वपुर्यै संदर्शिता वह्निगतेव भर्त्रा ॥ १४ ॥

स्फुरत्प्रभामण्डलम् आनुसूयं अनुसूयया दत्तं शाश्वतं सनातनं अङ्गरागं बिभ्रती सा सीता भर्त्रा स्वपुर्यै शुद्धा इति संदर्शिता पुनः वह्निगता इव रराज ॥

वेश्मानि रामः परिवर्हवन्ति विश्राण्य सौहार्दनिधिः सुहृद्भ्यः ।
बाष्पायमाणो बलिमन्निकेतमालेख्यशेषस्य पितुर्विवेश ॥ १५ ॥

सुहृदो भावः सौहार्दं सौजन्यम् । 'हृद्भगसिन्ध्वन्ते पूर्वपदस्य–' इत्युभयपदवृद्धिः । सौहार्दनिधिः रामः सुहृद्भ्यः सुग्रीवादिभ्यः परिवर्हवन्ति उपकरणवन्ति वेश्मानि विश्राण्य दत्त्वा आलेख्यशेषस्य चित्रमात्रशेषस्य पितुः बलिमत् पूजायुक्तं निकेतं गृहं बाष्पायमाणः बाष्पमुद्वमन् विवेश । 'बाष्पोष्मभ्यामुद्वमने' इति क्यङ्प्रत्ययः ॥

कृताञ्जलिस्तत्र यदम्ब सत्यान्नाभ्रश्यत स्वर्गफलाद्गुरुर्नः ।
तच्चिन्त्यमानं सुकृतं तवेति जहार लज्जां भरतस्य मातुः ॥ १६ ॥

तत्र निकेतने कृताञ्जलिः सन्रामः । हे अम्ब नः गुरुः पिता स्वर्गः फलं यस्य तस्मात् [स्वर्गफलात्] सत्यात् न अभ्रश्यत न भ्रष्टवानिति यत् तत् अभ्रंशनं चिन्त्यमानं विचार्यमाणं तव सुकृतम् । इति एवं प्रकारेण भरतस्य मातुः कैकेय्याः लज्जां जहार अपानयत् । राज्ञः प्रतिज्ञापरिपालनं स्वर्गसाधनमित्यर्थः । भरतग्रहणं तदपेक्षयापि कैकेय्यनुसरणद्योतनार्थम् ॥

तथैव सुग्रीवविभीषणादीनुपाचरत्कृत्रिमसंविधाभिः ।
संकल्पमात्रोदितसिद्धयस्ते क्रान्ता यथा चेतसि विस्मयेन ॥ १७ ॥

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१ जनैः कल्पित० २ विमान, विशाल० ३ आनसूयम्, स्वपुर्दे–स्वपुर्या इ० पा० ४ रत्नेनाङ्गरागेण स्निग्धप्रभावस्था साग्निमध्यगतेव रराज । तथा च रामायण–अङ्गरागं च सीतायै ददौ दिव्यं शुभानना । न त्यक्ष्यत्यङ्गरागेण शोभा त्वां कमलानने ॥ इ० 'अनुसूयादत्तोऽङ्गरागोऽन्यपुरुषसंगमे म्लानिं त्यजतीति प्रसिद्धि' इ० हे० ५ तथा स, तथैव ६ उचित, उदय इ० पा०

सुग्रीवविभीषणादीन् । संविधीयन्त इति संविधा भोग्यवस्तूनि । कृत्रिमसंविधाभिः तथा तेन प्रकारेण एव उपाचरत् च । यथा [संकल्पमात्रोदितसिद्धयः] सकल्पमात्रेणेच्छामात्रेणोदितसिद्धयः ते सुग्रीवादय चेतसि विस्मयेन क्रान्ताः आक्रान्ता. ॥

सभाजनायोपगतान्स दिव्यान्मुनीन्पुरस्कृत्य हतस्य शत्रोः ।
शुश्राव तेभ्यः प्रभवादि वृत्तं स्वविक्रमे गौरवमादधानम् ॥ १८ ॥

स रामः सभाजनाय अभिवन्दनाय उपगतान् दिवि भवान् [दिव्यान्] मुनीन् अगस्त्यादीन् पुरस्कृत्य हतस्य शत्रोः रावणस्य प्रभवादि जन्मादिकं स्वविक्रमे गौरवं उत्कर्षं आदधानं वृत्तं तेभ्यः मुनिभ्यः शुश्राव श्रुतवान् । विजितोत्कर्षेणैतदुत्कर्ष इत्यर्थः ॥

प्रतिप्रयातेषु तपोधनेषु सुखादविज्ञातगतार्धमासान् ।
सीतास्वहस्तोपहृताग्र्यपूजान्रक्षःकपीन्द्रान्विससर्ज रामः ॥ १९ ॥

तपोधनेषु मुनिषु प्रतिप्रयातेषु प्रतिनिवृत्य गतेषु सत्सु सुखात् अविज्ञात एव गतोऽर्धमासो येषां तान् [अविज्ञातगतार्धमासान्] अनन्तरं सीतायाः स्वहस्तेनोपहृता दत्ताग्र्यपूजोत्तमसंभावना येभ्यस्तान् [सीतास्वहस्तोपहृताग्र्यपूजान्]। एतेन सौहार्दातिशय उक्तः । रक्षःकपीन्द्रान् रामः विससर्ज विसृष्टवान् ॥

तच्चात्मचिन्तासुलभं विमानं हृतं सुरारेः सह जीवितेन ।
कैलासनाथोद्वहनाय भूयः पुष्पं दिवः पुष्पकमन्वमंस्त ॥ २० ॥

तत् च आत्मचिन्तासुलभं स्वेच्छामात्रलभ्यं सुरारेः रावणस्य जीवितेन सह हृतं दिवः पुष्पं पुष्पवदाभरणभूतं पुष्पकं विमानं भूयः पुनरपि [कैलासनाथोद्वहनाय] कैलासनाथस्य कुबेरस्योद्वहनाय अन्वमंस्त अनुज्ञातवान् । मन्यतेर्लङ् । भूयोग्रहणेन पूर्वमप्येतत्तस्यैवेति सूच्यते ॥

पितुर्नियोगाद्वनवासमेवं निस्तीर्य रामः प्रतिपन्नराज्यः ।
धर्मार्थकामेषु समां प्रपेदे यथा तथैवावरजेषु वृत्तिम् ॥ २१ ॥

रामः एवं पितुः नियोगात् शासनात् वनवासं निस्तीर्य अनन्तरं प्रतिपन्नराज्यः प्राप्तराज्यः सन् । धर्मार्थकामेषु यथा तथा एव अवरजेषु समां वृत्तिं प्रपेदे । अवैरम्येण व्यवहृतवानित्यर्थः ॥

सर्वासु मातृष्वपि वत्सलत्वात्स निर्विशेषप्रतिपत्तिरासीत् ।
षडाननापीतपयोधरासु नेता चमूनामिव कृत्तिकासु ॥ २२ ॥

स रामः वत्सलत्वात् स्निग्धत्वात् । न तु लोकप्रतीत्यर्थम् । 'स्निग्धस्तु वत्सल.' इत्यमरः । सर्वासु मातृषु अपि निर्विशेषप्रतिपत्तिः तुल्यसत्कारः आसीत् ।

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१ सवि०, सद्दिव्यु०. २ ममम्भुरय. ३ ०धान. ४ इति प्र० ५ ०हृत०. ६ तद्रत्न०, अथाम. ७ पुन. ८ अन्वपुद्वन्तः इ० पा. ९ सद् म. १० समं. ११ उक्तं च-'धर्म धर्मकामाः समंमेव सेव्या यस्त्वेकसेवी स जनो जघन्यः ।' इति. १२ नर्तित.

कथमिव । **चमूना नेता** षण्मुख [**षडाननापीतपयोधरासु**] षड्भिराननैरापीता पयोधरा स्तना यासां तासु **कृत्तिकासु इव** ॥

तेनार्थवाँल्लोभपराङ्मुखेन तेन घ्नता विघ्नभयं क्रियावान् ।
तेनास लोकः पितृमान्विनेत्रा तेनैव शोकापनुदेन पुत्री ॥ २३ ॥

लोक लोभपराङ्मुखेन वदान्येन **तेन** रामेण **अर्थवान्** धनिक **आस** बभूव । तिङ् तत्प्रतिरूपकमव्ययमेतत् । विघ्नेभ्यो भय [**विघ्नभयं**] **घ्नता** नुदता **तेन क्रियावान्** अनुष्ठानवान् आस । **विनेत्रा** नियामकेन **तेन पितृमान्** आस । पितृवति यच्छतीत्यर्थ । शोकमपनुदतीति शोकापनुदो दु खस्य हर्ता तेन [**शोकापनुदेन**]। 'तुन्दशोकयो परिमृजापनुदो' इति कप्रत्यय । **तेन एव पुत्री** पुत्रवानास । पुत्रवदानन्दयतीत्यर्थ ॥

स पौरकार्याणि समीक्ष्य काले रेमे विदेहाधिपतेर्दुहित्रा ।
उपस्थितश्चारु वपुस्तदीयं कृत्वोपभोगोत्सुकयेव लक्ष्म्या ॥ २४ ॥

स राम **काले** अवसरे पौराणां कार्याणि [**पौरकार्याणि**] प्रयोजनानि **समीक्ष्य विदेहाधिपते दुहित्रा** सीतया । **उपभोगोत्सुकया** अत एव **तदीय** सीतासबन्धि **चारु वपु कृत्वा** स्थितया **लक्ष्म्या इव** । **उपस्थित** सगत सन् **रेमे** । 'उपस्थान तु सगति' इति यादव ॥

तयोर्यथाप्रार्थितमिन्द्रियार्थानासेदुषो सद्मसु चित्रवत्सु ।
प्राप्तानि दुःखान्यपि दण्डकेषु संचिन्त्यमानानि सुखान्यभूवन् ॥२५॥

चित्रवत्सु वनवासवृत्तान्तालेख्यवत्सु **सद्मसु यथाप्रार्थित** यथेष्ट **इन्द्रियार्थान्** इन्द्रियविषयाञ्शब्दादीन् **आसेदुषो** प्राप्तवतो **तयो** सीतारामयो **दण्डकेषु** दण्डकारण्येषु **प्राप्तानि दु खानि अपि** विरहविलापा वेपणादीनि **सचिन्त्यमानानि** स्मर्यमाणानि **सुखानि अभूवन्** । स्मारक तु चित्रदर्शनमिति द्रष्टव्यम् ॥

अथाधिकस्निग्धविलोचनेन मुखेन सीता शरपाण्डुरेण ।
आनन्दयित्री परिणेतुरासीदनक्षरव्यञ्जितदौहृदेन ॥ २६ ॥

अथ सीता अधिकस्निग्धविलोचनेन अत्यन्तमसृणलोचनेन [**शरपाण्डुरेण**] शरत्कुसुमविशेषवत्पाण्डुरेणात एवानक्षरमवाग्व्यापारं यथा भवति तथा व्यञ्जित दौहृद

१ नतुक्तं म भा०—शरस्तम्बे महात्मानमनलात्मजमीश्वरम् । ममाय म न ता सर्वा पुत्रार्थिन्योऽभिचुक्रुशु ॥ तासा विज्ञिया भाव त मातृणा भगवानभु । प्रस्नुतानां पय षड्भिर्वदनैरपिबत्तदा ॥ शल्यपर्व गन्ध्या श्रा २६०—६२ रामायणे च—त कुमार ततो जातं सेन्द्रा सहमरुद्गणा । क्षीरसंभावनार्थाय कृत्तिका समयोजयन् । प्रादुर्भूत तत क्षीरं कृत्तिकानामनुत्तमम् । षण्णां षडाननो भूत्वा जग्राह स्तनज पय ॥ इ० २ अनुरूप श्लोक शाकुन्तले—धन्य धन्य पितुर्यान्त प्रजा स्निग्धेन चक्षुषा । स स पाता दृने नाम्नो दुष्यन्त इति पार्थिवाम् ॥ ३ समाप्य, विलोक्य ४ •याधम ५ सत्याभवन्नुः इ पा० ६ स्नेह ७ परि० ८ दौहृदेन इ पा०

गर्भो येन तेन [अनक्षरव्यञ्जितदौर्हृदेन] मुखेन परिणेतुः पत्युः आनन्दयित्री आसीत् ॥

तामङ्कमारोप्य कृशाङ्गयष्टिं वर्णान्तराक्रान्तपयोधराग्राम् ।
विलज्जमानां रहसि प्रतीतः पप्रच्छ रामां रमणोऽभिलाषम् ॥ २७ ॥

प्रतीतः गर्भज्ञानप्रीतः । रमयतीति **रमणः** । प्रियां **कृशाङ्गयष्टिं** वर्णान्तरेण नीलिम्नाक्रान्तपयोधराग्रां [**वर्णान्तराक्रान्तपयोधराग्रां**] **विलज्जमानां तां रामां रहसि अङ्कम् आरोप्य अभिलाषं** मनोरथं **पप्रच्छ** । एतच्च ' दोहदस्याप्रदानेन गर्भो दोषमवाप्नुयात् ' इति शास्त्रात् । न तु लौल्यादित्यनुसंधेयम् ॥

सा दष्टनीवारबलीनि हिंस्रैः संबद्धवैखानसकन्यकानि ।
इयेष भूयः कुशवन्ति गन्तुं भागीरथीतीरतपोवनानि ॥ २८ ॥

सा सीता । **हिंस्रैः** दष्टा नीवारा एव बल्यो येषु तानि [**दष्टनीवारबलीनि**] । तिर्यग्भ्यः शुकादिभ्यो दानं बलिः । संबद्धाः कृतसख्या वैखानसानां कन्यका येषु तानि [**संबद्धवैखानसकन्यकानि**] **कुशवन्ति भागीरथीतीरतपोवनानि भूयः** पुनरपि **गन्तुं इयेष** अभिललाष ॥

तस्यै प्रतिश्रुत्य रघुप्रवीरस्तदीप्सितं पार्श्वचरानुयातः ।
आलोकयिष्यन्मुदितामयोध्यां प्रासादमभ्रंलिहमारुरोह ॥ २९ ॥

रघुप्रवीरः रामः **तस्यै** सीतायै तत् पूर्वोक्तम् **ईप्सितं** मनोरथं **प्रतिश्रुत्य** पार्श्वचरैस्तत्कालोचितैरनुयातः [**पार्श्वचरानुयातः**] सन् **मुदितां** ताम् **अयोध्याम् आलोकयिष्यन्** । अभ्रं लेढीति **अभ्रंलिहं** अभ्रंकषं **प्रासादमारुरोह** । ' वहाभ्रे लिहः ' इति खश्प्रत्ययः । ' अरुर्द्विषदजन्तस्य मुम् ' इति मुमागमः ॥

ऋद्धापणं राजपथं स पश्यन्विगाह्यमानां सरयूं च नौभिः ।
विलासिभिश्चाध्युषितानि पौरैः पुरोपकण्ठोपवनानि रेमे ॥ ३० ॥

स रामः । ऋद्धाः समृद्धा आपणाः पण्यभूमयो यस्मिंस्तं [**ऋद्धापणं**] **राजपथम्** । **नौभिः** संचरद्वाहिनीभिः **विगाह्यमानां सरयूं च** । । **पौरैर्विलासिभिः अध्युषितानि पुरोपकण्ठोपवनानि च पश्यन्रेमे** । विलासिन्यश्च विलासिनश्च विलासिनः । ' पुमान्स्त्रिया ' इत्येकशेषः ॥

स किंवदन्तीं वदतां पुरोगः स्ववृत्तमुद्दिश्य विशुद्धवृत्तः ।
सर्पाधिराजोरुभुजोऽपसर्पं पप्रच्छ भद्रं विजितारिभद्रः ॥ ३१ ॥

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१ उक्तं च—दैवमप्यहितं तस्यै हिताय हितमल्पकम् । भद्रा विधाते गर्भस्य निर्वानिन्दुनिरेव वा ॥ इति । २ 'फलानि' इ, हिंस्रैः—हर्षैः, संबद्ध—सपृद्ध इ. ष पा०. अत्र रामायणम्—तपोवनानि पुण्यानि द्रष्टुमिच्छामि राघव ॥ गङ्गातीरोपविष्टानामृषीणामुग्रतेजसाम् । फलमूलाशिनां देव पादमूलेषु वर्तितुम् ॥ एष मे परमः कामो यन्मूलफलभोजिनाम् । अप्येकरात्रं काकुत्स्थ निवसेयं तपोवने ॥ ४ विलो० ५ विगाह० (विगाह्यमानामवगाह्यमाना इ. चारि०), ६ विहन, विहित इ. पा०.

वदतां वाग्मिना पुरोगः श्रेष्ठ विशुद्धवृत्तः। सर्पाधिराज शेषस्तद्वद्गुरू भुजौ यस्य स [सर्पाधिराजोरुभुजः] विजितारिभद्रः विजितारिश्रेष्ठ स राम स्ववृत्तम् उद्दिश्य भद्रं भद्रनामकम् अपसर्पं चर किंवदन्तीं जनवाद पप्रच्छ। 'अपसर्पश्चर. स्पश इति'। 'किंवदन्ती जनश्रुतिः' इति चामर.॥

निर्बन्धपृष्टः स जगाद सर्वं स्तुवन्ति पौराश्चरितं त्वदीयम्।
अन्यत्र रक्षोभवनोषितायाः परिग्रहान्मानवदेव देव्याः॥ ३२॥

निर्बन्धेनाग्रहेण पृष्ट [निर्बन्धपृष्टः] सः अपसर्प जगाद। किमिति। हे मानवदेव रक्षोभवन उषिताया [रक्षोभवनोषितायाः] देव्याः सीतायाः परिग्रहात् स्वीकारात् अन्यत्र इतरांशे। त वर्जयित्वेत्यर्थ.। त्वदीयं सर्वं चरितं पौराः स्तुवन्ति॥

कलत्रनिन्दागुरुणा किलैवमभ्याहतं कीर्तिविपर्ययेण।
अयोघनेनाय इवाभितप्तं वैदेहिबन्धोर्हृदयं विदद्रे॥ ३३॥

एवं किल कलत्रनिन्दया गुरुणा दुर्वहेण [कलत्रनिन्दागुरुणा] कीर्तिविपर्ययेण अपकीर्त्या अभ्याहतं वैदेहिबन्धोः वैदेहिवल्लभस्य। 'ङ्यापो सज्ञाछन्दसोर्बहुलम्' इति ह्रस्व। कालिदास इतिवत्। हृदयम् अयोघनेन अभितप्तं सतप्तम् अयः इव विदद्रे विदीर्णम्। कर्तरि लिट्॥

किमात्मनिर्वादकथामुपेक्षे जायामदोषामुत संत्यजामि।
इत्येकपक्षाश्रयविक्लवत्वादासीत्स दोलाचलचित्तवृत्तिः॥ ३४॥

आत्मनो निर्वादोऽपवाद एव कथा तां [आत्मनिर्वादकथां] किम् उपेक्षे। उत अदोषां साध्वीं जायां संत्यजामि। उभयत्रापि प्रश्ने लट्। इति एकपक्षाश्रयेऽन्यतरपक्षपरिग्रहे विक्लवत्वात् अपरिच्छेत्तृत्वात् [एकपक्षाश्रयविक्लवत्वात्] स राम दोलेव चला चित्तवृत्तिर्यस्य स [दोलाचलचित्तवृत्तिः] आसीत्॥

निश्चित्य चानन्यनिवृत्ति वाच्यं त्यागेन पत्न्याः परिमार्ष्टुमैच्छत्।
अपि स्वदेहात्किमुतेन्द्रियार्थाद्यशोधनानां हि यशो गरीयः॥ ३५॥

किं च। वाच्यम् अपवादम्। नास्त्यन्येन त्यागातिरिक्तोपायेन निवृत्तिर्यस्य तत् अनन्यनिवृत्ति निश्चित्य पत्न्याः त्यागेन परिमार्ष्टुं परिहर्तुम् ऐच्छत्। तथा हि। यशोधनानां पुसां स्वदेहादपि यशो गरीयः गुरुतरम्। इन्द्रियार्थात् स्रक्चन्दनवनितादेरिन्द्रियविषयाद्गरीय इति किमुत वक्तव्यम्। 'पञ्चमी विभक्ते' इत्युभयत्रापि पञ्चमी। सीता चेन्द्रियार्थ एव॥

१ 'विजयनामकम्' इ. रामा०. २ पुन. ३ अपेक्षे, उपेक्षे इ०; उत-अथ, मैत्यजामि इ पा० ४ उपेक्षे-मत्यजामि इ ०प्रश्ने लट् इ० च टीकापा०. ५ स्नेह दयां च सौख्यं च यदि वा जानकीमपि। आराधनाय लोकानां मुञ्चतो नास्ति मे व्यथा॥ इति उत्तररा०.

स संनिपात्यावरजान्हृतौजास्तद्विक्रियादर्शनलुप्तहर्षान् ।
कौलीनमात्माश्रयमाचचक्षे तेभ्यः पुनश्चेदमुवाच वाक्यम् ॥ ३६ ॥

हृतोजाः निस्तेजस्कः स रामस्तस्य रामस्य विक्रियादर्शनेन लुप्तहर्षान् [त द्विक्रियादर्शनलुप्तहर्षान्] अवरजान् संनिपात्य संगमय्य आत्माश्रयं स्वविषयकं कौलीनं निन्दां तेभ्यः आचचक्षे । पुनः इदं वाक्यम् उवाच च ॥

राजर्षिवंशस्य रविप्रसूतेरुपस्थितः पश्यत कीदृशोऽयम् ।
मत्तः सदाचारशुचेः कलङ्कः पयोदवातादिव दर्पणस्य ॥ ३७ ॥

रविः प्रसूतिर्जन्म यस्य तस्य [रविप्रसूतेः] राजर्षिवंशस्य सदाचारशुचेः सद्वृत्ताच्छुद्धात् मत्तः मत्सकाशात् । दर्पणस्य पयोदवातात् इव अभ्ररजआदित्यर्थः । कीदृशः अयं कलङ्कः उपस्थितः प्राप्तः पश्यत ॥

पौरेषु सोऽहं बहुलीभवन्तमपां तरंगेष्विव तैलबिन्दुम् ।
सोढुं न तत्पूर्वमवर्णमीशे आलानिकं स्थाणुमिव द्विपेन्द्रः ॥ ३८ ॥

सः अहम् । अपां तरंगेषु तैलबिन्दुमिव । पौरेषु बहुलीभवन्तं प्रसरन्तम् । स एव पूर्वो यस्य स तम् तत्पूर्वम् । अवर्णं अपवादम् । 'अवर्णाक्षेपनिर्वादपरीवादापवादवत् ।' इत्यमरः । द्विपेन्द्रः । आलानमेव आलानिकम् । विनयादित्वात्स्वार्थे ठक् । अथवालानं बन्धनं प्रयोजनमस्येत्यालानिकम् । 'प्रयोजनम्' इति ठक् । स्थाणुं स्तम्भं इव । चूलग्रह इतिवत्सामान्यविशेषभावादपौनरुक्त्यं द्रष्टव्यम् । सोढुं नेश न शक्नोमि ॥

तस्यापनोदाय फलप्रवृत्तावुपस्थितायामपि निर्व्यपेक्षः ।
त्यक्ष्यामि वैदेहसुतां पुरस्तात्समुद्रनेमिं पितुराज्ञयेव ॥ ३९ ॥

तस्य अवर्णस्य अपनोदाय फलप्रवृत्तौ अपत्यात्पत्तौ उपस्थितायां सत्याम् अपि निर्व्यपेक्षः निःस्पृहः सन् । वैदेहसुतां पुरस्तात् पूर्वं पितुः आज्ञया [समुद्रनेमिम् ।] समुद्रो नेमिरिव नेमिर्यस्याः सा भूमिः । ताम् इव त्यक्ष्यामि ॥

ननु सर्वथा साध्वी न त्याज्येत्यत्राह—

अवैमि चैनामनघेति किं तु लोकापवादो बलवान्मतो मे ।
छाया हि भूमेः शशिनो मलत्वेनारोपिता शुद्धिमतः प्रजाभिः ॥४०॥

एनां सीतां अनघां साध्वी इति च अवैमि । किं तु मे मम लोकापवादः बलवान्मतः । कुतः । हि यस्मात् प्रजाभिः भूमेः छाया प्रतिबिम्बः शुद्धिमतः निर्मलस्य शशिनः मलत्वेन कलङ्कत्वेन आरोपिता । अतो लोकापवाद एव बलवानित्यर्थः ॥

रक्षोवधान्तो न च मे प्रयासो व्यर्थः स वैरप्रतिमोचनाय ।
अमर्षणः शोणितकाङ्क्षया किं पदा स्पृशन्तं दशति द्विजिह्वः ॥ ४१ ॥

किं च । मे रक्षोवधान्तः प्रयासः व्यर्थः न । किं तु स वैरप्रतिमोचनाय वैरशोधनाय । तथा हि । अमर्षणः असहनः द्विजिह्वः सर्पः । पदा पादेन स्पृशन्तं पुरुषं शोणितकाङ्क्षया दशति किम् । किं तु वैरनिर्यातनायेत्यर्थः ॥

तदेष सर्गः करुणार्द्रचित्तैर्न मे भवद्भिः प्रतिषेधनीयः ।
यद्यर्थिता निर्हृतवाच्यशल्यान्प्राणान्मया धारयितुं चिरं वः ॥ ४२ ॥

तत् तस्मात् एष मे सर्गः निश्चयः । 'सर्गः स्वभावनिर्मोक्षनिश्चयाध्यायसृष्टिषु ।' इत्यमरः । करुणार्द्रचित्तैः भवद्भिः न प्रतिषेधनीयः । निर्हृतं वाच्यमेव शल्यं येषां तान् [निर्हृतवाच्यशल्यान्] प्राणान्मया चिरं धारयितुं धारणं कारयितुं वः युष्माकं अर्थिता अर्थित्वमिच्छा यदि । अस्तीति शेषः ॥

इत्युक्तवन्तं जनकात्मजायां नितान्तरूक्षाभिनिवेशमीशम् ।
न कश्चन भ्रातृषु तेषु शक्तो निषेद्धुमासीदनुमोदितुं वा ॥ ४३ ॥

इत्युक्तवन्तं जनकात्मजायां विषये नितान्तरूक्षाभिनिवेशं अतिक्रूराग्रहं ईशं स्वामिनं तेषु भ्रातृषु मध्ये कश्चन अपि निषेद्धुं निवारयितुम् अनुमोदितुं प्रवर्तयितुं वा शक्तः न आसीत् । पक्षद्वयस्यापि प्रबलत्वादित्यर्थः ॥

स लक्ष्मणं लक्ष्मणपूर्वजन्मा विलोक्य लोकत्रयगीतकीर्तिः ।
सौम्येति चाभाष्य यथार्थभाषी स्थितं निदेशे पृथगादिदेश ॥ ४४ ॥

लोकत्रयगीतकीर्तिः यथार्थभाषी लक्ष्मणपूर्वजन्मा लक्ष्मणाग्रजः स रामः निदेशे स्थितं आज्ञाकारिणं लक्ष्मणं विलोक्य हे सौम्य सुभग इति आभाष्य च पृथक् भरतशत्रुघ्नाभ्यां विनाकृत्य आदिदेश आज्ञापयामास ॥

प्रजावती दोहदशंसिनी ते तपोवनेषु स्पृहयालुरेव ।
स त्वं रथी तद्व्यपदेशनेयां प्रापय्य वाल्मीकिपदं त्यजैनाम् ॥ ४५ ॥

दोहदो गर्भिणीमनोरथः तच्छंसिनी [दोहदशंसिनी] ते प्रजावती भ्रातृजाया । 'प्रजावती भ्रातृजाया' इत्यमरः । तपोवनेषु स्पृहयालुः एव सस्पृहैव । 'स्पृहिगृहि–' इत्यादिनालुच्प्रत्ययः । स त्वं रथी सन् । [तद्व्यपदेशनेयां] तद्व्यपदेशेन दोहदमिषेण नेयां नेतव्याम् एनां सीतां वाल्मीकेः पदं [वाल्मीकिपदं] स्थानं प्रापय्य गमयित्वा । 'विभाषापः' इत्ययादेशः । त्यज ॥

स शुश्रुवान्मातरि भार्गवेण पितुर्नियोगात्प्रहृतं द्विषद्वत् ।
प्रत्यग्रहीदग्रजशासनं तदाज्ञा गुरूणां ह्यविचारणीया ॥ ४६ ॥

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१ यथार्थो २ रन्ध्र' इ पा० ३ काङ्क्षया ४ निर्गत, निर्जित, इ पा० ५ धारयता ६ अनुनोदितुं अनुवर्तितुम् इ पा० ७ भाषी ८ दुर्दश इ, ०धनषु–धनेष्व' इ एष–एषा–इत्य पा० ९ निदेशात् इ, द्विषद्वत– निशङ्कम् इ त्य पा० १० त्य, न वि० इ० त्य पा०

पितुः जमदग्ने **नियोगात्** शासनात् **भार्गवेण** जामदग्न्येन वत्र्ना । 'न लोक' इत्यादिना षष्ठीप्रतिषेध । **मातरि** द्विषताव **द्विषद्वत्** । 'तत्र तस्येव' इति वतिप्रत्यय । प्रहृत प्रहार **शुश्रुवान्** श्रुतवान् । 'भाषायां सदवसश्रुव' इति क्वसुप्रत्यय । स लक्ष्मण **तद् अग्रजशासन प्रत्यग्रहीत्** । हि यस्मात् **गुरूणाम् आज्ञा अविचारणीया** ॥

अथानुकूलश्रवणप्रतीतामत्रस्नुभिर्युक्तधुरं तुरंगैः ।
रथं सुमन्त्रप्रतिपन्नरश्मिमारोप्य वैदेहसुतां प्रतस्थे ॥ ४७ ॥

अथ असौ लक्ष्मण । अनुकूलश्रवणेन प्रतीताम् [**अनुकूलश्रवणप्रतीता**] हृष्टा कर्णनेन तुष्टा **वैदेहसुता अत्रस्नुभि** अभीरुभिर्गाभिणीवहनयोग्यै । 'त्रसिगृधिधृषि क्षिपे क्नु' इति क्नुप्रत्यय । **तुरगे युक्तधुर** सुमन्त्रेण प्रतिपन्नरश्मि [**सुमन्त्रप्रतिपन्नरश्मि**] गृहीतप्रग्रह **रथम् आरोप्य प्रतस्थे** ॥

सा नीयमाना रुचिरान्प्रदेशान्प्रियंकरो मे प्रिय इत्यनन्दत् ।
नाबुद्ध कल्पद्रुमतां विहाय जातं तमात्मन्यसिपत्रवृक्षम् ॥ ४८ ॥

सा सीता **रुचिरान् प्रदेशान् नीयमाना** प्राप्यमाणा सती **मे** मम **प्रिय** प्रिय करोतीति **प्रियंकर** प्रियकारी **इति अनन्दत्** । 'क्षेमप्रियमद्रेऽण च' इति चकारात्खच्प्रत्यय । **त प्रिय आत्मनि** विषये **कल्पद्रुमता विहाय असिपत्रवृक्ष जात न अबुद्ध** नाज्ञासीत् । बुध्यतेर्लुङ् । असिपत्र खड्गाकारदल कोऽप्यपूर्वो वृक्षविशेष । 'असिपत्रो भवे स्कोषाकारे च नरकान्तरे' इति विश्व । आमनघातुक इति भाव ॥

जुगूह तस्याः पथि लक्ष्मणो यत्सव्येतरेण स्फुरता तदक्ष्णा ।
आख्यातमस्यै गुरु भावि दुःखमत्यन्तलुप्तप्रियदर्शनेन ॥ ४९ ॥

पथि लक्ष्मण यत् दु ख तस्या सीताया **जुगूह** प्रतिसंहृतवान् **तद् गुरु भावि** भविष्यत् दु खमत्यन्तलुप्त प्रियदर्शन यस्य तेन [**अत्यन्तलुप्तप्रियदर्शनेन**] **स्फुरता सव्येतरेण** दक्षिणेन **अक्ष्णा अस्यै** सीतायै **आख्यातम्** । स्त्रीणा दक्षिणाक्षिस्फुरण दुर्निमित्तमाहु ॥

सा दुर्निमित्तोपगताद्विषादात्सद्यः परिम्लानमुखारविन्दा ।
राज्ञः शिवं सावरजस्य भूयादित्याशशंसे करणैरबाह्यैः ॥ ५० ॥

सा सीता दुर्निमित्तेन दक्षिणाक्षिस्फुरणरूपेणोपगतात् [**दुर्निमित्तोपगतात्**]

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१ अकृत्यमपि कार्य वै गुर्वाज्ञा नैव लङ्घयेत् इ पद्मपुराणम् २ श्रवणे प्र० -प्रहृष्टाम् इ पा० ३ 'रुचिरप्र० इ० पा० ४ जुगोप इ अस्या -अस्यै इ पा० ५ चुम्बनेन ६ अत्रभानि रहन्येव पश्यामि रघुनन्दन । नयन मे स्फुरत्यत्र गात्रोत्कम्पश्च जायते ॥ इत्यादि रामायणम् ७ 'उपगमत्' इ पा० ८ शुभ ९ विशङ्कै

आप्तात् विषादात् दुःखात् सद्यः परिम्लानमुखारविन्दा सती सावरजस्य सानुजस्य राज्ञः रामस्य शिवं भूयाद् इति अबाह्यैः करणैः अन्तःकरणैः आशशंसे। शंसतेरपेक्षायामात्मनेपदमिष्यते । करणैरिति बहुवचनं क्रियावृत्त्यभिप्रायम् । पुनः पुनराशशंस इत्यर्थः ॥

गुरोर्नियोगाद्[1][2]वनितां वनान्ते साध्वीं सुमित्रातनयो विहास्यन् ।
अवार्यतेवोत्थित[3]वीचिहस्तैर्जह्नोर्दुहित्रा स्थितया पुरस्तात् ॥ ५१ ॥

गुरोः ज्येष्ठस्य नियोगात् साध्वीं वनिताम् । अत्याज्यामित्यर्थः । वनान्ते विहास्यन् त्यक्ष्यन् सुमित्रातनयः लक्ष्मणः पुरस्तात् अग्रे स्थितया जह्नोः दुहित्रा जाह्नव्योत्थितैर्वीचिहस्तैः [उत्थितवीचिहस्तैः] अवार्यत इव । अकार्यं मा कार्षीरित्यवार्यतेव इत्युत्प्रेक्षा ॥

रथात्स [4]यन्त्रा निगृहीतवाहात्तां भ्रातृजायां पुलिनेऽवतार्य ।
गङ्गां निषादाहृतनौ[5]विशेषस्ततार संधामिव सत्यसंधः ॥ ५२ ॥

सत्यसंधः सत्यप्रतिज्ञः स लक्ष्मणः यन्त्रा सारथिना निगृहीतवाहात् रुद्धाश्वात् रथाद् तां भ्रातृजायां पुलिने अवतार्य आरोप्य निषादेन किरातेनाहृतनौविशेषः आनीतदृढनौकः [निषादाहृतनौविशेषः] सन् । गङ्गां भागीरथीम् । संधां प्रतिज्ञाम् इव । ततार । 'संधा प्रतिज्ञा मर्यादा' इत्यमरः ॥

अथ व्यवस्थापितवाक्कथंचित्सौमित्रिरन्तर्गतबाष्पकण्ठः ।
औत्पा[6]तिकं मेघ इवाश्मवर्षं महीपतेः शासनमुज्जगार ॥ ५३ ॥

अथ कथंचित् व्यवस्थापिता प्रकृतिमापादिता वाग् येन सः [व्यवस्थापितवाक्]। अन्तर्गतबाष्पः कण्ठो यस्य सः [अन्तर्गतबाष्पकण्ठः] । कण्ठस्तम्भिताश्रुरित्यर्थः । सौमित्रिः महीपतेः शासनम् । मेघः उत्पाते भवं औत्पातिकम् अश्मवर्षं शिलावर्षं इव । उज्जगार उद्गीर्णवान् । दारुणत्वेनावाच्यत्वादुज्जगारेत्युक्तम् ॥

ततोऽभिषङ्गानिलविप्रविद्धा[7] प्रभ्रश्यमानाभरणप्रसूना ।
स्वमूर्तिलाभप्रकृतिं धरित्रीं लतेव सीता सहसा जगाम[8] ॥ ५४ ॥

ततः अभिषङ्गः पराभवः । 'शापे त्वभिषङ्गः पराभवे' इत्यमरः । स एवानिलस्तेन विप्रविद्धा सीता [अभिषङ्गानिलविप्रविद्धा] । प्रभ्रश्यमानानि पतन्त्याभरणान्येव प्रसूनानि यस्याः सा [प्रभ्रश्यमानाभरणप्रसूना] अभिहता लता इव । सहसा [स्वमूर्तिलाभप्रकृतिं] स्वमूर्तिलाभस्य स्वशरीरलाभस्य स्वोत्पत्तेः प्रकृतिं कारणं धरित्रीं जगाम । भूमौ पपातेत्यर्थः । स्त्रीणामापदि मातैव शरणमिति भावः ॥

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१ 'भ्रातु' इ. २ 'निदेशात्,' दपि नां; दयितां इ. ष पा०. ३ उच्छ्रित०, उद्धत, इ. पा०. ४ सन्नियतेषु०, स्यामन्त्रनिपन्न० इ. पा०. ५ विशेषो. ६ 'औत्पातिक' इ. पा०. ७ विप्रयुद्धा, मन्‍विo; नर्तविप्रवृद्धा. ८ पपात.

इक्ष्वाकुवंशप्रभवः कथं त्वां त्यजेदकस्मात्पतिरार्यवृत्तः ।
इति क्षितिः संशयितेव तस्यै ददौ प्रवेशं जननी न तावत् ॥ ५५ ॥

इक्ष्वाकुवंशप्रभवः । महाकुलप्रसूतिरित्यर्थः । आर्यवृत्तः साधुचरितः पतिः भर्ता त्वाम् अकस्मात् अकारणात् कथं त्यजेत् । असंभावितमित्यर्थः । इति संशयिता इव संदिहानेव तावत् । त्यागहेतुज्ञानावधेः प्रागित्यर्थः । जननी क्षितिः तस्यै सीतायै प्रवेशम् । आत्मनीति शेषः । न ददौ ॥

साँ लुप्तसंज्ञा न विवेद दुःखं प्रत्यागतासुः समतप्यतान्तः ।
तस्याः सुमित्रात्मजयत्नलब्धो मोहादभूत्कष्टतरः प्रबोधः ॥ ५६ ॥

लुप्तसंज्ञा नष्टचेतना मूर्छिता । सा दुःखं न विवेद । प्रत्यागतासुः लब्धसंज्ञा सती अन्तः समतप्यत । दुःखेनादह्यतेत्यर्थः । तपेः कर्मणि लङ् । कर्मकर्तरीति केचित् । तन्न । 'तपस्तपःकर्मकस्यैव' इति यङ्नियमात् । तस्याः सीतायाः सुमित्रात्मजयत्नलब्धः प्रबोधः मोहात्कष्टतरः अतिदुःखदः अभूत् । दुःखवेदनासंभवादिति भावः ॥

न चावदद्भर्तुरवर्णमार्या निराकरिष्णोर्वृजिनादृतेऽपि ।
आत्मानमेव स्थिरदुःखभाजं पुनः पुनर्दुष्कृतिनं निनिन्द ॥ ५७ ॥

आर्या साध्वी सा सीता वृजिनाद् ऋते एनसो विना अपि । 'कलुषं वृजिनैनोऽघम्' इत्यमरः । 'अन्यारादितरर्ते–' इत्यादिना पञ्चमी । निराकरिष्णोः निरासकस्य । 'अलंकृञ्–' इत्यादिनेष्णुच्प्रत्ययः । भर्तुः अवर्णम् अपवादं न च अवदत् नैवावादीत् । किं तु स्थिरदुःखभाजम् अत एव दुष्कृतिनम् आत्मानं एव पुनः पुनर्निनिन्द ॥-

आश्वास्य रामावरजः सतीं तामाख्यातवाल्मीकिनिकेतमार्गः ।
निघ्नस्य मे भर्तृनिदेशरौक्ष्यं देवि क्षमस्वेति बभूव नम्रः ॥ ५८ ॥

रामावरजः लक्ष्मणः सतीं साध्वीं ताम् आश्वास्य । [आख्यातवाल्मीकिनिकेतमार्गः] आख्यात उपदिष्टो वाल्मीकिनिकेतस्याश्रमस्य मार्गो येन स तथोक्तः सन् । निघ्नस्य पराधीनस्य । 'अधीनो निघ्न आयत्तः' इत्यमरः । मे भर्तृनिदेशेन स्वाम्यनुज्ञया हेतुना यद्रौक्ष्यं पारुष्यं तत् [भर्तृनिदेशरौक्ष्यं] हे देवि क्षमस्व । इति नम्रः प्रणतः बभूव ॥

सीता तमुत्थाप्य जगाद वाक्यं प्रीतास्मि ते सौम्य चिराय जीव ।
बिडौजसा विष्णुरिवाग्रजेन भ्रात्रा यदित्थं परवानसि त्वम् ॥ ५९ ॥

सीता तं लक्ष्मणम् उत्थाप्य वाक्यं जगाद । किमिति । हे सौम्य साधो ते प्रीतास्मि । चिराय चिरं जीव । यत् यस्मात् । बिडौजसा इन्द्रेण विष्णुः 'उपेन्द्र' इव । अग्रजेन ज्येष्ठेन भ्रात्रा त्वम् इत्थं परवान् परतन्त्रः असि ॥

१ ०प्रथितार्य०, ०वृत्ति, इति–इत्यम् इ पा०. २ सशयिनी ३ सुप्तस०. ४ ममदक्षता०. ५ पदे पदे, दुष्कृतिनम् इ. च पा० ६ स सीतां. ७ भ्रातृ, ०रौक्ष इ पा, देवि–मातः. ८ वत्स, पुत्र इ. पा०

श्वश्रूजनं सर्वमनुक्रमेण विज्ञापयं प्रापितमत्प्रणामः ।
प्रजानिषेकं मयि वर्तमानं सूनोरनुध्यायत चेतसेति ॥ ६० ॥

सर्वं श्वश्रूजनम् अनुक्रमेण प्रापितमत्प्रणाम सन् । मत्प्रणाममुक्त्वेत्यर्थ । विज्ञापय । किमिति । निषिच्यत इति निषेक । मयि वर्तमानं सूनो॰ त्वत्पुत्रस्य प्रजानिषेकं गर्भं चेतसा अनुध्यायत शिवमस्त्विति चिन्तयत इति ॥

वाच्यस्त्वया मद्वचनात्स राजा वह्नौ विशुद्धामपि यत्समक्षम् ।
मां लोकवादश्रवणादहासीः श्रुतस्य किं तत्सदृशं कुलस्य ॥ ६१ ॥

स राजा त्वया मद्वचनात् मद्वचनमिति कृत्वा । ल्यब्लोपे पञ्चमी । वाच्यः वक्तव्य । किमित्यत आह—'वह्नौ' इत्यादिभि सप्तभि श्लोकै । अक्ष्णो॰ समीपे समक्षम् । विभक्त्यर्थेऽव्ययीभाव सामाप्यार्थे वा । 'अव्ययीभावे शरत्प्रभृतिभ्य ' इति समासान्तष्ट च्प्रत्यय । समक्षम् अग्र वह्नौ विशुद्धाम् अपि मां [लोकवादश्रवणात्] लोकवादस्य मिथ्यापवादस्य श्रवणाद्धेतो अहासी॰ अत्याक्षीरिति यत् तत् श्रुतस्य प्रख्यातस्य कुलस्य सदृशं किम् । कि त्वसदृशमित्यर्थ । यद्वा श्रुतस्य श्रवणस्य कुलस्य चेति योजना । कामचार्यसीति भाव ॥

कल्याणबुद्धेरथ वा तवायं न कामचारो मयि शङ्कनीयः ।
ममैव जन्मान्तरपातकानां विपाकविस्फूर्जथुरप्रसह्यः ॥ ६२ ॥

अथ वा कल्याणबुद्धे॰ सुधिय तव कर्तु मयि विषये अयं त्याग कामचारः इच्छया करण न शङ्कनीय॰ । कामचारशङ्कापि न क्रियत इत्यर्थ । किं तु मम एव जन्मान्तरपातकानाम् अप्रसह्य] विपाकविस्फूर्जथु॰] विपच्यत इति विपाक फल स एव विस्फूर्जथु अशनिनिर्घोष । 'स्फूर्जथुर्वज्रनिर्घोषे' इत्यमर ॥

उपस्थिता पूर्वमपास्य लक्ष्मीं वनं मया सार्धमसि प्रपन्नः[3] ।
तदा[4]स्पदं प्राप्य तयातिरोषात्सोढास्मि न त्वद्भवने वसन्ती ॥ ६३ ॥

पूर्वम् उपस्थितां प्राप्तां लक्ष्मीम् अपास्य मया सार्धं वन प्रपन्न॰ असि प्राप्तोऽसि । तत् तस्मात् तया लक्ष्म्या अतिरोषात् त्वद्भवने आस्पदं प्रतिष्ठाम् । 'आस्पद प्रतिष्ठायाम्' इति निपात । प्राप्य वसन्ती अह सोढा न अस्मि ॥

निशाचरोपप्लुतभर्तृकाणां तपस्विनीनां भवतः प्रसादात् ।
भूत्वा शरण्या शरणार्थमन्यं कथं प्रपत्स्ये त्वयि दीप्यमाने ॥ ६४ ॥

निशाचरैरुपप्लुता पीडिता भर्तारो यासां ता निशाचरोपप्लुतभर्तृका । 'नद्यृतश्च' इति कप्प्रत्यय । तासां [निशाचरोपप्लुतभर्तृकाणां] तपस्विनीनां भवतः प्रसा-

१ विज्ञापये इ॰ पा॰ २ न ३ प्रधान इ॰ पा॰ ४ त्वम्यास्पदं त्वत्रास्पदम् इ॰ पा॰. ५ यानुरो॰ ६ भुवन ७ अन्य ८ वर्तमान इ पा॰

दात् अनुग्रहात् **शरण्या** शरणसमर्था **भूत्वा** । अद्य **त्वयि दीप्यमाने** प्रकाशमाने सत्येव **शरणार्थम् अन्यं** तपस्विन **कथं प्रपत्स्ये** प्राप्स्यामि ॥

किं वा तवात्यन्तवियोगमोघे कुर्यामुपेक्षां हतजीवितेऽस्मिन् ।
स्याद्रक्षणीयं यदि मे न तेजस्त्वदीयमन्तर्गतमन्तरायः ॥ ६५ ॥

किं वा अथ वा **तव** सप्रन्विनात्यन्तेन पुनःप्राप्तिरहितेन वियोगेन मोघे निष्फले [**अत्यन्तवियोगमोघे**] **अस्मिन्हतजीविते** तुच्छजीविते **उपेक्षां कुर्यां** कुर्यामेव । **रक्षणीयं** रक्षणार्हम् **अन्तर्गतं** कुक्षिस्थ **त्वदीयं तेज मे अन्तरायः** विघ्न **न स्याद्यदि** ॥

साहं तपः सूर्यनिविष्टदृष्टिरूर्ध्वं प्रसूतेश्चरितुं यतिष्ये ।
भूयो यथा मे जननान्तरेऽपि त्वमेव भर्ता न च विप्रयोगः ॥ ६६ ॥

सा अहं प्रसूतेः ऊर्ध्वं सूर्यनिविष्टदृष्टिः सती तथाविध **तपश्चरितुं यतिष्ये । यथा भूयः** तेन तपसा **मे** मम **जननान्तरे अपि त्वम् एव भर्ता** स्या **विप्रयोगः च न** स्यात् ॥

नृपस्य वर्णाश्रमपालनं यत्स एव धर्मो मनुना प्रणीतः ।
निर्वासिताप्येवमतस्त्वयाहं तपस्विसामान्यमवेक्षणीया ॥ ६७ ॥

वर्णानां ब्राह्मणादीनामाश्रमाणां ब्रह्मचर्यादीनां च पालनं [**वर्णाश्रमपालनं**] **यत्स एव नृपस्य धर्मः मनुना प्रणीतः** उक्त । **अत** कारणात् **एवं त्वया निर्वासिता** निष्कासिता **अपि अहं** तपस्विभि सामान्य साधारणं यथा भवति तथा [**तपस्विसामान्यम्**] **अवेक्षणीया** । कलत्रदृष्ट्यभावेऽपि वर्णाश्रमदृष्टि कर्तव्येत्यर्थ ॥

तथेति तस्याः प्रतिगृह्य वाचं रामानुजे दृष्टिपथं व्यतीते ।
सा मुक्तकण्ठं व्यसनातिभाराच्चक्रन्द विग्ना कुररीव भूयः ॥ ६८ ॥

तथेति तस्याः सीताया **वाचं प्रतिगृह्य** अङ्गीकृत्य **रामानुजे** लक्ष्मणे **दृष्टिपथं व्यतीते** अतिक्रान्ते सति **सा** सीता **व्यसनातिभारात्** दुःखातिरेकात् **मुक्तकण्ठ** यथा स्यात्तथा । वाग्वृत्त्येत्यर्थ । **विग्ना** भीता **कुररी इव** उत्क्रोशीव । 'उत्क्रोशकुररौ समौ' इत्यमर । **भूय** भूयिष्ठ **चक्रन्द** चुक्रोश ॥

नृत्यं मयूराः कुसुमानि वृक्षा दर्भानुपात्तान्विजहुर्हरिण्यः ।
तस्याः प्रपन्ने समदुःखभावमत्यन्तमासीद्रुदितं वनेऽपि ॥ ६९ ॥

मयूराः नृत्यं विजहुः त्यक्तवन्त । **वृक्षा कुसुमानि** । **हरिण्यः उपात्तान्दर्भान्** । इत्थ **तस्याः** सीताया **समदुःखभाव प्रपन्ने** तुल्यदुःखत्व प्राप्ते **वने अपि अत्यन्त रुदितम् आसीत्** । यथा रामगेहेऽपीत्यपिशब्दार्थ ॥

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१ अपेक्षाम् २ अन्तर्हित ३ निवद्ध इ पा० ४ रक्षण ५ ०प्रधान् विग्ना—त्रस्ता, भीता. ६ नृत्त. ७ भृङ्गा ८ अस्मात्परमिदं पद्यं क्वचित्—कथं वने लक्ष्मण लक्ष्मणेति दीनाक्षरं रादिति यांपिद्रुवे । आज्ञातमेषा जनकात्मजेति कविर्विचिन्त्यान्तिकमाजगाम ॥

तामभ्यगच्छद्रुदितानुसारी कविः कुशेध्माहरणाय यातः ।
निषादविद्धाण्डजदर्शनोत्थः श्लोकत्वमापद्यत यस्य शोकः ॥ ७० ॥

कुशेध्माहरणाय यातः कविः वाल्मीकिः रुदितानुसारी सन् तां सीताम् अभ्यगच्छत् । अभिगमनं च दयालुतयेत्याह—निषादेति । निषादेन व्याधेन विद्धस्याण्डजस्य क्रौञ्चस्य दर्शनेनोत्थ उत्पन्नः [निषादविद्धाण्डजदर्शनोत्थः] यस्य शोकः श्लोकत्वम् आपद्यत । श्लोकरूपेणाशोचदित्यर्थः । स च श्लोकः पठ्यते—'मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः । यत्क्रौञ्चमिथुनादेकमवधीः काममोहितम् ॥' इति । तिरश्चामपि दुःखं न सेहे । किमुतान्येषामिति भावः ॥

तमश्रु नेत्रावरणं प्रमृज्य सीता विलापाद्विरता ववन्दे ।
तस्यै मुनिर्दोहदलिङ्गदर्शी दाश्वान्सुपुत्राशिषमित्युवाच ॥ ७१ ॥

सीता विलापाद् विरता सती नेत्रावरणं दृष्टिप्रतिबन्धकम् अश्रु प्रमृज्य तं मुनिं ववन्दे । दोहदलिङ्गदर्शी गर्भचिह्नदर्शी मुनिस्तस्यै सीतायै सुपुत्राशिषं तत्प्राप्तिहेतुभूतां दाश्वान् दत्तवान् इति वक्ष्यमाणप्रकारेण उवाच । 'दाश्वान्साह्वान्मीढ्वांश्च' इति क्वस्वन्तो निपातः ॥

जाने विसृष्टां प्रणिधानतस्त्वां मिथ्यापवादक्षुभितेन भर्त्रा ।
तन्मा व्यथिष्ठा विषयान्तरस्थं प्राप्तासि वैदेहि पितुर्निकेतम् ॥ ७२ ॥

त्वां मिथ्यापवादेन क्षुभितेन [मिथ्यापवादक्षुभितेन] भर्त्रा विसृष्टां त्यक्तां प्रणिधानतः समाधिदृष्ट्या जाने । हे वैदेहि विषयान्तरस्थं देशान्तरस्थं पितुः जनकस्यैव निकेतं गृहं प्राप्ता असि । तत् तस्मात् मा व्यथिष्ठाः मा शोचीः । व्यथेर्लुङ् । 'न माङ्योगे' इत्यडागमप्रतिषेधः । भर्त्रोपेक्षितानां पितृगृहवास एवोचित इति भावः ॥

उत्खातलोकत्रयकण्टकेऽपि सत्यप्रतिज्ञेऽप्यविकत्थनेऽपि ।
त्वां प्रत्यकस्मात्कलुषप्रवृत्तावस्त्येव मन्युर्भरताग्रजे मे ॥ ७३ ॥

उत्खातलोकत्रयकण्टकेऽपि । रावणादिकण्टकोद्धरणेन सर्वलोकोपकारिण्यपीत्यर्थः । सत्यप्रतिज्ञे सत्यसन्धे अपि । अविकत्थने अनात्मश्लाघिनि अपि । इत्थं स्नेहपात्रेऽपि त्वां प्रति अकस्मात् अकारणात् कलुषप्रवृत्तौ गर्हितव्यापारे भरताग्रजे मे मन्युः कोपः अस्त्येव । सर्वगुणाच्छादकोऽयं दोष इत्यर्थः । सीतानुनयार्थोऽयं रामोपालम्भः ॥

तवोरुकीर्तिः श्वशुरः सखा मे सतां भवोच्छेदकरः पिता ते ।
धुरि स्थिता त्वं पतिदेवतानां किं तन्न येनासि ममानुकम्प्या ॥७४॥

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१ भ्यगाद्रुदितानुसारी. २ मुनि°. ३ दौर्हृद°, लक्ष्म. ४ दत्त्वा इ. पा°. ५ कत्थमाने. ६ इन्दुकीर्ति. इ. पा° ७ भवच्छे°; भव°; °च्छेदगुरु (भवस्य संसारस्य छेदे गुरुर्ब्रह्मविद्योपदेष्टा इ. पा°).

उरुकीर्तिः तव श्वशुरः दशरथः मे सखा । ते पिता जनकः सतां विदुषां मघोच्छेदकरः ज्ञानोपदेशादिना संसारदुःखध्वंसकारी । त्वं पतिदेवतानां पतिमतानां धुरि अग्रे स्थिता । येन निमित्तेन ममानुकम्प्या अनुग्राह्या न असि तत्किम् न किंचिदित्यर्थः ॥

तपस्विसंसर्गविनीतसत्त्वे तपोवने वीतभया वसास्मिन् ।
इतो भविष्यत्यनघप्रसूतेरपत्यसंस्कारमयो विधिस्ते ॥ ७५ ॥

तपस्विसंसर्गेण विनीतसत्त्वे [तपस्विसंसर्गविनीतसत्त्वे] शान्तजन्तुके अस्मिन् तपोवने वीतभया निर्भीका वस । इतः अस्मिन्वने अनघप्रसूतेः सुखप्रसूतेः ते अपत्यसंस्कारमयः जातकर्मादिरूपः विधिः अनुष्ठानं भविष्यति ॥

अशून्यतीरां मुनिसंनिवेशैस्तमोपहन्त्रीं तमसां वगाह्य ।
तत्सैकतोत्सङ्गबलिक्रियाभिः संपत्स्यते ते मनसः प्रसादः ॥ ७६ ॥

संनिविशन्ते येष्विति संनिवेशा उटजाः । अधिकरणार्थे घञ्प्रत्ययः । मुनीनां संनिवेशैरुटजैः [मुनिसंनिवेशैः] अशून्यतीरां पूर्णतीरां [तमोपहन्त्रीं] तमसः शोकस्य पापस्य वापहन्त्रीम् । 'तमस्तु क्लीबे पापे नरकशोकयोः' इत्यमरः । तमसां नदीं वगाह्य तत्र स्नात्वा । [तत्सैकतोत्सङ्गबलिक्रियाभिः] तस्याः सैकतोत्सङ्गेषु बलिक्रियाभिरिष्टदेवतापूजाविधिभिः ते मनसः प्रसादः संपत्स्यते भविष्यति ॥

पुष्पं फलं चार्तवमाहरन्त्यो बीजं च बालेयमकृष्टरोहि ।
विनोदयिष्यन्ति नवाभिषङ्गामुदारवाचो मुनिकन्यकास्त्वाम् ॥ ७७ ॥

ऋतुरस्य प्राप्त आर्तवम् । स्वकालप्राप्तमित्यर्थः । पुष्पं फलं च । अकृष्टरोहि अकृष्टक्षेत्रोत्थम् । अकृष्टपच्यमित्यर्थः । बलये हितं बालेयं पूजायोग्यम् । 'छर्दिरुपधिबलेर्ढञ्' इति ढञ्प्रत्ययः । बीजं नीवारादि धान्यं च आहरन्त्यः उदारवाचः प्रगल्भगिरः मुनिकन्यकाः नवाभिषङ्गां नूतनदुःखां त्वां विनोदयिष्यन्ति ॥

पयोघटैराश्रमबालवृक्षान्संवर्धयन्ती स्वबलानुरूपैः ।
असंशयं प्राक्तनयोपपत्तेः स्तनंधयप्रीतिमवाप्स्यसि त्वम् ॥ ७८ ॥

स्वबलानुरूपैः स्वशक्त्यनुसारिभिः पयसामम्भसां घटैः [पयोघटैः] । स्तन्यैरिति च ध्वन्यते । आश्रमबालवृक्षान्संवर्धयन्ती त्वं तनयोपपत्तेः प्राक् पूर्वम् असंशयं यथा तथा । स्तनं धयति पिबतीति स्तनंधयः शिशुः । 'नासिकास्तनयोर्ध्माधेटोः' इति खश्प्रत्ययः । 'अरुर्द्विषत्-' इत्यादिना मुमागमः । तस्मिन्या प्रीतिस्ता [स्तनंधयप्रीतिम्] अवाप्स्यसि । ततः परं सुलभ एव विनोद इति भावः ॥

१ विगाह्य. २ प्रमोद, अभिलाष इ. पा०. ३ ०पच्यम्, काले यदकृष्टरोहि इ. पा०. ४ पयोधरै. ५ ०रूपम्, सुतनिर्विशेषम् इ. पा०. ६ मिवा०.

पञ्चदशः सर्गः ।

अग्र्यक गृहस्थान श्वशुरो यद्गज कणाः ।
स्वयमौद्वाहिक गेह तस्मै रामाय ते नम ॥

कृतसीतापरित्यागः स रत्नाकरमेखलाम् ।
बुभुजे पृथिवीपा[2]लः पृथिवीमेव केवला[3]म् ॥ १ ॥

कृतसीतापरित्याग॰ स पृथिवीपालः राम रत्नाकर एव मेखला यस्यास्ताम् **[रत्नाकरमेखलाम्]**। सार्णवामित्यर्थ । **केवलाम्**। एकामित्यर्थ । **पृथिवीमेव बुभुजे** भुक्तवान् । न तु पार्थिवीमित्यर्थ । सापि रत्नखचितमेखला । पृथिव्या कान्तासमाधिर्व्यज्यते । रामस्य स्त्र्यन्तरपरिग्रहो नास्तीति श्लोकाभिप्राय ॥

लवणेन विलुप्तेज्यास्तामिस्रेण तमभ्यर्[4]युः ।
मुनयो यमुनाभाजः शरण्यं शरणार्थिनः ॥ २ ॥

लवणेन लवणाख्येन **तामिस्रेण** तमिस्राचारिणा । रक्षसेत्यर्थ । **विलुप्तेज्याः** लुप्तयागक्रिया अत एव **शरणार्थिन॰** रक्षणार्थिन **यमुनाभाजः** यमुनातीरवासिन **मुनय॰ शरण्यं** शरणार्हं रक्षणसमर्थं तं राम रक्षितारम् अभ्ययुः प्राप्ता । यातेर्लङ् ॥

अवेक्ष्य रामं ते तस्मिन्न प्रजहुः स्वतेजसा ।
त्राणाभावे हि शापास्त्राः कुर्वन्ति तपसो व्ययम् ॥ ३ ॥

ते मुनय **रामम् अवेक्ष्य**। रक्षितारमिति शेष । **तस्मिन्** लवणे **स्वतेजसा** शापरूपेण **न प्रजहुः** । तथा हि । त्रायते इति त्राण रक्षकम् । कर्तरि ल्युट् । तदभावे **[त्राणाभावे]** शाप एवास्त्रं येषा ते **शापास्त्राः** सन्त **तपसः व्ययं कुर्वन्ति** । शापदानात्तप क्षय प्रसिद्ध ॥

प्रतिशुश्राव काकुत्स्थस्तेभ्यो विघ्नप्रतिक्रियाम् ।
धर्मसंरक्षणार्[5]थैव प्रवृत्ति[6]र्भुवि शार्ङ्गिणः ॥ ४ ॥

काकुत्स्थः राम **तेभ्यः** मुनिभ्य **विघ्नप्रतिक्रियां** लवणवधरूपां **प्रतिशुश्राव** प्रतिजज्ञे । तथा हि । **भुवि शार्ङ्गिणः** विष्णो **प्रवृत्ति** रामरूपेणावतरण **[धर्मसंरक्षणार्था]** धर्मसंरक्षणमेवार्थ प्रयोजन यस्या सा तथा एव ॥

ते रामाय वधोपायमाचख्युर्विबुधद्विषः ।
दुर्जयो लवणः शूली विशूलः प्रार्थ्यतामिति ॥ ५ ॥

ते मुनयः **रामाय विबुधद्विषः** सुरारेर्लवणस्य **वधोपायम् आचख्युः** । उक्ता-

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१ जगच्छरण्यस्यापि मे भर्तुः किं रामनामजपनेन प्रयोजनमिति कुपिताया पार्वत्यास्तं प्रत्युक्तिरियम्—यस्याग्र्याद् यद् गृहमपि न वर्तते यस्य श्वशुरो पार्थिवकणा एव केवल सीताया भूमिसमवत्वात् यस्य चोद्वाहसमये स्व गृहमपि नासीत् तस्मै अकिंचनाय रामाय नम कथ नमस्करोतीति पार्वत्या आशाप । २ नाथ . ३ केवलम् इ पा॰ ४ अन्वयु—न्वयु . ५ णार्थाय, णायैव. ६ प्रख्या-नर इ पा.

-तीति लवणः । नन्द्यादित्वाल्ल्युः । तत्रैव निपातनाण्णत्वम् । **लवणः शूली** शूलवान् **दुर्जयः** । किं तु **विशूलः** शूलरहितः **प्रार्थ्यताम्** अभिगम्यताम् इति । 'याच्ञायामभियाने च प्रार्थना कथ्यते बुधैः' इति केशवः ॥

आदिदेशाथ शत्रुघ्नं तेषां क्षेमाय राघवः ।
करिष्यन्निव नामास्य यथार्थमरिनिग्रहात् ॥ ६ ॥

अथ तेषां मुनीनां **क्षेमाय** क्षेमकरणाय **राघवः** रामः **शत्रुघ्नम् आदिदेश** । अत्रो-त्प्रेक्षते । **अस्य** शत्रुघ्नस्य **नाम अरिनिग्रहात्** शत्रुहननाद्धेतोः । यथाभूतोऽर्थो यस्य तत् **यथार्थं करिष्यन् इव** । शत्रून्हन्तीति शत्रुघ्नः । 'अमनुष्यकर्तृके च' इति चकारात् कृतघ्नशत्रुघ्नादयः सिद्धा इति दुर्गसिंहः । पाणिनीयेऽपि बहुलग्रहणादर्थेष्टसिद्धिः । 'कृत्यल्युटो बहुलम्' इति ॥

रामस्य स्वयमप्रयाणे हेतुमाह—

यः कश्चन रघूणां हि परमेकः परंतपः ।
अपवाद इवोत्सर्गं व्यावर्तयितुमीश्वरः ॥ ७ ॥

हि यस्मात् । परान्छत्रूंस्तापयतीति **परंतपः** । 'द्विषत्परयोस्तापेः' इति खच्प्रत्ययः । 'खचि ह्रस्वः' इति ह्रस्वः । **रघूणां** मध्ये **यः कश्चन एकः** । **अपवादः** विशेषशा-स्त्रम् **उत्सर्गं** सामान्यशास्त्रम् **इव** । **परं** शत्रुं **व्यावर्तयितुं** वारयितुं **ईश्वरः** समर्थः । अतः शत्रुघ्नमेवादिदेशेति पूर्वेणान्वयः ॥

अग्रजेन प्रयुक्ताशीस्ततो दाशरथी रथी ।
ययौ वनस्थलीः पश्यन्पुष्पिताः सुरभीरभीः ॥ ८ ॥

ततः अग्रजेन रामेण **प्रयुक्ताशीः** कृताशीर्वादः **रथी** रथिकः **अभीः** निर्भीकः **दाशरथिः** पुष्पाणि संजातानि यासां ताः **पुष्पिताः सुरभीः** आमोदमानाः **वन-स्थलीः पश्यन्ययौ** ॥

रामादेशादनुगता सेना तस्यार्थसिद्धये ।
पश्चादध्ययनार्थस्य धातोरधिरिवाभवत् ॥ ९ ॥

रामादेशादनुगता सेना तस्य शत्रुघ्नस्य । अध्ययनमर्थोऽभिधेयो यस्य तस्य [**अध्ययनार्थस्य**] **धातोः** 'इङध्ययने' इत्यस्य धातोः **पश्चात् अधिः** अध्युपसर्गः **इव** । **अर्थसिद्धये** प्रयोजनसाधनायेत्येकत्र । अन्यत्राभिधेयसाधनाय । **अभवत्** । "अर्थोऽभिधेयरैवस्तुप्रयोजननिवृत्तिषु ।' इत्यमरः । यथा 'इङिकावध्युपसर्गं न व्यभिचरतः' इति न्यायेनाध्युपसर्गः स्वयमेवार्थसाधकस्य धातोः संनिधिमात्रेणोपकरोति सेनापि तत्र तद्वदिति भावः ॥

आदिष्टवर्त्मा मुनिभिः स गच्छंस्तपतां वरः ।
विरराज रथप्रष्ठैर्वालखिल्यैरिवांशुमान् ॥ १० ॥

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१ निवर्तयितुम्. २ यथा उत्सर्गं 'कर्मण्यण्' इत्यादि सामान्यविधिं निषेद्धुमपवादः 'आतोऽनुप-सर्गे कः' इत्यादि विशेषविधिः शक्नोत्येवमर्थः । ३ दिन०. ४ 'अनुयातं सैनाङ्गं तस्य सिद्धये' इ. पा०. ५ 'गच्छन्नातिमताम्' 'तपतां'—'वदताम्' इ. पा०.

धूमधूम्रो वसागन्धी ज्वालाबभ्रुशिरोरुहः।
क्रव्याद्गणपरीवारश्चिताग्निरिव जंगमः ॥ १६ ॥

किंभूतो लवणः। [धूमधूम्रः] धूम इव धूम्रः कृष्णलोहितवर्णः। 'धूम्रधूमलौ कृष्णलोहिते' इत्यमरः। वसागन्धो हृन्मेदोगन्धः सोऽस्यास्तीति वसागन्धी। 'हृन्मेदस्तु वपा वसा' इत्यमरः। [ज्वालाबभ्रुशिरोरुहः] ज्वाला इव बभ्रवः पिङ्गलाः शिरोरुहाः केशा यस्य स तथोक्तः। 'त्रिपुले नकुले विष्णौ बभ्रु स्यात्पिङ्गले त्रिषु।' इत्यमरः। [क्रव्याद्गणपरीवारः] क्रव्यं मांसमदन्तीति क्रव्यादो राक्षसाः। तेषां गण एव परीवारो यस्य स तथोक्तः। अत एव जंगमः चरिष्णुः चिताग्निः इव स्थितः। कृशानुपक्षे धूमैर्धूम्रवर्णः। ज्वाला एव शिरोरुहाः। क्रव्यादो गृध्रादयः। इत्यनुसंधेयम् ॥

अपशूलं तमासाद्य लवणं लक्ष्मणानुजः।
रुरोध संमुखीनो हि जयो रन्ध्रप्रहारिणाम् ॥ १७ ॥

लक्ष्मणानुजः शत्रुघ्नः अपशूलं शूलरहितं तं लवणम् आसाद्य रुरोध। तथा हि। रन्ध्रप्रहारिणां रन्ध्रप्रहरणशीलानाम्। अपशूलत्वमात्र रन्ध्रम्। जयः संमुखीनः हि संमुखस्थो हि। 'यथामुखसंमुखस्य दर्शनः खः' इति खप्रत्ययः। अधिकरणलक्षणोऽर्थस्तु दुर्लभ एव ॥

नातिपर्याप्तमालक्ष्य मत्कुक्षेरद्य भोजनम्।
दिष्ट्या त्वमसि धात्रा भीतेनेवोपपादितः ॥ १८ ॥
इति संतर्ज्य शत्रुघ्नं राक्षसस्तज्जिघांसया।
प्रांशुमुत्पाटयामास मुस्तास्तम्बमिव द्रुमम् ॥ १९ ॥

युग्मम्। राक्षसः लवणः। अद्य मत्कुक्षेः। भुज्यत इति भोजनम्। भोज्यं मृगादिकं नातिपर्याप्तम् अनतिसमग्रम् आलक्ष्य दृष्ट्वा भीतेन इव धात्रा दिष्ट्या भाग्येन मे त्वमुपपादितः कल्पितः असि। इति शत्रुघ्नं संतर्ज्य [तज्जिघांसया] तस्य शत्रुघ्नस्य जिघांसया हन्तुमिच्छया प्रांशुम् उन्नतं द्रुमम् मुस्तास्तम्बम् इव। अक्लेशेन। उत्पाटयामास ॥

सौमित्रेर्निशितैर्बाणैरन्तरा शकलीकृतः।
गात्रं पुष्परजः प्राप न शाखी नैर्ऋतेरितः ॥ २० ॥

नैर्ऋतेरितः रक्षःप्रेरितः शाखी अन्तरा मध्ये निशितैः बाणैः शकलीकृतः सन् सौमित्रेः शत्रुघ्नस्य गात्रं न प्राप। किं तु पुष्परजः प्राप ॥

विनाशात्तस्य वृक्षस्य रक्षस्तस्मै महोपलम्।
प्रजिघाय कृतान्तस्य मुष्टिं पृथगिव स्थितम् ॥ २१ ॥

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१ समासाद्य. २ सांयुगीनः इ. पा. ३ आलेक्य ४ चेतनम् इ. पा० ५ सतर्य ६ त्रिशान-त्रिनाश स्तस्य शूलस्य, तस्मै—न च इ. पा०

रथप्रष्ठैः रथाग्रगामिभिः। 'प्रष्ठोऽग्रगामिनि' इति निपातः। **मुनिभिः** पूर्वोक्तैः। **आदिष्टवर्त्मा** निर्दिष्टमार्गः **गच्छन्** **तपतां** देदीप्यमानानां मध्ये **वरः** श्रेष्ठः **स** शत्रुघ्नः। **वालखिल्यैः** मुनिभिः **अंशुमान्** सूर्यः **इव**। **विरराज**। तेऽपि रथप्रष्ठा इत्यनुसंधेयम्॥

तस्य मार्गवशादेका बभूव वसतिर्यतः।
रथस्वनोत्कण्ठमृगे वाल्मीकीये तपोवने ॥ ११ ॥

यतः गच्छतः। इण्धातोः शतृप्रत्ययः। **तस्य** शत्रुघ्नस्य **मार्गवशात्** [**रथस्वनोत्कण्ठमृगे**] रथस्वनेन उत्कण्ठा उद्ग्रीवा मृगा यस्मिंस्तस्मिन् **वाल्मीकीये** वाल्मीकिसंबन्धिनि। 'वृद्धाच्छः' इति छप्रत्ययः। **तपोवने एका वसतिः** रात्रिः **बभूव**। तत्रैका रात्रिमुषित इत्यर्थः। 'वसती रात्रिवेश्मनोः' इत्यमरः॥

तमृषिः पूजयामास कुमारं क्लान्तवाहनम्।
तपःप्रभावसिद्धाभिर्विशेषप्रतिपत्तिभिः ॥ १२ ॥

क्लान्तवाहनं श्रान्तयुग्यं **तं कुमारं** शत्रुघ्नम् **ऋषिः** वाल्मीकिः **तपःप्रभावसिद्धाभिः विशेषप्रतिपत्तिभिः** उत्कृष्टसमावनाभिः **पूजयामास**॥

तस्यामेवास्य यामिन्यामन्तर्वत्नी प्रजावती।
सुतावसूत संपन्नौ कोशदण्डाविव क्षितिः ॥ १३ ॥

तस्यामेव यामिन्यां रात्रौ **अस्य** शत्रुघ्नस्य। अन्तरस्या अस्तीति **अन्तर्वत्नी** गर्भिणी। 'अन्तर्वत्नी च गर्भिणी' इत्यमरः। 'अन्तर्वत्पतिवतोर्नुक्' इति ङीप् नुगागमश्च। **प्रजावती** भ्रातृजाया सीता। **क्षितिः संपन्नौ** समग्रौ **कोशदण्डौ इव**। **सुतौ असूत**॥

संतानश्रवणाद्भ्रातुः सौमित्रिः सौमनस्यवान्।
प्राञ्जलिर्मुनिमामन्त्र्य प्रातर्युक्तरथो ययौ ॥ १४ ॥

भ्रातुः ज्येष्ठस्य **संतानश्रवणात्** हेतोः **सौमनस्यवान्** प्रीतिमान् **सौमित्रिः** शत्रुघ्नः **प्रातः युक्तरथः** सज्जरथः सन्। **प्राञ्जलिः** कृताञ्जलिः **मुनिम् आमन्त्र्य** आपृच्छ्य **ययौ**॥

स च प्राप मधूपघ्नं कुम्भीनस्याश्च कुक्षिजः।
वनात्करमिवादाय सत्त्वराशिमुपस्थितः ॥ १५ ॥

स शत्रुघ्नः **च मधूपघ्नं** नाम लवणपुरं **प्राप**। [**कुम्भीनस्याः**] कुम्भीनसी नाम रावणस्वसा तस्याः **कुक्षिजः** पुत्रो लवणः **च वनात् करं** बलिम् **इव** सत्त्वानां प्राणिनां राशिं [**सत्त्वराशिम्**] **आदाय उपस्थितः** प्राप्तः॥

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१ तदुक्तं भागवते—वालखिल्याः सहस्राणि षष्टिर्ब्रह्मर्षयोऽमलाः। पुरतोऽभिमुखं यान्ति स्तुवन्ति स्तुतिभिर्विभुम्॥ इति॥ २ उत्क—त्की—र्णं इ. पा० ३ शत्रुघ्नं. ४ श्रान्त. ५ विषम इ. पा० ६ सन्नद्धा इ. पा० ७ उपादाय इ. पा०

धूमधूम्रो वसागन्धी ज्वालाबभ्रुशिरोरुहः ।
क्रव्यादगणपरीवारश्चिताग्निरिव जंगमः ॥ १६ ॥

किंभूतो लवणः । [धूमधूम्रः] धूम इव धूम्रः कृष्णलोहितवर्णः । 'धूम्रधूमलौ कृष्णलोहिते' इत्यमरः । वसागन्धो हृन्मेदोगन्धः सोऽस्यास्तीति वसागन्धी । 'हृन्मेदस्तु वपा वसा' इत्यमरः । [ज्वालाबभ्रुशिरोरुहः] ज्वाला इव बभ्रवः पिङ्गलाः शिरोरुहाः केशा यस्य स तथोक्तः । 'त्रिपुले नकुले विष्णौ बभ्रुः स्यात्पिङ्गले त्रिषु ।' इत्यमरः । [क्रव्यादगणपरीवारः] क्रव्यं मांसमदन्तीति क्रव्यादो राक्षसाः । तेषां गण एव परीवारो यस्य स तथोक्तः । अत एव जंगमः चरिष्णुः चिताग्निः इव स्थितः । कृशानुपक्षे धूमैर्धूम्रवर्णः । ज्वाला एव शिरोरुहाः । क्रव्यादो गृध्रादयः । इत्यनुसन्धेयम् ॥

अपशूलं तमासाद्य लवणं लक्ष्मणानुजः ।
रुरोध संमुखीनो हि जयो रन्ध्रप्रहारिणाम् ॥ १७ ॥

लक्ष्मणानुजः शत्रुघ्नः अपशूलं शूलरहितं तं लवणम् आसाद्य रुरोध । तथा हि । रन्ध्रप्रहारिणां रन्ध्रप्रहरणशीलानाम् । अपशूलत्वमत्र रन्ध्रम् । जयः संमुखीनः हि संमुखदृश्यो हि । 'यथामुखसंमुखस्य दर्शनः खः' इति खप्रत्ययः । अधिकरणलक्षणोऽयंस्तु दुर्लभ एव ॥

नातिपर्याप्तमालक्ष्य[3] मत्कुक्षेरद्य भोजनम्[4] ।
दिष्ट्या त्वमसि धात्रा भीतेनेवोपपादितः ॥ १८ ॥
इति सतर्ज्य[5] शत्रुघ्नं राक्षसस्तज्जिघांसया
प्रांशुमुत्पाटयामास मुस्तास्तम्बमिव द्रुमम् ॥ १९ ॥

युग्मम् । राक्षसः लवणः । अद्य मत्कुक्षेः । भुज्यत इति भोजनम् । भोज्यं मृगादिकं नातिपर्याप्तम् अनतिसमग्रम् आलक्ष्य दृष्ट्वा भीतेन इव धात्रा दिष्ट्या भाग्येन मे त्वमुपपादितः कल्पितः असि । इति शत्रुघ्नं सतर्ज्य [तज्जिघांसया] तस्य शत्रुघ्नस्य जिघांसया हन्तुमिच्छया प्रांशुम् उन्नतं द्रुमम् मुस्तास्तम्बम् इव । अक्लेशेन । उत्पाटयामास ॥

सौमित्रेर्निशितैर्बाणैरन्तरा शकलीकृतः ।
गात्रं पुष्परजः प्राप न शाखी नैर्ऋतेरितः ॥ २० ॥

नैर्ऋतेरितः रक्षःप्रेरितः शाखी अन्तरा मध्ये निशितैः बाणैः शकलीकृतः सन् सौमित्रेः शत्रुघ्नस्य गात्रं न प्राप । किं तु पुष्परजः प्राप ॥

विनाशात्तस्य[6] वृक्षस्य रक्षस्तस्मै महोपलम् ।
प्रजिघाय कृतान्तस्य मुष्टिं पृथगिव स्थितम् ॥ २१ ॥

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१ समासाद्य. २ सायुगीन इ पा ३ आलेक्य ४ वेतनम् इ. पा० ५ सतर्ज्य ६ निशान—विनाशात्तस्य शूलस्य, तस्मै—त च इ पा०

रक्षः लवणः **तस्य वृक्षस्य विनाशात्** हेतोः । **महोपलं** महान्तं पाषाणम् । **पृथक् स्थितं कृतान्तस्य** यमस्य **मुष्टिमिव** । मुष्टिशब्दो द्विलिङ्गः । **तस्मै** शत्रुघ्नाय **प्रजिघाय** प्रहितवान् ॥

ऐन्द्रमस्त्रमुपादाय शत्रुघ्नेन स ताडितः ।
सिकतात्वादपि परां प्रपेदे परमाणुताम् ॥ २२ ॥

स महोपलः **शत्रुघ्नेन ऐन्द्रम्** इन्द्रदेवताकम् **अस्त्रम् उपादाय ताडितः** अभिहतः सन् । **सिकतात्वात्** सिकताभावात् **अपि परां परमाणुतां प्रपेदे** । यतोऽणुर्नास्ति स परमाणुरित्याहुः ॥

तमुपाद्रवदुद्यम्य दक्षिणं दोर्निशाचरः ।
एकताल इवोत्पातपवनप्रेरितो गिरिः ॥ २३ ॥

निशाचरः राक्षसः **दक्षिणं दोः** । 'ककुद्दोषणी' इति भगवतो भाष्यकारस्य प्रयोगाद्दोषशब्दस्य नपुंसकत्वं द्रष्टव्यम् । 'भुजबाहू प्रवेष्टो दोः' इति पुंलिङ्गसाहचर्यात्पुंस्त्वं च । तथा च प्रयोगः—'दोषं तस्य तथाविधस्य भजते' इति । सव्येतरं बाहुम् **उद्यम्य** एकस्तालस्तदाख्यवृक्षो यस्मिन्स **एकतालः** [**उत्पातपवनप्रेरितः**] उत्पातपवनेन प्रेरितः **गिरिः इव तं** शत्रुघ्नम् **उपाद्रवत्** अभिद्रुतः ॥

कार्ष्णेन पत्रिणा शत्रुः स भिन्नहृदयः पतन् ।
आनिनाय भुवः कम्पं जहाराश्रमवासिनाम् ॥ २४ ॥

स शत्रुः लवणः । **कार्ष्णेन** वैष्णवेन । **पत्रिणा** बाणेन । उक्तं च रामायणे— 'एवमेष प्रजनितो विष्णोस्तेजोमयः शरः' इति । 'विष्णुर्नारायणः कृष्णः' इत्यमरः । **भिन्नहृदयः पतन्भुवः कम्पम् आनिनाय** आनीतवान् । देहभारादित्यर्थः । **आश्रमवासिनां** कम्पं **जहार** । तन्नाशादकुतोभया बभूवुरित्यर्थः ॥

वयसां पङ्क्तयः पेतुर्हतस्योपरि रक्षसः ।
तत्प्रतिद्वन्द्विनो मूर्ध्नि दिव्याः कुसुमवृष्टयः ॥ २५ ॥

हतस्य रक्षसः उपरि वयसां पक्षिणां **पङ्क्तयः पेतुः । तत्प्रतिद्वन्द्विनः** शत्रुघ्नस्य **मूर्ध्नि तु दिव्याः कुसुमवृष्टयः** पेतुः ॥

स हत्वा लवणं वीरस्तदा मेने महौजसः ।
भ्रातुः सोदर्यमात्मानमिन्द्रजिद्वधशोभिनः ॥ २६ ॥

स वीरः शत्रुघ्नः **लवणं हत्वा तदात्मान महौजसः** महाबलस्येन्द्रजिद्वधेन

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१ सिकताधांत्, ०म्योपि परमां, इ. पा० २ 'दक्षिणं दोषमुद्यम्य राक्षसस्तमुपाद्रवत्' इ. पुस्तकेषु पा०. ३ राक्षसो दक्षिणं कर, दोषं रक्षोप दक्षिणम्, इ. पा०. ४ दोःशब्दः प्राय पुल्लिङ्गः । अत एव 'दोषं रक्षोप दक्षिणम्' इति पाठः श्लेष्य इति दिनकर । ५ शत्रो० ६ वनवासिनाम् इ. पा० ७ विद्विष इ. पा०. ८ महामन .

शोभिनः [इन्द्रजिद्वधशोभिनः] भ्रातुः लक्ष्मणस्य समानोदरे शयितं सोदर्यम् एकोदरं मेने । 'सोदराद्यः' इति यप्रत्ययः ॥

तस्य संस्तूयमानस्य चरितार्थैस्तपस्विभिः ।
शुशुभे विक्रमोदग्रं व्रीडयावनतं शिरः ॥ २७ ॥

चरितार्थैः कृतार्थैः कृतकार्यैः तपस्विभिः संस्तूयमानस्य तस्य शत्रुघ्नस्य [विक्रमोदग्रम्] विक्रमेणोदग्रमुन्नतं व्रीडया लज्जया अवनतं नम्रं शिरः शुशुभे । विक्रान्तस्य लज्जैव भूषणमिति भावः ॥

उपकूलं स कालिन्द्याः पुरीं पौरुषभूषणः ।
निर्ममे निर्ममोऽर्थेषु मथुरां मधुराकृतिः ॥ २८ ॥

पौरुषभूषणः । अर्थेषु विषयेषु निर्ममः निस्पृहः । मधुराकृतिः सौम्यरूपः । स शत्रुघ्नः । कालिन्द्याः यमुनायाः उपकूलं कूले । विभक्त्यर्थेऽव्ययीभावः । मथुरां नाम पुरीं निर्ममे निर्मितवान् ॥

या सौराज्यप्रकाशाभिर्बभौ पौरविभूतिभिः ।
स्वर्गाभिष्यन्दवमनं कृत्वेवोपनिवेशिता ॥ २९ ॥

या पूः । शत्रुना शोभनो राजा यस्याः पुरः सा सुराज्ञी । सुराज्ञ्या भावः सौराज्यम् । तेन प्रकाशाभिः प्रकाशमानाभिः [सौराज्यप्रकाशाभिः] पौराणां विभूतिभिरैश्वर्यैः [पौरविभूतिभिः] स्वर्गस्याभिष्यन्दोऽतिरिक्तजनः । तस्य वमनमाहरणं [स्वर्गाभिष्यन्दवमनं] कृत्वा उपनिवेशिता उपस्थापिता इव बभौ । अत्र कौटिल्यः — 'भूतपूर्वमभूतपूर्वं वा जनपदं परदेशप्रवाहेण स्वदेशाभिष्यन्दवमनेन वा निवेशयेत्' इति ॥

तत्र सौधगतः पश्यन्यमुनां चक्रवाकिनीम् ।
हेमभक्तिमतीं भूमेः प्रवेणीमिव पिप्रिये ॥ ३० ॥

तत्र मथुरायां सौधगतः हर्म्यारूढः सः चक्रवाकिनीं चक्रवाकवतीं यमुनाम् । हेमभक्तिमतीं सुवर्णरचनावतीं भूमेः प्रवेणीं वेणीम् इव । 'वेणिः प्रवेणी' इत्यमरः । पश्यन् पिप्रिये प्रीतः । 'प्रीङ् प्रीणने' इति धातोर्दैवादिकाल्लिट् ॥

सम्प्रति रामसतानवृत्तान्तमाह—

सखा दशरथस्यापि जनकस्य च मन्त्रकृत् ।
सञ्चस्कारोभयप्रीत्या मैथिलेयौ यथाविधि ॥ ३१ ॥

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१ पुरः २ 'मधुराम्' इ पा० ३ समृद्धिभि इ पा० ४ त्वेव विनिवे० ५ अभिष्यन्दवमनं शाखानगरम् इ दिन । अनुरूपभाव कुमारे—अल्पकामतिवाह्येव वसतिं वसुसंपदाम् । स्वर्गाभिष्यन्दवमनं कृत्वेवोपनिवेशितम् ॥ इति । ६ कालिन्दी ७ पंक्ति ८ सवेणीम्, ९ स्नाय १० मन्त्रविद् ११ प्रीते

दशरथस्य जनकस्य च सखा मन्त्रकृत् मन्त्रद्रष्टा स वाल्मीकिः अपि । 'सुकर्मपापमन्त्रपुण्येषु कृञः' इति क्विप् । [उभयप्रीत्या] उभयोर्दशरथजनकयोः प्रीत्या स्नेहेन मैथिलेयौ मैथिलीपुत्रौ यथाविधि यथाशास्त्रं सचस्कार संस्कृतवान् । जातकर्मादिभिरिति शेषः ॥

स तौ कुशलवोन्मृष्टगर्भक्लेदौ तदाख्यया ।
कविः कुशलवावेव चकार किल नामतः ॥ ३२ ॥

स कविर्वाल्मीकिः कुशैर्मैलैर्गोपुच्छलोमभिः । 'लवो लवणकिञ्जल्कपक्ष्मगोपुच्छलोमसु ।' इति वैजयन्ती । उन्मृष्टो गर्भक्लेदो गर्भोपद्रवो ययोस्तौ कुशलवोन्मृष्टगर्भक्लेदौ तौ मैथिलेयौ [तदाख्यया] तेषां कुशानां च लवानां चाख्यया नामतः नाम्ना यथासंख्यं कुशलवावेव चकार किल । कुशो मृष्टः कुशः । लवोन्मृष्टो लवः ॥

साङ्गं च वेदमध्याप्य किंचिदुत्क्रान्तशैशवौ ।
स्वकृतिं गापयामास कविप्रथमपद्धतिम् ॥ ३३ ॥

किंचिदुत्क्रान्तशैशवौ अतिक्रान्तबाल्यौ तौ साङ्गं च वेदम् अध्याप्य [कविप्रथमपद्धतिं] कवीनां प्रथमपद्धतिम् । कवितामार्गमित्यर्थः । स्वकृतिं काव्यं रामायणाख्यं गापयामास । गायतेर्लिट् । शब्दकर्मत्वात् 'गतिबुद्धि—' इत्यादिना द्विकर्मकत्वम् ॥

रामस्य मधुरं वृत्तं गायन्तौ मातुरग्रतः ।
तद्वियोगव्यथां किंचिच्छिथिलीचक्रतुः सुतौ ॥ ३४ ॥

तौ सुतौ रामस्य वृत्तं मातुः अग्रतः मधुरं गायन्तौ तद्वियोगव्यथां रामविरहवेदनां किंचित् शिथिलीचक्रतुः ॥

इतरेऽपि रघोर्वंश्यास्त्रयस्त्रेताग्नितेजसः ।
तद्योगात्पतिवत्नीषु पत्नीष्वासन्द्विसूनवः ॥ ३५ ॥

रघोर्वंश्याः वंशे भवाः । त्रेतेत्यग्नित्रयस्याख्या । तेषां तेज इव तेजो येषां ते त्रेताग्नितेजसः । इतरे रामादन्ये त्रयः भरतादयः अपि तद्योगात् तेषां योगाद्भरतादिसंबन्धात् पतिवत्नीषु भर्तृमतीषु जीवत्पतिकासु । स्थातिमतीष्वित्यर्थः । 'पतिवत्नी सभर्तृका' इत्यमरः । 'अन्तर्वत्पतिवतोर्नुक्' इति ङीप्प्रत्ययो नुगागमश्च । पत्नीषु द्विसूनवः आसन् । द्वौ द्वौ सूनू येषां ते द्विसूनव इति विग्रहः । क्वचित्संख्याशब्दस्य वृत्तिविषये वीप्सार्थत्वं सप्तपर्णादिवत् ॥

शत्रुघातिनि शत्रुघ्नः सुबाहौ च बहुश्रुते ।
मधुराविदिशे सून्वोर्निदधे पूर्वजोत्सुकः ॥ ३६ ॥

पूर्वजोत्सुकः ज्येष्ठप्रियः शत्रुघ्नः बहुश्रुते शत्रुघातिनि सुबाहौ च त-

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१ घनौ । २ योन्मृष्ट० इद न रामायणसंवादि । तत्रैतन्नामनिरुक्तं यथा—कुशमुष्टिमुपादाय लवं चैव तु स द्विजः । वाल्मीकिः प्रददौ ताभ्यां रक्षां भूतविनाशिनीम् ॥ यस्तयोः पूर्वजो जातः स कुशैर्मन्त्रसंस्कृतैः । निर्मार्जनीयस्तु तदा कुश इत्यस्य नाम तत् ॥ यश्चावरो भवेत्ताभ्यां लवेन सुसमाहितः । निर्मार्जनीयो वृद्धाभिर्लवेति च स नामतः ॥ इति । कुशमुष्टिं लवं चोपादाय रक्षां प्रददौ । इतः कुशानामग्रभागः कुशलुभिरित्युच्यते । तेषामधोभागो लव इति । विशेषस्तत्र टीकायां द्रष्टव्यः । ३ पति ४ यद्योगात्.

नामकयोः सून्वोः । मधुरा च विदिशा च ते [मधुराविदिशे] नगर्यौ निदधे । निधाय गत इत्यर्थः ॥

भूयस्तपोव्ययो मा भूद्वाल्मीकेरिति सोऽत्यगात् ।
मैथिलीतनयोद्गीतनिःस्पन्दमृगमाश्रमम् ॥ ३७ ॥

स शत्रुघ्नः [मैथिलीतनयोद्गीतनिःस्पन्दमृगं] मैथिलीतनययोः कुशलवयोरुद्गीतेन निःस्पन्दमृगं गीतश्रवणतया निश्चलहरिणं वाल्मीकेः आश्रमम् । भूयः पुनरपि तपोव्ययः सविधानकरणार्थं तपोहानिः मा भूत् इति हेतोः । अत्यगात् । अतिक्रम्य गत इत्यर्थः ॥

वशी विवेश चायोध्यां रथ्यासंस्कारशोभिनीम् ।
लवणस्य वधात्पौरैरीक्षितोऽत्यन्तगौरवम् ॥ ३८ ॥

वशी स लवणस्य वधात् हेतोः पौरैः पौरजनैः [अत्यन्तगौरवम्] अत्यन्तं गौरवं यस्मिन्कर्मणि तत्तथा ईक्षितः सन् । [रथ्यासंस्कारशोभिनीम्] रथ्यासंस्कारैस्तोरणादिभिः शोभते या ताम् अयोध्यां विवेश च ॥

स ददर्श सभामध्ये सभासद्भिरुपस्थितम् ।
रामं सीतापरित्यागादसामान्यपतिं भुवः ॥ ३९ ॥

स शत्रुघ्नः सभामध्ये सभासद्भिः सभ्यैः उपस्थितं सेवितं सीतापरित्यागात् भुवः असामान्यपतिम् असाधारणपतिं रामं ददर्श ॥

तमभ्यनन्दत्प्रणतं लवणान्तकमग्रजः ।
कालनेमिवधात्प्रीतस्तुरापाडिव शार्ङ्गिणम् ॥ ४० ॥

अग्रजः रामो लवणस्यान्तकं हन्तारं [लवणान्तकं] प्रणतं तं शत्रुघ्नम् । कालनेमिर्नाम राक्षसः । तस्य वधात् [कालनेमिवधात्] प्रीतः तुरा वेगं सहत इति तुरापाड् इन्द्रः । 'छन्दसि सहः' इति ण्विः । यद्वा सहतेर्ण्यन्ते कृते साहयतेः क्विप् । 'अन्येषामपि दृश्यते' इति पूर्वपदस्य दीर्घः । 'सहेः साडः सः' इति षत्वम् । शार्ङ्गिणम् उपेन्द्रम् इव । अभ्यनन्दत् ॥

स पृष्टः सर्वतो वार्तमाख्यद्राज्ञे न संततिम् ।
प्रत्यर्पयिष्यतः काले कवेराद्यस्य शासनात् ॥ ४१ ॥

स शत्रुघ्नः पृष्टः सन् । सर्वतो वार्तं कुशलं राज्ञे रामाय आख्यत् आख्यातवान् । चक्षिङो लुङ् । 'चक्षिङः ख्याञ्' इति ख्याञादेशः । 'अस्यतिवक्ति—' इत्यङ् । 'आतो लोप इटि च' इत्याकारलोपः । ख्यातेर्वा लुङ् । संततिं कुशलवोत्पत्तिं न आख्यत् । कुतः । काले अवसरे प्रत्यर्पयिष्यतः आद्यस्य कवेः वाल्मीकेः शासनात् ॥

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१ वशी, ततो, कृती. २ अधि–अति–गौरवमीक्षित इ. पा० ३ उपासितम् इ पा० ४ वार्ता. ५ आ–प्र–त्यापयिष्यत इ पा०

अथ जानपदो विप्रः शिशुमप्राप्तयौवनम् ।
अवतार्याङ्कशय्यास्थं द्वारि चक्रन्द भूपतेः ॥ ४२ ॥

अथ जनपदे भव· जानपदो विप्रः । कश्चिदिति शेष । अप्राप्तयौवनं शिशुम् । मृतमिति शेष । भूपतेः रामस्य द्वारि अङ्कशय्यास्थं यथा तथा अवतार्य अङ्कस्थलेनैवावरोप्य चक्रन्द चुक्रोश ॥

शोचनीयासि वसुधे या त्वं दशरथाच्च्युता ।
रामहस्तमनुप्राप्य कष्टात्कष्टतरं गता ॥ ४३ ॥

हे वसुधे दशरथात् च्युता या त्वं रामहस्तम् अनुप्राप्य कष्टात्कष्टतरं गता सती शोचनीया असि ॥

श्रुत्वा तस्य शुचो हेतुं गोप्ता जिह्राय राघवः ।
न ह्यकालभवो मृत्युरिक्ष्वाकुपदमस्पृशत् ॥ ४४ ॥

गोप्ता रक्षक राघवः तस्य विप्रस्य शुच· शोकस्य हेतु पुत्रमरणरूप श्रुत्वा जिह्राय लज्जित । कुत । हि यस्मात् अकालभवो मृत्युः इक्ष्वाकूणां पद राष्ट्रं [इक्ष्वाकुपदं] न अस्पृशत् । वृद्धे जीवति यवीयान्न म्रियत इत्यर्थ ॥

स मुहूर्तं क्षमस्वेति द्विजमाश्वास्य दुःखितम् ।
यानं सस्मार कौबेरं वैवस्वतजिगीषया ॥ ४५ ॥

स राम दु खितं द्विजं मुहूर्तं क्षमस्व इति आश्वास्य [वैवस्वतजिगीषया] वैवस्वतस्यान्तकस्यापि जिगीषया जेतुमिच्छया कौबेरं यानं पुष्पक सस्मार ॥

आत्तशस्त्रस्तदध्यास्य प्रस्थितः स रघूद्वहः ।
उच्चचार पुरस्तस्य गूढरूपा सरस्वती ॥ ४६ ॥

स रघूद्वहः राम आत्तशस्त्रः सन् । तत् पुष्पकम् अध्यास्य प्रस्थित. । अथ तस्य पुरः गूढरूपा सरस्वती अशरीरा वाक् उच्चचार उद्बभूव ॥

राजन्प्रजासु ते कश्चिदपचारः प्रवर्तते ।
तमन्विष्य प्रशमयेर्भवितासि ततः कृती ॥ ४७ ॥

हे राजन् ते प्रजासु कश्चिदपचार· वर्णधर्मव्यतिरेक प्रवर्तते । तम् अपचारम् अन्विष्य प्रशमयेः । ततः कृती कृत्यकृत्य भवितासि भविष्यसि ॥

इत्याप्तवचनाद्रामो विनेष्यन्वर्णविक्रियाम् ।
दिशः पपात पत्रेण वेगनिष्कम्पकेतुना ॥ ४८ ॥

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१ कश्चिन्मृतम् २ पुत्रम् ३ शय्याया ,–र्यां ४ पादनु ५ •प्राप्ता इ पा• ६ वचः इ. पा• ७ •सहस्त इ. पा• ८ जिघांसया ९ प्रतस्थे. १० •चास्य इ पा• ११ व्यभिचार इ पा• १२ विद्राव्, विचेष्यन् इ पा•

इत्याप्तवचनात् रामः वर्णविक्रियां वर्णापचारं विनेष्यन् अपनेष्यन्वेगेन निष्कम्पकेतुना [वेगनिष्कम्पकेतुना] पत्रेण वाहनेन पुष्पकेण । 'पत्रं वाहनपक्षयोः' इत्यमरः । दिशः पपात धावति स्म ॥

अथ धूमाभिताम्राक्षं वृक्षशाखावलम्बिनम् ।
ददर्श कंचिदैक्ष्वाकस्तपस्यन्तमधोमुखम् ॥ ४९ ॥

अथ इक्ष्वाकुवंशप्रभवः ऐक्ष्वाकः रामः । 'कोपधादण्' इत्यणि कृते 'दाण्डिनायन-' इत्यादिनोकारलोपनिपातः । धूमेन पीयमानेनाभिताम्राक्षं [धूमाभिताम्राक्षं] वृक्षशाखावलम्बिनम् अधोमुखं तपस्यन्तं तपश्चरन्तं कंचित् पुरुषं ददर्श ॥

पृष्टनामान्वयो राज्ञा स किलाचष्ट धूमपः ।
आत्मानं शम्बुकं नाम शूद्रं सुरपदार्थिनम् ॥ ५० ॥

राज्ञा [पृष्टनामान्वयः] नाम चान्वयश्च तौ पृष्टौ नामान्वयौ यस्य स तथोक्तः । धूमं पिबतीति धूमपः । 'सुपि' इति योगविभागात्कप्रत्ययः । स पुरुषः आत्मानं सुरपदार्थिनं स्वर्गार्थिनम् । अनेन प्रयोजनमपि पृष्टं इति ज्ञेयम् । शम्बुकं नाम शूद्रम् आचष्ट बभाषे किल ॥

तपस्यनधिकारित्वात्प्रजानां तमघावहम् ।
शीर्षच्छेद्यं परिच्छिद्य नियन्ता शस्त्रमाददे ॥ ५१ ॥

तपसि अनधिकारित्वात्प्रजानाम् अघावहं दुःखावहं तं शूद्रं शीर्षच्छेद्यम् । 'शीर्षच्छेदाद्यच्' इति यत्प्रत्ययः । परिच्छिद्य निश्चित्य नियन्ता रक्षको रामः शस्त्रम् आददे जग्राह ॥

स तद्वक्त्रं हिमक्लिष्टकिञ्जल्कमिव पङ्कजम् ।
ज्योतिष्कणाहतश्मश्रु कण्ठनालादपातयत् ॥ ५२ ॥

स रामः [ज्योतिष्कणाहतश्मश्रु] ज्योतिष्कणैः स्फुलिङ्गैराहतानि दग्धानि श्मश्रूणि यस्य तत्तस्य वक्त्रं [तद्वक्त्रम्] । हिमक्लिष्टकिञ्जल्कं पङ्कजमिव । [कण्ठनालात्] कण्ठ एव नालं तस्मात् अपातयत् ॥

कृतदण्डः स्वयं राज्ञा लेभे शूद्रः सतां गतिम् ।
तपसा दुश्चरेणापि न स्वमार्गविलङ्घिना ॥ ५३ ॥

शूद्रः शम्बुकः राज्ञा स्वयं कृतदण्डः कृतशिक्षः सन् । सतां गतिं लेभे । दुश्चरेणापि स्वमार्गविलङ्घिना । अनधिकारदुष्टेनेत्यर्थः । तपसा न लेभे । अत्र मनुः—'राजभिः कृतदण्डास्तु कृत्वा पापानि मानवाः । निर्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा ॥' इति ॥

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१ धूम्रा०. २ विल०. ३ 'काकुत्स्थ' इ० पा० ४ 'नामकर्मान्वयात् पृष्ट स राज्ञाचष्ट धूमपः' इ० पा० ५ भूमिपः. ६ अपाहरत् इ० पा०. ७ मार्गातिल०.

रघुनाथोऽप्यगस्त्येन मार्गसंदर्शितात्मना ।
महौजसा संयुयुजे शरत्काल इवेन्दुना ॥ ५४ ॥

रघुनाथः अपि मार्गसंदर्शितात्मना महौजसा अगस्त्येन । इन्दुना शरत्काल इव । संयुयुजे सगत । इन्दावपि विशेषण योज्यम् । रघुनाथेत्यत्र क्षुभ्रादित्वाण्णत्वाभाव ॥

कुम्भयोनिरलंकारं तस्मै दिव्यपरिग्रहम् ।
ददौ दत्तं समुद्रेण पीतेनेवात्मनिष्क्रयम् ॥ ५५ ॥

कुम्भयोनि. अगस्त्य पीतेन समुद्रेण आत्मनिष्क्रयं इव आत्ममोचनमूल्यमिव दत्तम् । अत एव [दिव्यपरिग्रहं] परिगृह्यत इति व्युत्पत्त्या दिव्यपरिग्रह । दिव्यानां परिग्राह्य इत्यर्थ । तम् अलकारं तस्मै रामाय ददौ ॥

तं दधन्मैथिलीकण्ठनिर्व्यापारेण बाहुना ।
पश्चान्निववृते रामः प्राक्परासुर्द्विजात्मजः ॥ ५६ ॥

मैथिलीकण्ठनिर्व्यापारेण बाहुना तम् अलकार दधत् रामः पश्चात् निववृते निवृत्त । परासु मृत द्विजात्मज. प्राक् रामात्पूर्वं निववृते ॥

तस्य पूर्वोदितां निन्दां द्विजः पुत्रसमागतः ।
स्तुत्या निवर्तयामास त्रातुर्वैवस्वतादपि ॥ ५७ ॥

पुत्रसमागतः पुत्रेण सगत द्विजः वैवस्वतात् अन्तकात् अपि त्रातुः रक्षकस्य । 'भीत्रार्थानां भयहेतु' इत्यपादानात्पञ्चमी । तस्य रामस्य पूर्वोदितां पूर्वोक्तां निन्दां स्तुत्या निवर्तयामास ॥

तमध्वराय मुक्ताश्वं रक्षःकपिनरेश्वराः ।
मेघाः सस्यमिवाम्भोभिरभ्यवर्षन्नुपायनैः ॥ ५८ ॥

अध्वराय अश्वमेधाय मुक्ताश्वं त रामं रक्षःकपिनरेश्वराः सुग्रीवविभीषणादयो राजानश्च मेघाः अम्भोभिः सस्यम् इव । उपायनैः अभ्यवर्षन् ॥

दिग्भ्यो निमन्त्रिताश्चैनमभिजग्मुर्महर्षयः ।
न भौमान्येव धिष्ण्यानि हित्वा ज्योतिर्मयान्यपि ॥ ५९ ॥

निमन्त्रिता आहूता महर्षयः च भूम्या सम्बन्धीनि भौमानि धिष्ण्यानि स्थानानि एव न । 'धिष्ण्य स्थाने गृहे भेऽग्नौ' इत्यमर । किं तु ज्योतिर्मयानि नक्षत्ररूपाणि धिष्ण्यानि अपि हित्वा दिग्भ्य. एनं रामम् अभिजग्मुः ॥

उपशल्यनिविष्टैस्तैश्चतुर्द्वारमुखी बभौ ।
अयोध्या सृष्टलोकेव सद्यः पैतामही तनुः ॥ ६० ॥

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१ मार्ग २ संससृजे ३ दध्यात् इ० पा० ४ प्राक् चायुः; स परासु ५ पुत्रेण सगत', पुत्रसमन्वित', ६ उपजग्मु इ० पा०, ७ चर्ता

चत्वारि द्वाराण्येव मुखानि यस्याः सा चतुर्द्वारमुखी अयोध्या । [उपशल्यनिविष्टैः] उपशल्येषु ग्रामान्तेषु निविष्टैः । 'ग्रामान्त उपशल्यं स्यात्' इत्यमरः । तैः महर्षिभिः । सद्यः सृष्टलोका पितामहस्येयं पैतामही तनुः मूर्तिः इव । बभौ ॥

श्लाघ्यस्त्यागोऽपि वैदेह्याः पत्युः प्राग्वंशवासिनः ।
अनन्यजानेः सैवासीद्यस्माज्जाया हिरण्मयी ॥ ६१ ॥

वैदेह्याः त्यागः अपि श्लाघ्यः वर्ण्य एव । कुतः । यस्मात् । [प्राग्वंशवासिनः] प्राग्वंशः प्राचीनस्थूणो यज्ञशालाविशेषः । तद्वासिनः । नास्त्यन्या जाया यस्य तस्य अनन्यजानेः । 'जायाया निङ्' इति समासान्तो निङादेशः । पत्युः रामस्य हिरण्मयी सौवर्णी । 'दाण्डिनायन-' इत्यादिसूत्रेण निपातः । सा निजा एव जाया पत्नी आसीत् । कविवाक्यमेतत् ॥

विधेरधिकसंभारस्ततः प्रववृते मखः ।
आसन्यत्र क्रियाविघ्ना राक्षसा एव रक्षिणः ॥ ६२ ॥

ततः विधेः शास्त्रात् अधिकसंभारः अतिरिच्यमानपरिकरः मखः प्रववृते प्रवृत्तः । यत्र मखे । विहन्यन्त एभिरिति विघ्नाः प्रत्यूहाः । 'घञर्थे कविधानम्' इति कः । क्रियाविघ्नाः अनुष्ठानविघातकाः राक्षसा एव रक्षिणः रक्षकाः आसन् ॥

अथ प्राचेतसोपज्ञं रामायणमितस्ततः ।
मैथिलेयौ कुशलवौ जगतुर्गुरुचोदितौ ॥ ६३ ॥

अथ मैथिलेयौ मैथिलीतनयौ । 'स्त्रीभ्यो ढक्' । कुशलवौ गुरुणा वाल्मीकिना चोदितौ प्रेरितौ [गुरुचोदितौ] सन्तौ । प्राचेतसो वाल्मीकिः । उपज्ञायत इत्युपज्ञा । 'आतश्चोपसर्गे' इति कर्मण्यङ्प्रत्ययः । प्राचेतसस्योपज्ञा प्राचेतसोपज्ञम् । प्राचेतसेनादौ ज्ञातमित्यर्थः । 'उपज्ञा ज्ञानमाद्यं स्यात्' इत्यमरः । 'उपज्ञोपक्रमं तदाद्याचिख्यासायाम्' इति नपुंसकत्वम् । अय्यते ज्ञायतेऽनेनेत्ययनम् । रामस्यायनं चरितं रामायणं रामायणाख्यं काव्यम् । 'पूर्वपदात्संज्ञायामगः' इति णत्वम् । उत्तरायणमितिवत् । इतस्ततो जगतुः । गायतेर्लिट् ॥

वृत्तं रामस्य वाल्मीकेः कृतिस्तौ किंनरस्वनौ ।
किं तद्येन मनो हर्तुमलं स्यातां न शृण्वताम् ॥ ६४ ॥

रामस्य वृत्तं वर्ण्यम् । वस्त्विति शेषः । वाल्मीकेः कृतिः काव्यम् । गेयमिति शेषः । तौ कुशलवौ किंनरस्वनौ किंनरकण्ठौ गायकौ । पुनरिति शेषः ।

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१ प्राग्वंशजन्मनः इ० पा० । २ तस्यासीत्सैव, सैवासीद्यस्मात् इ. पा० ३ क्रियारम्भे. ४ कलगिरौ इ० पा० ५ 'नोदितौ' इ० पा०. ६ 'स्वरौ' इ० पा०

अत एव तार्कि येन निमित्तेन तौ शृण्वतां मनो हर्तुं अलं शक्तौ न स्याताम्। सर्वं सरसमित्यर्थः ॥

रूपे गीते च माधुर्यं तयोस्तज्ज्ञैर्निवेदितम् ।
ददर्श सानुजो रामः शुश्राव च कुतूहली ॥ ६५ ॥

ते जानन्तीति तज्ज्ञाः । तैः तज्ज्ञैः अभिज्ञैः निवेदितं तयोः कुशलवयोः रूपे आकारे गीते च माधुर्यं रामणीयकं सानुजः रामः कुतूहली सानन्दः सन्यथासख्यं ददर्श शुश्राव च ॥

तद्गीतश्रवणैकाग्रा संसदश्रुमुखी बभौ ।
हिमनिष्यन्दिनी प्रातर्निवातेव वनस्थली ॥ ६६ ॥

[तद्गीतश्रवणैकाग्रा] तयोर्गीतश्रवण एकाग्रासक्ता अश्रुमुखी । आनन्दादिति भावः । संसद् सभा । प्रातः हिमनिष्यन्दिनी निर्वाता वातरहिता वनस्थली इव । बभौ शुशुभे । आनन्दपारवश्यान्निष्पन्दमास्त इत्यर्थः ॥

वयोवेषविसंवादि रामस्य च तयोस्तदा ।
जनता प्रेक्ष्य सादृश्यं नाक्षिकम्पं व्यतिष्ठत ॥ ६७ ॥

जनता जनानां समूहः । 'ग्रामजनबन्धुसहायेभ्यस्तल्' इति तल्प्रत्ययः । [वयोवेषविसंवादि] वयोवेषाभ्यामेव विसंवादि विलक्षणं तदा तयोः कुशलवयोः रामस्य च सादृश्यं प्रेक्ष्य । [नाक्षिकम्पं] नास्त्यक्षिकम्पो यस्मिन्कर्मणि तद्यथा तथा । नत्रर्थस्य नशब्दस्य बहुव्रीहिः । व्यतिष्ठत अतिष्ठत् । 'समवप्रविभ्यः स्थः' इत्यात्मनेपदम् । विस्मयादनिमिषमद्राक्षीदित्यर्थः ॥

उभयोर्न तथा लोकः प्रावीण्येन विसिष्मिये ।
नृपतेः प्रीतिदानेषु वीतस्पृहतया यथा ॥ ६८ ॥

लोकः जनः उभयोः कुमारयोः प्रावीण्येन नैपुण्येन तथा न विसिष्मिये न विस्मितवान् यथा नृपतेः प्रीतिदानेषु वीतस्पृहतया नैस्पृह्येन विसिष्मिये ॥

गेये को नु विनेता वां कस्य चेयं कृतिः कवेः ।
इति राज्ञा स्वयं पृष्टौ तौ वाल्मीकिमशंसताम् ॥ ६९ ॥

गेये गीते को नु वां युवयोः विनेता शिक्षकः । नुशब्दः प्रश्ने । 'नु पृच्छायां वितर्के च' इत्यमरः । इयं च कस्य कवेः कृतिः इति राज्ञा स्वयं पृष्टौ तौ कुशलवौ वाल्मीकिम् अशंसताम् उक्तवन्तौ । विनेतारं कविं चेत्यर्थः । 'गेये केन विनीतौ वाम्' इति पाठे वामिति युष्मदर्थप्रतिपादकमव्ययं द्रष्टव्यम् । तथा चायमर्थः--केन पुंसा वा युवां गेये गीतविषये विनीतौ शिक्षितौ । कर्मणि निष्ठाप्रत्ययः ॥

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१ सौन्दर्यं. २ तज्ज्ञानि०. ३ 'निस्यन्दिनी' इ० पा०. ४ च सा इ० पा० ५ व्यक्षिकम्पं, वीक्षापक्ष्मा, मीलापक्ष्मा, निर्निमेषा, विस्मयेन इ० पा० ६ प्रीतिदानेन. ७ केन विनीतौ वाम्.

अथ सावरजो रामः प्राचेतसमुपेयिवान् ।
उरीकृत्यात्मनो देहं राज्यमस्मै न्यवेदयत् ॥ ७० ॥

अथ सावरजः रामः प्राचेतसं वाल्मीकिम् उपेयिवान् प्राप्तः सन् । देहम् आत्मनः उरीकृत्य । आत्मानं स्थापयित्वेत्यर्थः । राज्यम् अस्मै प्राचेतसाय न्यवेदयत् समर्पितवान् ॥

स तावाख्याय रामाय मैथिलेयौ तदात्मजौ ।
कविः कारुणिको वव्रे सीतायाः संपरिग्रहम् ॥ ७१ ॥

करुणा प्रयोजनमस्य कारुणिकः दयालुः । 'प्रयोजनम्' इति ठञ् । 'स्याद्दयालुः कारुणिकः' इत्यमरः । स कविः रामाय तौ मैथिलेयौ तदात्मजौ रामसुतौ आख्याय सीतायाः संपरिग्रहं स्वीकारं वव्रे ययाचे ॥

तात शुद्धा समक्षं नः स्नुषा ते जातवेदसि ।
दौरात्म्याद्रक्षसस्तां तु नात्रत्याः श्रद्दधुः प्रजाः ॥ ७२ ॥

हे तात ते स्नुषा सीता नः अस्माकमक्ष्णोः समीपं समक्षम् । 'अव्ययीभावे शरत्प्रभृतिभ्यः' इति समासान्तष्टच् । जातवेदसि वह्नौ शुद्धा । नास्माकमविश्वास इत्यर्थः । किं तु रक्षसः रावणस्य दौरात्म्यात् अत्रत्याः प्रजाः तां न श्रद्दधुः न विशश्वसुः ॥

ताः स्वचारित्रमुद्दिश्य प्रत्याययतु मैथिली ।
ततः पुत्रवतीमेनां प्रतिपत्स्ये त्वदाज्ञया ॥ ७३ ॥

मैथिली स्वचारित्रम् उद्दिश्य ताः प्रजाः प्रत्याययतु विश्वासयतु । विश्वासस्य बुद्धिरूपत्वात् 'णौ गमिरबोधने' इति इणो गम्यादेशो नास्ति । ततः अनन्तरं पुत्रवतीम् एनां सीतां त्वदाज्ञया प्रतिपत्स्ये स्वीकरिष्ये ॥

इति प्रतिश्रुते राज्ञा जानकीमाश्रमान्मुनिः ।
शिष्यैरानाययामास स्वसिद्धिं नियमैरिव ॥ ७४ ॥

राज्ञा इति प्रतिश्रुते प्रतिज्ञाते सति मुनिः आश्रमात् जानकीं शिष्यैः प्रयोज्यैः स्वसिद्धिं स्वार्थसिद्धिं नियमैः तपोभिः इव । आनाययामास ॥

अन्येद्युरथ काकुत्स्थः संनिपात्य पुरौकसः ।
कविमाह्वाययामास प्रस्तुतप्रतिपत्तये ॥ ७५ ॥

अथ काकुत्स्थः रामः । अन्येद्युः अन्यस्मिन्नहनि प्रस्तुतप्रतिपत्तये प्रकृतकार्यानुसंधानाय पुरौकसः पौरान् संनिपात्य मेलयित्वा कविं वाल्मीकिम् आह्वाययामास आकारयामास ॥

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१ दूरीकृत्य इ० पा० २ रामस्य, तदात्मजौ ३ च परिग्रहं इ. पा०, अस्मात्पर—तदाकर्ण्य मुनेर्वाक्यं रामो राजीवलोचनः । सम हर्षविषादाभ्यां युयुजे नीतिकोविदः [युक्तस्तु मोक्षयन्मुनिम्] ॥ इत्य० श्लोकोऽस्ति. ४ तदाज्ञया. ५ आह्वाययामास इ. पा०. ६ संनिमन्त्य.

स्वरसंस्कारवत्योऽसौ पुत्राभ्यामथ सीतया।
ऋचेवोदर्चिषं सूर्यं रामं मुनिरुपस्थितः ॥ ७६ ॥

अथ। स्वर उदात्तादि। संस्कार शब्दशुद्धि। तद्वत्या [स्वरसंस्कारवत्या] ऋचा सावित्र्या उदर्चिषं सूर्यम् इव। पुत्राभ्याम् उपलक्षितया सीतया करणेनोद र्चिषं रामम् असौ मुनिः उपस्थितः उपतस्थे ॥

काषायपरिवीतेन स्वपदार्पितचक्षुषा।
अन्वमीयत शुद्धेति शान्तेन वपुषैव सा ॥ ७७ ॥

कषायेण रक्तं काषायम्। 'तेन रक्तं रागात्' इत्यण्। तेन परिवीतेन संवृतेन [काषायपरिवीतेन] स्वपदार्पितचक्षुषा शान्तेन प्रसन्नेन वपुषा एव सा सीता शुद्धा साध्वी इति अन्वमीयत अनुमिता ॥

जनास्तदालोकपथात्प्रतिसंहृतचक्षुषः।
तस्थुस्तेऽवाङ्मुखाः सर्वे फलिता इव शालयः ॥ ७८ ॥

[तदालोकपथात्] तस्याः सीतायाः कर्मणः आलोकपथाद्दर्शनमार्गात् प्रतिसंहृतचक्षुषः निवर्तितदृष्टयः सर्वे ते जनाः। फलिताः शालयः इव। अवाङ्मुखाः अवनतमुखाः तस्थुः ॥

तां दृष्टिविषये भर्तुर्मुनिरास्थितविष्टरः।
कुरु निःसंशयं वत्से स्ववृत्ते लोकमित्यशात् ॥ ७९ ॥

आस्थितविष्टरः अधिष्ठितासनः मुनिः। हे वत्से भर्तुः दृष्टिविषये समक्षं स्ववृत्ते स्वचरिते विषये लोकं निःसंशयं कुरु। इति तां सीताम् अशात् शास्ति स्म ॥

अथ वाल्मीकिशिष्येण पुण्यमावर्जितं पयः।
आचम्योदीरयामास सीता सत्यां सरस्वतीम् ॥ ८० ॥

अथ वाल्मीकिशिष्येण आवर्जितं दत्तं पुण्यं पयः आचम्य सीता सत्यां सरस्वतीं वाचम् उदीरयामास उच्चारयामास ॥

वाङ्मनःकर्मभिः पत्यौ व्यभिचारो यथा न मे।
तथा विश्वंभरे देवि मामन्तर्धातुमर्हसि ॥ ८१ ॥

वाङ्मनःकर्मभिः पत्यौ विषये मे व्यभिचारः स्खलितं न यथा नास्ति यदि तथा तर्हि। विश्वं बिभर्तीति विश्वंभरा भूमिः। 'संज्ञायां भृतॄ—' इत्यादिना खच्प्रत्ययः। 'अरुर्द्विषत्—' इत्यादिना मुमागमः। हे विश्वंभरे देवि माम् अन्तर्धातुं गर्भे वागवितुम् अर्हसि ॥

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१ येन, या च २ सह ३ सा तया ३ पा० ५ यर्हि ५ इयमेव गायत्री युच्यते। अनया सीताया लोकातिग पावित्र्यं सूचितम्। तदुक्तं—गायत्री वेदजननी गायत्री लोकपावनी। न गायत्र्याः परं जप्यमेतद्विज्ञाय मुच्यते ॥ इति ६ कर्मणि, तदधोमुखाः, ७ वृत्ते मे इ० पा०, ८ भग देवि . इति

एवमुक्ते तया साध्व्या रन्ध्रात्सद्योभवाद्भुवः ।
शातह्रदमिव ज्योतिः प्रभामण्डलमुद्ययौ ॥ ८२ ॥

साध्व्या पतिव्रतया तया सीतया एवमुक्ते सति सद्योभवात् भुव रन्ध्रात् शातह्रदं वैद्युत ज्योतिः इव प्रभामण्डलम् उद्ययौ ॥

तत्र नागफणोत्क्षिप्तसिंहासननिषेदुषी ।
समुद्ररशना साक्षात्प्रादुरासीद्वसुंधरा ॥ ८३ ॥

तत्र प्रभामण्डले नागफणाक्षिप्ते सिंहासने निषेदुष्यासीना [नागफणोत्क्षिप्तसिंहासननिषेदुषी] समुद्ररशना समुद्रमेखला साक्षात् । वसूनि धारयतीति वसुंधरा भूमि । ' खचि ह्रस्व ' इति ह्रस्व । प्रादुरासीत् ॥

सा सीतामङ्कमारोप्य भर्तृप्रणिहितेक्षणाम् ।
मा मेति व्याहरत्येव तस्मिन्पातालमभ्यगात् ॥ ८४ ॥

सा वसुधरा भर्तरि प्रणिहितेक्षणा दत्तदृष्टिं [भर्तृप्रणिहितेक्षणाम्] सीतामङ्कम् आरोप्य तस्मिन् भर्तरि रामे मा मा इति मा हरेति व्याहरति वदति एव । व्याहरन्तमनादृत्येत्यर्थ । ' षष्ठी चानादरे ' इति सप्तमी । पातालमभ्यगात् ॥

धरायां तस्य संरम्भं सीताप्रत्यर्पणैषिणः ।
गुरुर्विधिबलापेक्षी शमयामास धन्विनः ॥ ८५ ॥

[सीताप्रत्यर्पणैषिणः] सीताप्रत्यर्पणमिच्छतीति तथोक्तस्य धन्विनः आत्तधनुष तस्य रामस्य धरायां विषये संरम्भं विधिबलापेक्षी दैवशक्तिदर्शी गुरुः ब्रह्मा शमयामास । अवश्यभावी विधिरिति भाव. ॥

ऋषीन्विसृज्य यज्ञान्ते सुहृदश्च पुरस्कृतान् ।
रामः सीतागतं स्नेहं निदधे तदपत्ययोः ॥ ८६ ॥

रामः यज्ञान्ते पुरस्कृतान् ऋषीन्सुहृदश्च विसृज्य सीतागत स्नेह तदपत्ययो कुशलवयो निदधे ॥

युधाजितश्च संदेशात्स देशं सिन्धुनामकम् ।
ददौ दत्तप्रभावाय भरताय भृतप्रजः ॥ ८७ ॥

किं च । भृतप्रज स राम युधाजित भरतमातुलस्य संदेशात्सिन्धुनामक देश दत्तप्रभावाय दत्तैश्वर्याय । रामेणेति शेष । भरताय ददौ ॥

भरतस्तत्र गन्धर्वान्युधि निर्जित्य केवलम् ।
आतोद्यं ग्राहयामास समत्याजयदायुधम् ॥ ८८ ॥

१ रन्ध्र सद्योभवद्भुव २ 'तत ' इ० पा० ३ ' निषादिनी ' ४ ' वसना ' ५ भर्तरि प्रहित०, स्वभर्तृप्रहिते० ६ अभ्ययात् ७ रसायां ८ सीताप्रत्यर्पणैषिण इ पा० ९ मुन १० विसृज्य. ११ युधाजित-युत-स्य इ. पा०, १२ कुलज, १३ दृढप्रभावाय, जेतु समुद्यताय. १४ धृत,

तत्र सिन्धुदेशे भरतः अपि युधि गन्धर्वान्निर्जित्य केवलम् एकम् आतोद्यं वीणाम्। 'ततं वीणादिकं वाद्यमानद्धं मुरजादिकम्। वंशादिकं तु सुषिरं कांस्यतालादिकं घनम्। चतुर्विधमिदं वाद्यं वादित्रातोद्यनामकम्॥' इत्यमरः। ग्राहयामास। आयुधं समत्याजयत् त्याजितवान्। ग्रहित्यज्योर्ण्यन्तयोर्द्विकर्मकत्वमित्यनुसंधेयम्॥

स तक्षपुष्कलौ पुत्रौ राजधान्योस्तदाख्ययोः।
अभिषिच्याभिषेकार्हौ रामान्तिकमगात्पुनः॥ ८९॥

स भरतः। अभिषेकार्हौ तक्षपुष्कलौ नाम पुत्रौ तदाख्ययोः। तक्षपुष्कलाख्ययोरित्यर्थः। पुष्कलं पुष्कलावत्यां तक्षं तक्षशिलायामिति राजधान्योः नगर्योः अभिषिच्य पुनः रामान्तिकम् अगात्॥

अङ्गदं चन्द्रकेतुं च लक्ष्मणोऽप्यात्मसंभवौ।
शासनाद्रघुनाथस्य चक्रे कारापथेश्वरौ॥ ९०॥

लक्ष्मणोऽपि रघुनाथस्य रामस्य शासनात् अङ्गदं चन्द्रकेतुं च तदाख्यौ आत्मसंभवौ पुत्रौ। कारापथो नाम देशः। तस्येश्वरौ [कारापथेश्वरौ] चक्रे॥

इत्यारोपितपुत्रास्ते जननीनां जनेश्वराः।
भर्तृलोकप्रपन्नानां निवापान्विदधुः क्रमात्॥ ९१॥

इति आरोपितपुत्राः ते जनेश्वराः रामादयः भर्तृलोकप्रपन्नानां स्वर्यातानां जननीनां क्रमात् निवापान् श्राद्धादीन् विदधुः चक्रुः॥

उपेत्य मुनिवेषोऽथ कालः प्रोवाच राघवम्।
रहःसंवादिनौ पश्येदावां यस्तं त्यजेरिति॥ ९२॥

अथ कालः अन्तकः मुनिवेषः सन् उपेत्य राघवं प्रोवाच। किमित्याह—रहस्येकान्ते संवादिनौ संभाषिणौ [रहःसंवादिनौ] आवां यः पश्येत्। रहस्यभङ्गं कुर्यादित्यर्थः। तं त्यजेः इति॥

तथेति प्रतिपन्नाय विवृतात्मा नृपाय सः।
आचख्यौ दिवमध्यास्व शासनात्परमेष्ठिनः॥ ९३॥

स कालः तथा इति प्रतिपन्नाय नृपाय रामाय विवृतात्मा प्रकाशितनिजस्वरूपः सन् परमेष्ठिनः ब्रह्मणः शासनात् दिवम् अध्यास्व इति आचख्यौ॥

विद्वानपि तयोर्द्वाःस्थः समयं लक्ष्मणोऽभिनत्।
भीतो दुर्वाससः शापाद्रामसंदर्शनार्थिनः॥ ९४॥

द्वाःस्थः द्वारि नियुक्तः लक्ष्मणः विद्वानपि पूर्वश्लोकोक्तं जानन्नपि रामसं-

१ पुष्करौ. २ रामचन्द्रस्य. ३ कारु—कार—तार—तारा—पथेश्वरौ इ० पा०. ४ इति रोपि०, समारोपित. ५ स्वर्गं. ६ मुनिवेषेण. ७ आरोढुम् इ० पा०, अस्मात्परं—गच्छ लक्ष्मण शीघ्रं त्वं माभूद्धर्मविपर्ययः। त्यागो वापि वधो वापि साधूनामुभयं समम्॥ इति हे० पठति. ८ संदर्शितात्मन.

दर्शनार्थिनः दुर्वाससः मुनेः शापाद्भीतः सन् । तयोः कालरामयोः समयं संवादम् अभिनद् बिभेद ॥

स गत्वा सरयूतीरं देहत्यागेन योगवित् ।
चकारावितथां भ्रातुः प्रतिज्ञां पूर्वजन्मनः ॥ ९५ ॥

योगवित् योगमार्गवेदी स लक्ष्मणः सरयूतीरं गत्वा देहत्यागेन पूर्वजन्मनः भ्रातुः प्रतिज्ञाम् अवितथां सत्यां चकार ॥

तस्मिन्नात्मचतुर्भागे प्राङ्नाकमधितस्थुषि ।
राघवः शिथिलं तस्थौ भुवि धर्मस्त्रिपादिव ॥ ९६ ॥

चतुर्थो भागश्चतुर्भागः संख्याशब्दस्य वृत्तिविषये पूरणार्थत्वं शतांशवत् । आत्मचतुर्भागे तस्मिन् लक्ष्मणे प्राक् नाकम् अधितस्थुषि पूर्वं स्वर्गं जग्मुषि सति राघवः रामः । भुवि त्रिपाद् धर्म इव । शिथिलं तस्थौ । पादविकलो हि शिथिलं तिष्ठतीति भावः । त्रेतायां धर्मस्त्रिपादित्याहुः । पादश्चतुर्थांशः । अङ्घ्रिश्च ध्वन्यते । 'पादा रश्म्यङ्घ्रितुर्यांशाः' इत्यमरः । त्रयः पादा यस्यासौ त्रिपात् । 'संख्यासुपूर्वस्य' इत्यकारलोपः समासान्तः ॥

स निवेश्य कुशावत्यां रिपुनागाङ्कुशं कुशम् ।
शरावत्यां सतां सूक्तैर्जनिताश्रुलवं लवम् ॥ ९७ ॥
उदक्प्रतस्थे स्थिरधीः सानुजोऽग्निपुरःसरः ।
अन्वितः पतिवात्सल्याद्गृहवर्जमयोध्यया ॥ ९८ ॥

युग्मम् । स्थिरधीः स रामः । रिपव एव नागा गजास्तेषामङ्कुशं निवारकं [रिपुनागाङ्कुशम्] कुशं कुशावत्यां पुर्यां निवेश्य स्थापयित्वा । सूक्तैः समीचीनवचनैः सतां जनिता अश्रुलवा अश्रुलेशा येन तं [जनिताश्रुलवम्] लवं लवाख्यं पुत्रम् । 'लवो लेशे विलासे च छेदने रामनन्दने' इति विश्वः । शरावत्यां पुर्याम् । 'शरादीनां च' इति शरकुशशब्दयोर्दीर्घः । निवेश्य । सानुजः अग्निपुरःसरः सन् । पत्यौ भर्तरि वात्सल्यात् [पतिवात्सल्यात्] अनुरागात् । गृहान् वर्जयित्वा गृहवर्जम् । 'द्वितीयायां च' इति णमुल् । अयं क्वचिदपरीप्सायामपीष्यते । 'अनुदात्तं पदमेकवर्जम्' इत्येकाच्शेषतया व्याख्यातत्वात् । परीप्सा त्वरा । अयोध्यया अन्वितः अनुगतः उदक् प्रतस्थे ॥

जगृहुस्तस्य चित्तज्ञाः पदवीं हरिराक्षसाः ।
कदम्बमुकुलस्थूलैरभिवृष्टां प्रजाश्रुभिः ॥ ९९ ॥

चित्तज्ञाः हरिराक्षसाः कदम्बमुकुलस्थूलैः प्रजाश्रुभिः अभिवृष्टां तस्य रामस्य पदवीं मार्गं जगृहुः । तेऽप्यनुजग्मुरित्यर्थः ॥

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१ पूर्वजन्मनि इ० पा०. २ शिथिल. ३ स्तनि०. ४ भावत्यां च–सरावत्यां इ० च पा०. ५ स्थिरधीः इ० पा०. ६ वृत्तज्ञा–वर्मज्ञा इ० पा०. ७ कपिराक्षसाः.

उपस्थितविमानेन तेन भक्तानुकम्पिना ।
चक्रे त्रिदिवनिःश्रेणिः सरयूरनुयायिनाम् ॥ १०० ॥

'उपस्थितं प्राप्तं विमानं यस्य तेन [उपस्थितविमानेन] । भक्तानुकम्पत इति **भक्तानुकम्पिना** । **तेन** रामेण **अनुयायिनां सरयूः त्रिदिवनिःश्रेणिः** स्वर्गाधिरोहणी **चक्रे** । 'नि श्रेणिस्त्वधिरोहणी' इत्यमरः ॥

यद्गोप्रतरकल्पोऽभूत्संमर्दस्तत्र मज्जताम् ।
अतस्तदाख्यया तीर्थं पावनं भुवि पप्रथे ॥ १०१ ॥

यत् यस्मात् **तत्र** सरय्वां **मज्जतां संमर्दः** । गोप्रतरो गोप्रतरणम् । तत्कल्पः [*गोप्रतरकल्पः*] *अभूत्* । *अतः तदाख्यया* गोप्रतराख्यया **पावनं** शोधकं **तीर्थं** **भुवि पप्रथे** ॥

स विभुर्विबुधांशेषु प्रतिपन्नात्ममूर्तिषु ।
त्रिदशीभूतपौराणां स्वर्गान्तरमकल्पयत् ॥ १०२ ॥

विभुः प्रभुः **स** रामः विबुधानामंशेषु [**विबुधांशेषु**] सुग्रीवादिषु **प्रतिपन्नात्ममूर्तिषु** सत्सु त्रिदशीभूता देवभुवनं गता ये पौरास्तेषां [**त्रिदशीभूतपौराणां**] नूतनसुराणां **स्वर्गान्तरम् अकल्पयत्** ॥

निर्वर्त्यैवं दशमुखशिरश्छेदकार्यं सुराणां
विष्वक्सेनः स्वतनुमविशत्सर्वलोकप्रतिष्ठाम् ।
लङ्कानाथं पवनतनयं चोभयं स्थापयित्वा
कीर्तिस्तम्भद्वयमिव गिरौ दक्षिणे चोत्तरे च ॥ १०३ ॥

विष्वक्सेनः विष्णुः **एवं सुराणां दशमुखशिरश्छेदकार्यं निर्वर्त्य** निष्पाद्य **लङ्कानाथं** विभीषणं **पवनतनयं** हनूमन्तं **च उभयं कीर्तिस्तम्भद्वयं इव** । **दक्षिणे गिरौ** चित्रकूटे **च उत्तरे** गिरौ हिमवति **च स्थापयित्वा** । **सर्वलोकप्रतिष्ठां** सर्वलोकाश्रयभूतां **स्वतनुं** स्वमूर्तिम् **अविशत्** ॥

इति महामहोपाध्यायकोलाचलमल्लिनाथसूरिविरचितया संजीविनीसमाख्यया व्याख्यया समेतो महाकविश्रीकालिदासकृतौ रघुवंशे महाकाव्ये **श्रीरामस्वर्गारोहणः नाम पञ्चदशः सर्गः ।**

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१ ०श्रेणी. २ विमर्दः. ३ पौरार्थम्. ४ भयच्छिदि, ०च्छेदकार्यं, भयोच्छेदिकार्यं इ० पा०. ५ त०. ६ सतलोक० इ० पा०.

षोडशः सर्गः ।

इन्दारका यस्य भवन्ति भृङ्गा मन्दाकिनी यन्मकरन्दबिन्दुः ।
तवारविन्दाक्ष पदारविन्दं वन्दे चतुर्वर्गचतुष्पदं तत्[1] ॥

अथेतरे सप्त रघुप्रवीरा ज्येष्ठं पुरोजन्मतया गुणैश्च ।
चक्रुः कुशं रत्नविशेषभाजं सौभ्रात्रमेषां हि कुलानुसारि ॥ १ ॥

अथ रामनिर्वाणानन्तरं इतरे लवादयः सप्त रघुप्रवीराः । पुरः पूर्वं जन्म यस्य तस्य भावस्तत्ता तया [पुरोजन्मतया] गुणैश्च ज्येष्ठं कुशं रत्नविशेषभाजं तत्तच्छ्रेष्ठवस्तुभागिनं चक्रुः । तदुक्तम्—'जातौ जातौ यदुत्कृष्टं तद्रत्नमभिधीयते' इति । तथा हि । सुभ्रातॄणां भावः सौभ्रात्रम् । 'हायनान्त–' इत्यादिना युवादित्वादण्प्रत्ययः । एषां कुशलवादीनां कुलानुसारि वंशानुगतं हि ॥

ते सेतुवार्तागजबन्धमुख्यैरभ्युच्छ्रिताः[2] कर्मभिरप्यवन्ध्यैः ।
अन्योन्यदेशप्रविभागसीमां[3] वेलां समुद्रा इव न व्यतीयुः ॥ २ ॥

सेतुर्जलबन्धः । वार्ता कृषिगोरक्षणादि । 'वार्ता कृष्यादिवृत्तान्तयोः' इति विश्वः । गजबन्ध आकरेभ्यो गजग्रहणम् । ते मुख्याः प्रधानं येषां तैः [सेतुवार्तागजबन्धमुख्यैः] अवन्ध्यैः सफलैः कर्मभिः अभ्युच्छ्रिताः । अतिसमर्था अपि इत्यर्थः । ते कुशादयः । प्रविभज्यन्त इति प्रविभागाः । अन्योन्यदेशप्रविभागानां या सीमा ताम् [अन्योन्यदेशप्रविभागसीमां] वेलां समुद्रा इव । न व्यतीयुः नातिचक्रुः । अत्र कामन्दकः—'कृषिर्वणिक्पथो दुर्गं सेतुः कुञ्जरबन्धनम् । खन्याकरधनादानं शून्यानां च निवेशनम् । अष्टवर्गमिमं साधुः स्वयं वृद्धोऽपि वर्धयेत् ॥' इति ॥

चतुर्भुजांशप्रभवः स तेषां दानप्रवृत्तेरनुपारतानाम् ।
सुरद्विपानामिव सामयोनिर्भिन्नोऽष्टधा विप्रससार वंशः ॥ ३ ॥

चतुर्भुजो विष्णुः । तस्यांशा रामादयः । ते प्रभवाः कारणानि यस्य स तथोक्तः । [चतुर्भुजांशप्रभवः] दानं त्यागो मदश्च । 'दानं गजमदे त्यागे' इति विश्वः । प्रवृत्तिर्व्यापारः प्रवाहश्च । दानप्रवृत्तेः अनुपारतानां तेषां कुशलवादीनां स वंशः सामयोनिः सामवेदप्रभवो दानप्रवृत्तेरनुपारतानां सुरद्विपानां दिग्गजानां वंश इव । अष्टधा भिन्नः सन् । विप्रससार विस्तृतोऽभूत् । सामयोनिरित्यत्र पालकाप्यः—'सूर्यस्याण्डकपाले द्वे समानीय प्रजापतिः । हस्ताभ्यां परिगृह्याथ सप्त सामान्यगायत ॥ गायतो ब्रह्मणस्तस्मात्समुत्पेतुर्मतङ्गजाः ॥' इति ॥

अथार्धरात्रे स्तिमितप्रदीपे शय्यागृहे सुप्तजने प्रबुद्धः ।
कुशः प्रवासस्थकलत्रवेषामदृष्टपूर्वां वनितामपश्यत् ॥ ४ ॥

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[1] हे अरविन्दाक्ष कमलनेत्र विष्णो तव पदकमले वन्दे । कीदृश तदित्याह—वृन्दारकेति । वृन्दारका देवाः । मन्दाकिनी गङ्गा । अनेन तस्य कोऽपि महिमातिशय उक्तः । चतुर्वर्गः चतुर्विधपुरुषार्थ एव चतुष्पदं यस्य. [2] अभ्युद्गिता. [3] प्रतिभाग° इ° पा°. [4] विबुद्ध° इ° पा°.

अथ । अर्धं रात्रेरर्धरात्र । 'अर्धं नपुंसकम्' इत्येकदेशसमासः । 'अह सर्वैकदेशसंख्यातपुण्याच्च रात्रे' इति समासान्तोऽच्प्रत्ययः । 'रात्राह्नाहाः पुंसि' इति नियमात्पुंस्त्वम् । अर्धरात्रे निशीथे **स्तिमितप्रदीपे सुप्तजने शय्यागृहे प्रबुद्धः** । न तु सुप्त । **कुशः** । **प्रवासस्थकलत्रवेषाम्** प्रोषितभर्तृकावेषाम् । अदृष्टा पूर्वमित्यदृष्टपूर्वा ताम् [**अदृष्टपूर्वां**] । सुप्सुपेति समास । **वनिताम् अपश्यत्** ॥

सा साधुसाधारणपार्थिवर्द्धेः स्थित्वा पुरस्तात्पुरुहूतभासः ।
जेतुः परेषां जयशब्दपूर्वं तस्याञ्जलिं बन्धुमतो बबन्ध ॥५॥

सा वनिता **साधुसाधारणपार्थिवर्द्धेः** सज्जनसाधारणराज्यश्रियः **पुरुहूतभासः** इन्द्रतेजसः **परेषां** शत्रूणां **जेतुः बन्धुमतः तस्य** कुशस्य **पुरस्तात्स्थित्वा जयशब्दपूर्वं** यथा तथा **अञ्जलिं बबन्ध** ॥

अथानपोढार्गलमप्यगारं छायामिवादर्शतलं प्रविष्टाम् ।
सविस्मयो दाशरथेस्तनूजः प्रोवाच पूर्वार्धविसृष्टतल्पः ॥ ६ ॥

अथ सविस्मयः पूर्वार्धेन शरीरपूर्वभागेन विसृष्टतल्पस्त्यक्तशय्यः [**पूर्वार्धविसृष्टतल्पः**] **दाशरथेस्तनूजः** कुशः । **अनपोढार्गलम्** अनुद्घाटितविष्कम्भम् **अपि** । 'तद्विष्कम्भेऽर्गलं न ना' इत्यमरः । **अगारम्** । **आदर्शतलं छायामिव प्रविष्टां** तां वनिता **प्रोवाच** अवदत् ॥

लब्धान्तरा सावरणेऽपि गेहे योगप्रभावो न च लक्ष्यते ते ।
बिभर्षि चाकारमनिर्वृतानां मृणालिनी हैममिवोपरागम् ॥ ७ ॥
का त्वं शुभे कस्य परिग्रहो वा किं वा मदभ्यागमकारणं ते ।
आचक्ष्व मत्वा वशिनां रघूणां मनः परस्त्रीविमुखप्रवृत्ति ॥ ८ ॥

युग्मम् । **सावरणेऽपि गेहे लब्धान्तरा** लब्धावकाशा । त्वमिति शेषः । **योगप्रभावश्च ते न लक्ष्यते** । **मृणालिनी हैमं** हिमकृतम् **उपरागं** उपद्रव **इव** । **अनिर्वृतानां** दुःखितानां **आकारं बिभर्षि च** । न हि योगिनां दुःखमस्तीति भावः । किं च । हे **शुभे त्वं का कस्य वा परिग्रहः** पत्नी । **ते** तव मदभ्यागमे कारणं [**मदभ्यागमकारणं**] **वा किम्** । **वशिनां** जितेन्द्रियाणां **रघूणां मनः** परस्त्रीषु विषये विमुखा प्रवृत्तिर्यस्य तत् [**परस्त्रीविमुखप्रवृत्ति**] तथाभूतं **मत्वा आचक्ष्व** ॥

तमब्रवीत्सा गुरुणानवद्या या नीतपौरा स्वपदोन्मुखेन ।
तस्याः पुरः संप्रति वीतनाथां जानीहि राजन्नधिदेवतां माम् ॥ ९ ॥

सा वनिता **तं** कुशं **अब्रवीत्** । **अनवद्या** अदोषा **या पू** स्वपदोन्मुखेन

१ तां सोऽनपोढा०—तां चानपोढा० इ० पा० २ योगप्रवेशो ३ दूरयेत ४ नव द्यौ, ५ पुरुहूतभाम्

TRANSLATION.

CANTO XI.

1. One Kausika (Vis'vámitra), we are told, came to that lord of the earth (Das'aratha) and begged of him Ráma who still wore the side-locks of hair, for the removal of obstacles *to his sacrifice; for, age is not taken into account in the case* of persons of heroic energy.

2. The King, who honoured the learned, gave him (Râma), though obtained with great difficulty, together with Lakshmana, to the sage; for, never was a prayer, even of those who begged for (the sacrifice of) life, refused in the family of the Raghus.

3. No sooner had the King ordered the cleaning and decoration of the streets *of the city for their departure*, than it was instantly done by the clouds helped by the winds sending down showers of water mixed with flowers.

4. The two (brothers), armed with bows and ready to execute the command *of their father, fell at his feet*; and the drops of tears from their father's eyes, too, fell upon them, who were about to set out on their travel, as they bent down to do him obeisance.

5. The two archers, with their locks of hair *slightly* wetted with the tears that had flowed from their father's eyes, followed that sage, with the ornamental arches formed *with the eyes of the (gazing) citizens on the road.*

6 Since the sage wished to take with him Ráma attended by Lakshmana alone, the king gave them his blessing and not an army; for, that (blessing) alone had the power to protect them.

on account of their tender age, like the action, befitting their names, of the rivers Uddhya and Bhidya at the advent of the rainy season

9. By virtue of the two spells, Balâ and Atibalâ, which were taught to them by the sage, they felt no fatigue on the way, though accustomed to a floor set with jewels, but felt (as happy) as if they were moving about near their mothers

10. Râma and his younger brother, borne on as it were by the stories of old, related by the sage, who was their father's friend and acquainted with ancient history, did not even feel, though accustomed to travel in vehicles, that they had been all the while going on foot.

11. The lakes served them by (giving) sweet water, the birds by singing songs charming to the ear, the winds by (wafting) the pollen of sweet-smelling flowers, and the clouds by (yielding) shade.

41. The sage replied to him, "Be pleased to hear me as regards the strength which he possesses. Or rather, away with words His strength will be manifest when matched against your bow, like that of the thunderbolt when tried on a mountain."

42. Thus, from the words of the trustworthy sage, he believed that Râma, though wearing side-locks of hair, was possessed of prowess, as one would believe in the burning power of (a spark of) fire though no larger than an *Indragopa* insect.

43. The King of Mithilâ then ordered several parties of attendants to fetch the bow, as Indra (the thousand-eyed god) commands the clouds to produce the bow composed of light (*i.e.*, the rain-bow).

44. Looking at the bow, dreadful like the lord of serpents when asleep, (the bow) with which Śiva (the god having the sign of a bull on his banner) discharged an arrow which *pursued the sacrifice that fled in the form of a deer*, the son of Dasaratha took it up.

45. Like Cupid stringing his delicate flowery bow, he, without any great effort, stretched the string of the bow though it had the strength of a mountain, being gazed at by the assembly with their eyes fixed in wonderment.

46. That bow, as it broke with a sound harsh like that of the thunderbolt, by being stretched too much by him, as it were proclaimed to Paras'urâma, of unappeasable wrath, that the race of Kshatriyas had revived again.

47. Then the King of Mithilâ, having hailed with delight the *S'ulka* (bride-money) in the form of his prowess the essence of which was tested against the bow of Śiva, offered (by word) to Râma his daughter, not born of the womb and like Lakshmî embodied.

48. The King of Mithilâ, true to his word, immediately gave his daughter, not born of the womb, in marriage to Râma in the presence of the radiant sage, thus having as it were Fire for a witness (to the holy ceremony).

49. And he of noble splendour sent his revered family-priest to the King of Kosalas with the message, "Be pleased to permit this family of Nimi to become your servant by accepting my daughter (for your daughter-in-law)."

50. The King was looking out (*lit.* searched) for a suitable daughter-in-law, and at the same time there came to him the Brâhmana with a welcome message; for, the desire of the meritorious, which partakes of the nature of the fruit of the wish-yielding tree, is fulfilled instantaneously.

51. That friend of Indra, of passions subdued, heard the message from the Brâhmana, to whom a proper reception was accorded, and marched out, obscuring the rays of the sun with the dust raised by his army.

52. He reached Mithilâ, surrounding it with his soldiers who injured the trees in the gardens. That city endured the friendly siege, as a woman bears the close embrace of her lover.

53. The two kings, who adhered to the established usages and who resembled Varuna and Indra respectively, together performed the nuptial ceremonies of their sons and daughters in a manner befitting their greatness.

54. The chief of the family of Raghus (*i.e.*, Râma) married the daughter of the Earth; and Lakshmana married her younger sister U'rmilâ. And their two younger brothers, possessed of excellent strength, married the two slender-waisted daughters of Kus'adhvaja.

55. The three sons together with the fourth, being married to their new brides, appeared like the four political expedients of that king, *viz.*, conciliation, use of money, sowing dissentions, and war, attended each by its own success

56. Those princesses by their union with the princes, and the princes by theirs with the princesses, attained the highest happiness of their life. The union of these brides and bride-grooms was similar to the union of suffixes and stems.

57. Das'aratha, of affectionate disposition, who thus married all his four sons there, dismissed the King of Mithilâ when he had gone three stages in the journey, and returned to his own capital.

58. Now in the course of his journey it so happened that gusts of wind, blowing in a contrary direction and smashing

the tree-like flags, harassed the army very much, as the currents of a river overflowing its banks spread desolation over the country around.

59. (Soon) after this, the sun, with a formidable halo formed round him, looked like a jewel dropped from the hood of a serpent killed by Garuda and enclosed by that serpent's body.

60. The quarters, with the wings of hawks for their grey locks, and with the evening clouds for their blood-wet garments, became unfit to be seen, like women in menses, with their hair dusky like hawk's wings, and their blood-wet clothes resembling evening clouds.

61. Female jackals, having resorted to the quarter where the sun had taken his station, began to howl in a fearful manner, as if inciting Paras'uráma, accustomed to perform the obsequial rites of his ancestors with the blood of the Kshatriyas.

62. Seeing the portent in the form of the adverse winds and such other things, the lord of the earth, who knew what was right to be done, asked his preceptor regarding its pacification; the latter mitigated his distress by telling him that it would have a happy end.

63. A mass *of light, it is said, that immediately* shot up, appeared before the army; (a mass) which, after a long time, when the soldiers had cleared their eyes, could be seen as possessing a human form.

64. Bearing from his father the portion characterized by the sacred thread, and from his mother the portion majestic by reason of the bow, he (Paras'uráma) looked like the sun attended by the moon, or like a sandal tree with a serpent (encircling it).

65. By whom, abiding by (*i.e.*, obeying) the command of *his father, though breaking through the bounds of propriety*, and with his soul made *relentless by wrath*, was *first* conquered, when cutting off the head of his trembling mother, the feeling of compassion, and then the earth.

66. Who, with a rosary of Rudrákshas resting on his right ear, appeared as it were to bear, in a disguised form,

the number twenty-one, indicative of the times that he had destroyed the Kshatriyas.

67. The King, whose sons were still young, seeing that Paraśurâma, who had taken a vow to destroy all the royal families, on account of his anger being roused at the murder of his father, and thinking of his own condition, became sad at heart.

68. The name "Râma," applying equally to his own son as well as to his dreadful enemy, became now to him like a jewel that is in a necklace and is on the hood of a serpent, pleasing and fearful at the same time.

69. Without paying any heed to the king who cried out, "An offering, an offering (for the sage)," he fixed his eyes upon where stood the elder brother of Bharata—the eyes whose pupils had become fierce and which were blazing with the fire of his anger against the Kshatriyas.

70. By him, eager to fight, firmly grasping the bow in his hand and letting the arrow pass through the interstices of his fingers, was addressed Râma who stood dauntless before him.

71. "The race of Kshatriyas is my enemy, since it has done me injury. Having destroyed it several times I was appeased. But I am (now) provoked by hearing of your exploit, like a sleeping snake when struck with a stick.

72. "Thou hast broken, it is said, the bow of the king of Mithilâ, never bent before by other kings. Hearing of that I think that my own pre-eminence in valour has been hurled down (eclipsed) as it were, by you.

73. "At one time the word "Râma," when uttered, applied to me alone in this world. Now that thou art rising to greatness, that word, having its application divided, makes me feel ashamed of myself.

74. "Bearing a missile which was unimpeded in its action even on the mountain (Krauñcha), I consider that I have two enemies who have offended me equally—Kârtavîrya, on account of his carrying off the calf of (my father's sacrificial) cow, and thou, intent on depriving me of my fame.

75. "My valour, though it has destroyed (the race) of the Kshatriyas, will not satisfy me so long as thou art unconquered. That is counted (regarded) the (true) greatness of fire when it burns in the ocean even as it does in dry grass.

76. "Know that the bow of Śiva which was broken by you had been deprived of its strength by the power of Vishnu. *Even a gentle wind pulls down a tree on the bank*, when its roots have been already sapped by the current of the river.

77. "Draw, therefore, this bow of mine with an arrow fitted to it, after fastening the bow-string. Let alone an actual combat; if thou canst only accomplish this, I shall acknowledge myself vanquished by thee, with the strength of thy arms (being thus proved) equal to that of mine.

78. "Or, if thou hast lost courage, being frightened at the edge of my axe sending forth flames of fire, then join thou thy hands in prayer for protection—hands whose fingers have been hardened in vain by the friction of the bow-string."

79. When Paraśurâma, of terrible aspect, had thus spoken, Râma, with his lower lip quivering with a smile, gave him a fitting reply simply by taking up his bow.

80. Having obtained the bow which was his in his previous life, he looked beautiful beyond comparison. A fresh cloud is by itself charming; how much more then would it be when beautified by Indra's bow!

81. No sooner was the bow strung by the mighty prince, letting its one end rest on the ground, than the enemy of kings (*i.e.* Paraśurâma) lost all his splendour, like fire when reduced to mere smoke.

82. The people beheld those two standing face to face (in an attitude of hostility), with the splendour of one waxing while that of the other waned, like the sun and the moon in the evening of the day of their opposition.

83. Râma, who resembled the son of Śiva (Skanda), being softened by mercy on seeing Paraśurâma, whose valour

was rendered nugatory towards himself, and his own infallible arrow fixed on to the bow, addressed him thus :—

84. "Though thou wert the aggressor, I am unable to strike thee mercilessly as thou art a Brâhmana. Tell me, then, which I shall destroy with this arrow:—thy locomotion or the world which thou hast acquired by thy sacrifices?"

85. To him the sage replied, "It is not that I do not know thee to be the Primeval Being in thy true nature. Desirous of seeing the divine energy of Vishnu that is in thee after thou camest down to the earth, I roused thee to anger.

86. "To me, who reduced to ashes the enemies of my father and made a present of the earth together with the oceans to a fitting person, even this defeat inflicted upon me by thee, the Supreme Being, is honourable.

87. "Therefore, O thou, the foremost among the wise, spare my power of motion, so much to be desired, that I may go to holy places. If my way to heaven be closed, I shall not be distressed, as I am indifferent to sensual pleasures."

88. Râma agreed to that, saying, "Be it so;" and with his face turned towards the east he discharged the arrow. That arrow became to Paraśurâma, though righteous, an impassable barrier to his way to heaven.

89. Râma, too, touched the feet of the ascetic, begging to be forgiven. Humility itself on the part of the powerful towards enemies vanquished by force is conducive to fame.

90. "Having expelled from within me the spirit of chivalry (the result of the quality of passion) inherited from my mother, and instilling in me the spirit of peacefulness, the characteristic virtue of my paternal ancestors, thou hast certainly turned this defeat of mine, the result whereof is irreproachable, into a favour.

91. "I shall now go. May there be no obstacles in your way while accomplishing the mission of the gods!" Having spoken these words to Lakshmana's elder brother (Râma) and Lakshmana, the sage disappeared.

92. When he had gone away, the father, having embraced with his arms the victorious Râma, thought, through affection,

that he was certainly re-born. The obtainment of the joy, after he had experienced pain for a moment, was to him like a shower of rain to a tree seized by wild fire.

93. Then the lord of the earth, who resembled god Śiva, having passed some nights on the way, where charming tents had been erected, entered the city of Ayodhyâ in which the windows (of houses) were full of lotuses by reason of (the presence therein of) the eyes of the women gazing at the daughter of the King of Mithilâ.

CANTO XII.

1. He who had enjoyed all worldly pleasures and reached the last stage of his life, now neared his absolution, just as the flame of a lamp which has consumed (all) oil and reached the end of the wick, is near its extinguishment at dawn.

2. Age in the guise of grey hair, coming to the root of his ears, as if through fear of Kaikeyî, said to him, "Confer royalty on Râma."

3. That report of the elevation (to the throne) of Râma, beloved of the citizens, gladdened each of them, as the canal refreshes the trees in a garden.

4. Kaikeyî, of cruel resolve, polluted the preparations made for his coronation, with the king's tears hot through grief.

5. Soothed by her husband, the angry lady gave out (*i.e.* demanded the fulfilment of) the two boons promised by him, as the earth, when sprinkled with rain, throws out a pair of serpents lurking in a hole.

6. By one of these she sent Râma into exile for fourteen years; (and) by the other she desired Royalty for her son, which resulted only in her own widowhood.

7. With tears had Râma first accepted the Earth bestowed on him by his father; but with joy did he afterwards receive his command—"Go to the forest."

8. The people, to their astonishment, saw the same colour (expression) on the face of Râma, both when he wore the pair of auspicious silken garments, and when he was clad in a pair of bark-garments.

9. Not making his father swerve from truth (*i.e.*, violate his promise), he, with Sitâ and Lakshmana, entered (at once) the Dandaka forest, and (also) the mind of every good man.

10. The King, too, afflicted with the (grief of) separation from him, recollecting the curse brought down (upon himself) by his own act, considered only the giving up of his body as the (proper) expiation.

11. That kingdom, with the princes exiled and the king dead, fell a prey to the enemies vigilant in seeking its weak points.

12. The body of councillors, (thus left) without a lord, caused Bharata, who was (then) living with his mother's relatives, to be brought by hereditary ministers who (with difficulty) suppressed their tears (before him).

13. When the son of Kaikeyî heard of his father's death brought on in that manner, he became averse not only to his own mother but also to Royalty.

14. And with an army he went in quest of Râma, seeing, with tears (in his eyes), the trees under which Râma had lived with Lakshmana and which were pointed out to him by the dwellers of the hermitages.

15. Having related to Râma, then living in the forest near Chitrakûta, that their father had gone to heaven, he invited him to accept Royalty, the blessings of which had not been enjoyed by him (Bharata).

16. He thought he would be a *Parivettâ* (*i.e.*, one marrying when his elder brother is unmarried), if he were to receive the Earth, when his eldest brother had not accepted Royalty.

17. Of him (Râma), whom it was impossible to draw away from his deceased father's command, he (Bharata) asked for his pair of sandals, so that they might be made during his absence the presiding deities of the kingdom.

18. Dismissed by his brother with the words, 'So be it,' he did not enter the city (*i.e.*, the capital), but, living in Nandigrâma, ruled the kingdom as if it were a deposit.

19. Firm in his devotion to his eldest brother and averse to the desire (*lit.* thirst) for kingdom, Bharata thus made an expiation, as it were, for the purification of his mother's sin.

20. Râma, too, with Sitâ and his younger brother (Lakshmana), subsisting on sylvan fare in the forest, observed, tranquil in mind, in his youth, the vow which the Ikshvâkus were accustomed to observe in their old age.

21. Taking shelter under a tree the shade of which was made stationary by his power, he was once lightly sleeping on the lap of Sitâ. owing to fatigue.

22. It is said that a crow, son of Indra, scratched her breasts with his nails, as it were finding fault with the marks of amorous sport made by her husband.

23. Awakened by his wife, Râma discharged a reed-missile at him, who escaped from it with the loss of one eye.

24. Râma, apprehending the return of Bharata on account of the proximity of the place, left the Chitrakûta district, the deer in which felt sorry (at his departure).

25. Halting in the hermitages of the hospitable Rishis, he travelled on towards the southern quarter, as the Sun goes to the south after staying in the asterisms of the rainy season.

26. Sitâ (the daughter of the King of Videha), who followed him, appeared like Royalty, covetous of excellence, going after him though forbidden by Kaikeyî.

27. With the sweet-scented unguent given to her by Anasûyâ, she made the forest one in which the bees left the flowers (*i. e.* the bees were drawn from the flowers to her).

28. A demon called Virâdha, of a red-brown colour like an evening cloud, stood obstructing the way of Râma, as Râhu does that of the Moon.

29. From between them the destroyer of the people (*lit.* he who withered up the people) took off Sitâ (daughter of the King of Mithilâ), as the drought which dries up the world takes off rain from between the months of S'râvana and Bhâdrapada.

30. Having crushed him to death, the two descendants of Kakutstha buried him in the earth, lest he (*i. e.* his body) should defile the district with foul smell.

31. Then by the advice of Agastya (*lit.* the pitcher-born), Râma dwelt in Pañchavatî, not abandoning moral rectitude, as the Vindhya Mountain stands in his original form, not *transgressing the limits set to him.*

32. There the younger sister of Râvana, smitten with love, approached Ráma, as a female snake, oppressed with heat, resorts to a sandal tree.

33. In the very presence of Sitâ, she made advances to him, after telling him her lineage; for the lust of women, when grown to excess, knows no time.

34. "I have got a wife, O girl. Have thou my younger brother,"—so did Râma, having shoulders as lusty as those of a bull, command her who longed for sexual intercourse.

35. Not having been received well (*i. e.* rejected) by him (Lakshmana) too, because of her having first approached his elder brother, she again resorted to Râma, *like a river* that touches both the banks.

36. The laugh of Sitâ enraged her who had assumed for a time a gentle appearance, as the rise of the moon agitates the tide of the ocean (which has been) calm on account of the absence of wind.

37. "Thou shalt immediately get the fruit of this ridicule, mark me. Know that *this act* of *thine* is *like* an insult offered by a female deer to a tigress."

38. Saying this to Sitâ who in fright sought her husband's lap, Śûrpanakhâ assumed her (original) form, that was true to her name.

39. Lakshmana, who had *first heard her speaking* as sweetly as a cuckoo, made her out to be a demoness (*lit.* one skilled in magical wiles), as he now heard her terribly howling like a female jackal.

40. Immediately, with his sword drawn, he entered the hut and joined that horrible woman to a superfluity of ugliness (*i. e.* gave her more of that ugliness which she already possessed, by cutting off her nose and ears).

41. She threatened them from the sky, with her finger of the shape of a goad, *having* crooked *nails* and *possessing* joints hard like bamboo-knots.

42. Having reached Janasthâna speedily, she described to Khara and others the new way, of that sort, of insulting the demons, started by Râma.

43. That the demons marching against Râma put her, mutilated in the parts of her face, in front of them, was itself an evil omen.

44. Seeing the proud demons advancing with raised weapons, Râma placed his hope of victory on his bow, and Sítá under the care of Lakshmana.

45. Although the son of Daśaratha was alone and the demons were in thousands, they saw him in the battle as many-fold as they (themselves) were.

46. Then that descendant of Kakutstha (Râma), of honourable conduct (in battle), did not forgive Dûshana. urged on by the wicked (demons), as he, pure in character, would not forgive censure directed against him by vile persons.

47. He received him (Dûshana), Khara, and Trisiras with arrows, which, though discharged successively, flew as it were simultaneously from his bow.

48. By those sharp arrows which passed through their bodies and yet remained as untainted as before, were drunk the lives of the three, whilst their blood was drunk by the birds.

49. Of that vast army of demons, cut to pieces by the arrows of Râma, nothing was seen standing but the headless trunks.

50. That army of the enemies of the gods, having caused Râma, the showerer of arrows, to fight (with it), went to sleep under the shade of vultures, never to wake again.

51. Of those demons torn to pieces by the missiles of Râma, Śûrpanakhâ alone became the bearer of the evil tidings to Râvana (i. e. she alone remained to carry the sad news to Râvana).

52. On account of the punishment inflicted on his sister and the slaughter of his kinsmen, the younger brother of

Kubera (*i. e.* Râvana) thought that Râma had *placed his* foot on his ten heads.

53. Deceiving the two descendants of Raghu by means of a demon (*i. e.* Mârîcha) in the shape of a deer, he carried off Sîtâ, being obstructed for a moment by the efforts (to rescue her) of the king of birds (Jatâyu).

54. While in search of Sîtâ, they saw the vulture who had his wings cut off, and who had paid off the debt of friendship to Das'aratha with his life resorting to his throat (*i. e.* about to leave his body).

55. In words he told them that Sîtâ had been carried off by Râvana, (but) by his wounds he made known to them his great deed; and then he breathed his last.

56. With their grief for the death of their father renewed, they (two) performed the ceremony of his cremation and the subsequent funeral rites, as if he were their father

57. Through the advice of Kabandha whose curse was removed by death (at the hands of Râma), there grew up a strong friendship between Râma and the monkey (Sugrîva) who laboured under a similar misfortune.

✓58. That warrior (Râma), having killed Vâlin, placed Sugrîva in his position, long desired by him, like an *A'deśa* (substitute) in the place of a root

59. The monkeys, sent by their lord (Sugrîva), wandered hither and thither in search of Sîtâ, like so many desires of the afflicted Ráma.

60. When intelligence about her was obtained on meeting with Sampâti, Mâruti (*lit.* the son of Wind) crossed the ocean, as one freed from all attachment transcends the worldly life.

✓61. In his seach (for her) he spied Sîtâ surrounded in Lanká by Rákshasîs, *like the great medicinal plant* (*life-restoring plant*) encircled by poisonous creepers.

62. The monkey (*i. e.* Mâruti) delivered to her, as a token of recognition from her husband, a ring, which was as it were welcomed by her cool drops of tears of joy.

75. Though she ceased grieving (*lit.* gave up her grief) with the thought that her husband was alive, yet she felt ashamed (of herself) that she should have first lived after she had believed *his death to be true.*

76. The momentary suffering caused to the two sons of Das'aratha appeared as if it had occurred in a dream, when the bonds of the (serpent-) missile of Meghanâda (Indrajit, son of Râvana) were dissolved at the approach of Garuda.

77. Then Paulastya (Râvana) pierced Lakshmana's breast with the *Sakti* weapon; (when) Râma, too, though not struck, had his breast pierced with grief.

78. Lakshmana, having his agony removed by the great medicinal plant brought by Márutí, again played, by means *of his arrows, the tutor-in-lamentation of the women in* Lanká (*i. e.*, caused bewailing among the women of Lanká).

79. He left not a vestige of Meghanâda's war-cry and of his bow resplendent like the rain-bow (*lit.* the bow of Indra), as autumn keeps not a trace of the thunder of clouds and of the rain-bow.

80. Kumbhakarna, reduced to a condition similar to that of his sister (*i e.* mutilated in the face) by the chief of the monkeys (Sugríva), opposed Ráma like a mountain, the red arsenic of which has been broken off with a chisel.

81. "You, who are so fond of sleep, have been in vain untimely awakened by your brother"—saying this, as it were, the arrows of Râma sent him into long (eternal) sleep.

82. The other demons, too, fell amongst crores of monkeys, as the dust raised *from the battle-field* (fell) in the rivers of their blood.

83. Then came out Paulastya (Râvana) from his palace for a fresh *encounter, having resolved—"To-day the world shall be cleared either of Râvana or of Râma."*

84. Seeing Râma on foot and the king of Lankâ in a chariot, *Indra sent to him* (Râma) *his car drawn by bay* horses.

85. Resting on the arm of the charioteer of the gods (Mátali), Râma took his seat in that victorious car, the

banner-cloth of which was shaken by the breezes from the waves of the celestial Ganges

86 Mátali invested him with the armour of the great Indra, on which the missiles of the enemies of the gods became as futile as the petals of the lotus

87. The fight between Ráma and Rávana achieved, as it were, its purpose, inasmuch as by it an opportunity was, after a long time found by each of them showing his prowess at the sight of the other

88 On account of the multiplicity of his arms, heads and thighs the younger brother of Kubera (i e, Rávana), though alone and not (surrounded by Rákshasas) as before appeared, as it were, standing in the midst of the people of his mother's race (i e Rákshasas)

89 Ráma greatly esteemed the enemy who had conquered the (eight) guardians of the world, who had worshipped Siva with (i e by offering) his own heads, and who had lifted the Kailasa mountain

90 The son of Pulastya (i e Rávana), highly incensed, shot an arrow into his (Ráma's) right arm which was throbbing and thus prognosticating his union with Sitá

91 An arrow discharged by Ráma having pierced through the heart of Rávana, too, entered into the earth as if to tell the welcome news to the snakes (residing there)

92 Matching missile with missile, as they did the zeal of each for obtaining victory over the other waxed (i e became impetuous) like that of two disputants who meet words with words

93 On account of their alternate display of equal valour, the fortune of victory became common to both (i e was equally balanced between them), like an altar shaped wall between two (equally) infuriated elephants

94 The volleys of arrows of each other did not endure (i e intercepted) the shower of flowers poured over them by the gods and the demons (when) pleased at the (respective) assaults and repulses (of Ráma and Rávana)

95. At last the demon (Rávana) flung at his enemy the S'ataghni weapon, studded with iron spikes, which was, *as it were, the Kûṭas'âlmali weapon snatched from* (the hands of) Yama.

96. Before it reached his chariot, Ráma cut it off, and along with it the hope of the enemies of the gods, by means of arrows having crescent-shaped heads, with the ease with which a plantain-tree is lopped off.

97. And the matchless archer (Ráma) set on his bow the infallible *Brâhma* missile, directing it against him (Rávana),—the missile which was, as it were, the physic for extracting *the dart of grief from the heart of his beloved.*

98. The (missile), with its blazing heads multiplied tenfold in the sky, appeared like the body of the great serpent (S'esha) with its circle of terrible hoods.

99. With it, charged (as it was) with *Mantras* (spells appropriate to it), he brought down, in half a moment, the row of Rávana's heads, which did not (even) feel the pain of the wounds (*i. e.* so quickly as not to make them feel the pain of the cutting).

100. The *series of necks* (heads) *severed from the demon's* body which was about to fall down, appeared like the image of the new (rising) sun, broken (multiplied) in water by ripples.

101. Though *the gods saw his heads fall down, their* mind did not put much faith in the fact, fearing their being again joined (to the body).

102. Then fell, on the (Ràma) head of the enemy of Paulastya, on which the jewelled crown was soon *to be* fastened (placed), a shower of fragrant flowers poured by the gods and followed by swarms of bees, which, with their wings *heavy with ichor, had left the broad temples of the* elephants of the guardians of the world.

103. The charioteer of Indra having taken leave of Ráma who had at once unstrung his bow having performed the work of the gods, took to heaven the chariot which was drawn by a thousand bay horses, and the banner-staff of which

was marked by Ravana's arrows having his name inscribed on them

104. The chief of Raghus, too, having received back his beloved purified in fire, and having united Bibhishana, his dear friend, with the Royalty of the enemy (*i e* of Râvana), ascended the jewel of aerial cars (*i e* Pushpaka) won by (the prowess of) his arms, and set out for his capital, accompanied by Bibhishana, Lakshmana (the son of Sumitra), and the son of the Sun (*i e.* Sugrîva).

CANTO XIII

1. Then Hari (Vishnu), who bore the name 'Râma' and who knew the qualities (of things), on seeing the sea (*lit* the mine of jewels) as he entered (passed through) the region covered by his foot (or, his abode), which has sound for its quality (*i e* the sky), in the aerial car, thus spoke in private to his wife:—

2 "Behold, O Princess of Videha the foaming ocean, divided as far as the Malaya mountain by my bridge, (and thus looking) like the clear autumnal sky displaying beautiful stars and parted by the milky way (galaxy)

3 "This, it is said, was enlarged (to its present bounds) by our ancestors, excavating the earth (while) in search of the sacrificial horse of their father, wishing to perform the horse sacrifice, when it was taken to the nether regions (as was supposed) by Kapila

4 "From this the solar rays bear the watery fœtus, herein treasures attain great growth, it holds the fire that feeds on water (*lit* whose fuel is water), and by it was produced the gladdening luminary (*i e* the moon)

5 "Passing through various states and standing having pervaded the ten quarters by its expanse the form of this (ocean) like that of Vishnu, cannot be exactly conceived (or defined), either as regards its nature or its magnitude

6 "On (the surface of) this reposes, after having withdrawn the worlds (unto himself), the Purusha (the Primeval

Being) accustomed to practise his sleep of meditation at the end of each quaternion of *yugas*, being praised (all the while) by the first Creator seated on the lotus sprung from his navel.'

7. "Hundreds of mountains, with their pride humbled by Indra cutting off their wings, resort to this, their shelter, as kings, harassed by their enemies, do to a neutral sovereign, conspicuous for the discharge of his duties (*e. g.* that of protection).

8. "The clear water of this (ocean), swollen at the destruction-time of the world, became a momentary veil for the face of the Earth, the act of up-lifting (marrying) which from the nether world was effected by the Primeval Being.

9. "This ocean, whose behaviour towards his wives is uncommon (*lit.*, *different from that of others*), being himself clever in offering his lips of waves, drinks (kisses) the rivers (his wives), and makes them, naturally bold enough to hold forth their mouths, drink (kiss) himself.

10. "These *timis* (whales), having taken in (swallowed) the water at the mouths of rivers, together with the animals therein, *on account of their mouths being open, and then* closing them, are spouting up streams of water through their perforated heads.

11. "Look at the (clusters of the) foam of the sea divided in two ways by the elephant-shaped sharks suddenly darting up (to the surface), which, on account of their gliding along their cheeks, attain for a moment to the state of (*i.e.* appear like) *chowries* over their ears.

12. "These serpents, stretched (on the beach) for inhaling the coast-breeze, and indistinguishable from the curling billows, are clearly discerned owing to the gems in their hoods, the lustre of which is heightened by their contact with the rays of the sun.

13. "This mass of conch-shells, which is forcibly cast by the force of the billows on coral reefs that rival (in lustre) your lip, and which has it mouths (openings) fixed in their projecting points, somehow glides on with great difficulty.

14. "On account of the cloud, whirling round by the force of the whirlpool the moment it proceeded to suck up water, this ocean appears to a great extent to be as it were churned once more by the mountain (Mandára).

15. "The coast-line, looking thin from afar and dark with the row of the forests of the *tamála* and the *tálí* trees, of the brimy ocean resembling a wheel of iron, appears like a streak of rust formed on its periphery.

16. "O *long-eyed one, the breeze from the shore* honours (decorates) your face with the pollen of the Ketakí (flowers); it seems it knows me, who have fixed my longing on your *bimba*-like lip, to be impatient of the loss of time in (the act of) decoration.

17. "Here have we arrived in a moment, owing to the velocity of the aerial vehicle, at the coast of the sea, with groups of pearls scattered about from the shells broken on the strand, and with the rows of the areca trees bent down with (under the weight of) fruit.

18. "O you having beautiful thighs (*lit.* thighs tapering like *Karabha*) and the eyes of (or, casting glances like) a gazelle, just cast a glance on the path left behind: here the land seems to emerge, with its forests, from the sea which is becoming more and more distant (every moment).

19. "Now the aerial car moves along the path *(region) of* the gods, now along that of the clouds, and now by that of the birds; mark, how it moves in keeping with the desire of my mind (just as my mind wishes it to do).

20. "This sky-breeze, bearing the scent of the ichor of Indra's elephant, and cooled by its blowing across the waves of the celestial Ganges (*lit.* the three-coursed river), dries up (*lit.* sips off) the drops of perspiration on your face, *appearing on account of (produced by) the mid-day heat.*

21. "O passionate one, touched by you, out of curiosity, with your hand stretched out from the window (of the car), the cloud, with a ring of lightning manifested from it, appears as it were to present to you a second ornament (bracelet).

22. "Yon ascetics (*lit.* wearers of bark-garments), considering Janasthâna to be free from obstacles, are (now) occupying, each his own, their long-deserted sites of hermitages, wherein new huts are being built.

23. "This is the spot where was seen by me, searching for you, an anklet (of thine), dropped down on the ground, which had assumed silence as if through grief at its separation from your lotus-like foot.

24. "The path by which you were carried away by the demon, O timid one, these creepers through compassion, showed to me, by means of their branches with leaves drooping down, being unable to speak.

25. "The female deer, too, with all desire for (eating) the blades of the *Darbha* grass gone, and directing their eyes, with eye-lashes upraised, towards the southern direction, gave information to me who knew not your whereabouts.

26. "Here (yonder) appears (before us) the sky-grazing peak of the mountain Mályavat, on which was simultaneously let fall fresh water by the clouds and the tear (-drops), caused by your separation, by me.

27.—"Whereon the odour of the puddles beaten by the showers (of rain), the *Kadamba* flowers with filaments half-opened, and the melodious notes of the peacocks, (all) became unbearable to me being separated from you.

28.—"And where, O timid one, by me remembering your embrace, marked (accompanied) with tremor, enjoyed (*by me*) in the past, were endured with great difficulty the rumblings of the clouds reverberating in its caves.

29.—"Where (again) the beauty of your eyes, red by the smoke of the nuptial fire, being imitated by the new *Kandala* flowers, the buds of which were full-blown on account of their coming in contact with the vapour of the earth drenched by the sharp showers of rain, afflicted me.

30. "My eye-sight, having descended from a great height, as it were drinks, through fatigue, the yonder waters of the Pampâ, which are screened by the thickets of cane-plants grown on its borders and the playful *Sârasa* birds whereof are slightly visible.

31. "Here, my dear, were longingly gazed at by me, situated at a great distance from you, pairs of unseparated *Chakravâka* birds that gave to each other the filaments of lotuses.

32. "And as I desired to embrace the yonder slender (young) *As'oka* tree on the bank (of Pampâ) stooping with (the load of) its bunches of flowers graceful like breasts, under the impression that I had found you, I was prevented by the son of Sumitrâ with tears in his eyes.

33. "These rows of the *Sârasa* birds of the Godâvarî, flying up into the sky on hearing the tinkling of the small gold bells hanging from the interior of the celestial car, appear as it were to be coming up to receive you.

34. "This Pañchavatî, wherein the mango saplings were reared with water poured from jars by you, though having a slender waist, and where the spotted black antelopes have raised their heads (to look at us), seen after a long time, delights my mind.

35. "Here, in the arbours of canes on the bank of the Godâvarî, I remember to have slept after I came back from my hunting excursions, with my head reclined on your lap in private, and my fatigue dispelled by the breeze blowing across the ripples (of the river).

36. "Here is the spot, accepted (chosen) for his earthly residence by the sage, the cause of the clearing up of turbid water (*i. e.* Agastya), who, by a mere knitting of his eye-brows, caused Nahusha to fall from the post of Indra.

37. "Having smelt this tip of the (column of) smoke that has traversed the path of the balloon, issuing from the three sacrificial fires and charged with the smell of oblations, of him of blameless fame, my soul, being free from *Rajas* (the quality of impurity), experiences lightness (*i. e.* feels at ease).

38. "Here (below), O noble-minded one, is the pleasure-tank, called Pañchâpsaras, of the sage S'âtakarṇi, which, surrounded by a wood, appears, owing to its great distance, like the disc of the moon slightly visible from the midst of clouds.

39. "That sage, who, formerly roaming with the deer, subsisted on the tender shoots of the *Kus'a* grass alone, was,

it is said, led into the snare of the youth of five nymphs by Indra, alarmed by his penance.

40. "*This continuous sound of the tabor at the musical* concert of him living in a mansion under the waters, reaching the sky, makes for a moment the upper apartments of the Pushpaka *car resound with its echoes.*

41. "Here is another ascetic, Sutîkshna by name but gentle (well-restrained) *in action, practising* penance in the midst of four fires fed with fuel and with the seven-horsed one (the sun) scorching his forehead.

42. "Him who had roused the fears of Indra, the amorous gestures of the celestial damsels, in which glances were cast (*lit.* eyes were directed) accompanied with smiles, and in which the (parts of the body near the) girdles were half-disclosed under some pretext, were not *able to affect* (*draw* away from his ascetic practises).

43. "Here is he, with one (the left) arm ever uplifted, directing hitherwards, so as to greet me *properly*, his arm, other than the left (*i.e.* the right one), which has the rosary of Rudrâkshas for a bracelet, which scratches the deer and which cuts the spires of the *kuśa* grass (*i.e.* which he employs in scratching the deer and cutting the *kuśa* grass).

44. "He, on account of his being restrained in speech (*i.e. observing the vow of silence*), having accepted *my salutation* with a slight (downward) motion of the head, again fixes his sight (eyes), freed from the obstruction of the aerial car, on the thousand-rayed one (the Sun).

45. "That (yonder) is (seen) the penance-grove, having a purifying influence and the refuge (of those coming to it), of the sage named S'arabhanga, who had kept the sacred fire and who, having long propitiated it with sacred sticks, offered up at last (as an oblation) his body also, consecrated with (the holy) *Mantras.*

46. "Now (*that he is no more*), *the duty of receiving guests* hospitably, that belonged to him, has devolved on these (hermitage-) trees, as on virtuous (dutiful) sons, (trees) which

remove the fatigue of journey by their shade and which bear an abundance of delicious (*lit.* worthy) fruits.

47. "O *you with proportionate* limbs (*lit.* some depressed and some elevated), the yonder mountain Chitrakûta, with its mouth of a valley sending forth the sound of running *streams* and with a cloud resting on the crest of its peak like the mud on its skirts, rivets my eye like a bull in the pride of youth, with his cavern-like mouth emitting continuous bellows and having cloud-like (darkish) mud attached to the tips of his horns in the act of his butting-sports.

48. "This river Mandâkinî here, with its clear and steady current of waters and appearing slender on account of its being at a great distance, looks in the vicinity of the mountain like a necklace of pearls lying round the neck of the Earth.

49. "Here near the mountain is the *Tamâla* tree, of excellent growth, having plucked a fragrant blossom of which I turned the same into your ear-ornament, looking graceful on your cheek slightly pale like the sprout of barley.

50. "Here is this penance-grove of Atri, the animals in which are tame (well-behaved) without the fear of punishment, wherein the trees bear fruit without the sign of the *appearance of flowers* (*i.e. without* having put forth flowers) and which thus displays the awful might (of the sage).

51. "Here for the ablution of the sages (*lit.* those who regard penance as their wealth), it is said, Anusûyâ caused the three-coursed river (Gangâ) to flow,—the river which had its golden lotuses plucked by the hands of the seven sages and which serves as a garland on the head of Śiva.

52. "Even these trees, occupying (*i. e.* grown in) the middle of the *Vedis* belonging to the sages practising meditation by assuming the Vîrâsana posture, appear as if absorbed in contemplation as it were, owing to their motionlessness due to the absence of wind.

53. "Here is that banian tree, known as 'Śyâma,' to which a prayer was addressed by you formerly, and which (now),

concluding baths of the horse-sacrifices (performed by them).

62. "Which my mind reverently regards as the common mother of the lords of the Uttarakosalas, who were wont to enjoy the pleasure of sitting on the lap of its sandy banks, and who were nourished by the abundant milk of its waters.

63. "This is that Sarayû, which, like my mother, being separated from that esteemed king (my father), as it were embraces me, stationed at a distance, with the arms in the form of its waves, with cool breezes coming therefrom.

64. "Since (a column of) the earth's dust, scarlet like the pink twilight, is rising up in front, I think Bharata, having the news (of my arrival) communicated to him by Hanûmat, has advanced to receive me with an army.

65. "Surely, that good man will restore to me, who have kept (acted up to) my father's promise, the regal fortune well-protected and undamaged (unpolluted by use), as Lakshmana restored you, well-protected and unharmed, to me when I returned, having slain in battle Khara and others.

66. "There is Bharata, dressed in barks and having materials of worship in hands, advancing on foot towards me, accompanied by the aged ministers, having placed our family priest in the front and his army in the rear.

67. "He, who, out of regard for me, not having enjoyed, though young, the royal fortune come to his lap being given *(to him) by our father, seems to be practising with her for* so many years the rigid vow of *A'sidhâra.*"

68. When the son of Dasaratha (Râma) had said so, the aerial car, knowing his desire owing to its being presided over by a deity, descended from the sky (the path of the stars) while it was looked up to by the subjects that followed Bharata, being full of wonder.

69. Râma, to whom his arm was offered (as a support) by the lord of monkeys, clever in serving, alighted from the vehicle by the path (stair-case) formed of a flight of crystal steps which was not far from (*i. e.* approached close to) the surface of the earth and which was shown to him by Bhibhishana advancing in front.

70. He, who was pure, bowed to the preceptor of the Ikshvâku race (Vasishtha), and then, after accepting the offerings of worship (*Arghya*), embraced his brother Bharata, with tears rising up (in his eyes), and smelt him on the head, which, owing to his devotion to him (Râma), had foregone the great-coronation-water-sprinkling conferring on him the kingdom of his father.

71. With kind glances and a speech consisting of sweet words of inquiry about their well-being, he favoured, as they bowed before him, the old ministers, in whose face an alteration was caused by the growth of their beards, and who, therefore, looked like banian trees covered with fibrous shoots.

72. "This is (Sugrîva) the lord of bears and monkeys, my friend in adversity, and this is Bibhîshana, who fought foremost (on my side) in the battles"—to the two thus mentioned (introduced to him) by Râma with great regard, Bharata offered his respects, passing over Lakshmana.

73. After that he met (*lit.* came in contact with) Lakshmana; and he on his part, having raised him (Bharata) whose head was bent down (in veneration), embraced him closely, paining, as it were, his bosom (*lit.* the space between his arms) with his broad chest, that was roughened by the scars of wounds overgrown with flesh, made by the weapons of Indrajit.

74. At the command of Râma, the chiefs of monkey-hosts assumed human forms on that occasion and mounted huge elephants: and as these shed streams of ichor-water from several parts (of their bodies), they (the monkeys) obtained their (wonted) pleasure of sitting on mountains.

75. As directed by the son of Dasaratha (Râma), the lord of the night-rangers (*i.e.* Bibhîshana) also, with his followers, occupied (*sc.* in) chariots whose beauty of construction (by human art) was not to be equalled by *his* chariots, though called into existence by the operation of magic (or, creative thought).

76. Then the lord of the Raghus, accompanied by his (two) younger brothers, again ascended the celestial car,

moving according to the wish of its rider, and with its banners gracefully waving about, just as the moon, attractive by being in conjunction with Mercury and Jupiter, ascends a cluster of evening clouds, with flashes of lightning quivering (through them).

77. There (in the *Vimâna*) Bharata made his obeisance to the daughter of the King of Mithilâ (Sîtâ) rescued by Râma from the Râvana-calamity and (therefore) feeling happy like the Earth rescued from the universal deluge by the Lord of the worlds (Vishnu), or the light of the moon from the (obscuring) dense mass of clouds by the lapse of the rainy season.

78. That adorable pair of the feet of Janaka's daughter, *which had observed the rigid vow of repudiating the supplications* of the Lord of Lankâ (Râvana), and the head of this good man whose hair had become clotted on account of his *imitation* of his *elder brother's course of action,* both, having come together, became mutually sanctifying.

79. Having gone over half a *Kros'a* (or, part of a *Kros'a*, according to *Malli.*), in the Pushpaka car with its speed slackened and having the subjects walking before it, the noble descendant of Kakutstha halted on the spacious garden of Ayodhyâ wherein tents were got pitched by Śatrughna.

CANTO XIV.

1. Thereafter, the two sons of Daśaratha, (Râma and Lakshmana) saw there, *in the* garden, their mothers, who had come to an equally lamentable change of condition on account of their husband's death, like two creepers reduced to a helpless *change of* state by the cutting down of the tree that was their support.

2. Both of them, who had killed their foes and who looked majestic with their exploits, were not distinctly seen by both (the mothers), as they respectively bowed to them, owing to their eyes being blinded with tears, but were recognized (as their sons) by their experiencing the pleasure that a son's touch gives.

3. Their cool tears (born) of joy (gushing forth) broke through (bore before them) the hot tears produced by grief, like the cold stream (*lit.* flow of melted snow) *from the Himâlayas bearing before it the waters of the Ganges* and the Sarayû, warmed by the heat (of summer), when rushing down.

4. The two touching (passing their hands over) (the scars of) the wounds inflicted by (*lit.* the passages of) the weapons of the demons on their body, with compassion, as if they were yet fresh, desired not the title of the-Mother-of-a-Hero, although much coveted by Kshatriya ladies.

5. "I am Sîtâ, the ill-omened one, who brought trouble to my husband,"—thus declaring her name, the daughter-in-law bowed with undistinguished (*i.e.* equal) reverence to the two queens of her father-in-law, (now) a resident of heaven.

6. "Rise, dear daughter; why, it was rather by your virtuous conduct that your husband with his brother got through the great calamity";—*thus did the two address to* her, who *deserved affectionate treatment,* words, which though pleasing were yet true.

7. Thereafter, with waters brought in golden pots from holy places, the aged ministers performed the coronation of the illustrious descendant of Raghu's race (Râma), which was (as it were) already commenced by the waters of joy of the two mothers.

8. There fell (were sprinkled), on the head of that conqueror (Râma), waters brought by the chiefs of Râkshasas and monkeys by having gone to rivers, seas and lakes, as there fall on the peak of the Vindhya mountain waters born of (produced by) the clouds.

9. In the case of him who indeed appeared exceedingly charming even when he put on the dress of a hermit, the beauty that was given rise to by his wearing the costume of an imperial Sovereign had the fault of repetition (*i.e.* was redundant).

10. Accompanied by hereditary ministers, Râkshasas and monkeys, he, giving delight *to the multitude of citizens* by the sounds of *trumpets,* entered, with the army, his

ancestral capital, which had ornamental arches raised (over its streets) and from the mansions of which were poured forth showers of fried rice.

11.—He, who, seated in a chariot, with *chowries* gently waved over him by Lakshmana accompanied by his younger brother, and with the royal umbrella held over him by Bharata, looked like the collection of the four Means rising up in corporeal form.

12. The column of smoke of the (burnt) black *aguru* wood issuing from the palace, dispersed by the force of the wind, appeared as though it were the braid of the hair of the city loosened by the best of Raghus (Râma) himself, as he had returned from the forest.

13. To the wife of the heroic Râma, seated in a lady's vehicle, and having her beautiful dress arranged by her mothers-in-law, the women of Ayodhyâ bowed with joined palms, the folds (joinings) of which were visible through the windows of the mansions.

14. Bearing (on her person) the perpetual (never-drying) cosmetic given by Anasûyâ, with the halo of its splendour flashing about, she shone brightly, as though she were presented by her husband to his city as pure, being once more in the midst of (blazing) fire.

15. Râma, the treasure of friendly affection, having assigned to his friends well-furnished houses, entered, with tears in his eyes, the abode, furnished with offerings of worship, of his sire now remaining only (as a portrait) in a painting.

16. There, saying with folded hands—"Mother, that our sire did not fall off from Truth, the fruit whereof is heaven, was if properly considered (due to) your own good act," he removed the feeling of shame of the mother of Bharata.

17. He waited upon Sugrîva, Bibhîshana and others with articles of comfort made by human art, in such a way that even they, who gained their desired object by mere thought (the moment they thought of them), had their minds overtaken (invaded) by astonishment.

18. When he had recieved with due respect the celestial sages who had come to greet him, he heard from them the account, beginning with the birth, of the foe he had killed, serving to magnify his own exploit.

19. When the sages (*lit.* the *treasures of penance*) had departed, Râma dismissed the chiefs of demons and monkeys, who in their happiness had allowed half a month to pass away unnoticed, being honoured with the best offerings of worship from Sitâ's hand.

20. And that aerial car, Pushpaka, easily obtainable the moment one thought about it, which was brought away from the enemy of the gods along with his life, and which was (as it were) the Flower of heaven, he permitted to convey again (*i.e. to be the vehicle of*) *the lord of* Kailâsa (Kubera).

21. Râma, who had obtained the kingdom after having thus got through his exile (residence) in the forest at the command of his father, followed as even (uniform) a course of action *towards his younger brothers* as *he did towards* (the pursuit of) Virtue, Wealth and Desire.

22. And owing to his tenderness of heart, he showed the same (equal) respect even to all his mothers, as did the leader of the (*divine*) *forces* (*i.e.* Skanda) *to the Krittikâs whose* breasts he had sucked with his six mouths.

23. On account of him turned away from avarice, the people became pre-eminently wealthy; on account of him removing the fear of obstacles, they performed their *religious* rites properly; in him, the educator, they had a father; and in him, the remover of their sorrow, they had a son.

24. Having looked after the affairs of the citizens at the proper time, he diverted himself with (in the company of) the daughter of the king of Videha (Sitâ), as though he were attended upon by Lakshmî eager to enjoy his company, *after having assumed her* (*Sitâ's*) *charming form.*

25. To the two who attained (enjoyed) the pleasures of sense according to desire in apartments full of paintings, even the hardships suffered in the regions of the Dandaka *forest* became a source of pleasure as they were *recalled to* mind.

26. Now (in course of time) *Sitá* become the gladdener of her husband with her face, that turned pale like the *S'ara* grass, that had eyes more lovely (*lit.* glistening) than before, and that thus clearly indicated her being pregnant, without (the use of) words.

27. Having placed on his lap her, whose bodily frame had become slim, the nipples of whose breasts were overtaken with (had undergone) a change of colour, and who felt bashful, the delighted husband asked his beauteous spouse in private what her desire was.

28. She wished once more to repair to the penance-groves on the banks of the Bhágírathí, which abounded in the *Kus'a* grass, the offerings of the *Níva'ra* corn in which were eaten by wild beasts, and wherein the daughters of the anchorites were connected with her (by ties of friendship).

29. Having promised her (the gratification of) that desire of hers, the valiant descendant of Raghu ascended to the top of his cloud-licking palace, followed by his attendants, wishing to enjoy the view of the prosperous (*lit.* delighted) Ayodhyá.

30. He felt delighted as he gazed on the royal road (lined) with rich shops, on (the river) Sarayu' ploughed by boats, and on the suburban gardens occupied by (bands of) gay citizens.

31. He, the leader (most eminent) of the eloquent, of exceedingly pure conduct, and having arms huge like the serpent-king, and who had conquered the most powerful of enemies, asked his spy, Bhadra, what the public talk was with regard to his own conduct.

32. Asked with pressure (pressingly), he said—"The citizens praise all your acts, O king of men, except your acceptance of the queen, who had dwelt in the house of the Rákshasa (Rávana)."

33. The heart of the consort of Vaidehí, it is said, thus struck (smitten) by the infamy (*lit.* the reverse of fame) intolerable by reason of its casting a slur on his wife, broke like heated iron struck by a hammer.

34. "Shall I overlook this slanderous talk with regard to myself, or shall I abandon my guiltless (innocent) wife?"—Thus, being unable to resort to (adopt) one of the two alternatives, he had the disposition of his mind oscillating like a swing.

35. Deciding that the slander was not to be averted by any other means, he wished (made up his mind) to wipe it off by the abandonment of his wife. For, in the eyes of those who consider their fair name as their treasure, glory weighs heavier (*i.e.* is considered more important) than even their own body; how much more so then than an object of sense?

36. He, with his colour faded, having called together his younger brothers whose joy vanished at the sight of that change in his appearance, communicated to them that slander about himself, and afterwards addressed them the following words:—

37. "See, what sort of stain, on my account, is now come upon the family of royal sages, that is sprung from the Sun and is pure on account of its good conduct, (a stain) like that upon a mirror caused by a breeze surcharged with rain-drops.

38. "I am, therefore, unable to bear this first and only infamy (of my race) that is spreading among the citizens like a drop of oil on the waves of water, just as a great elephant cannot for the first time bear (to be bound to) the tying post.

39. "In order to avert it, I shall abandon the daughter of the lord of Videha, without the least regard, even though the birth of a child is near at hand, just as I formerly did the sea-girt Earth at my father's command.

40. "I know her to be innocent. But I consider public scandal of greater importance; for the shadow of the Earth is supposed by the people to be a stain on the (naturally) pure moon.

41. "My efforts, which ended in the destruction of the demon (Rávana), were not bootless; they were made to avenge my wrongs. Does the unforgiving serpent bite a person treading upon it merely with a thirst for blood?

42 'This my resolution therefore should not be objected to by you though your hearts are softened by compassion if you wish that I should sustain my life longer with the dart of scandal taken out "

43 To the lord, who had thus delivered himself and whose resolution in regard to Janaka's daughter was most cruel none of those brothers was able to object or to assent

44 That truthful elder brother of Lakshmana, whose fame was sung in the three worlds looking at him (Lakshmana) who always acted up to his order, and calling him 'O gentle one,' ordered him thus in private —

45 Your sister in-law, when she told me of her longings incident to pregnancy expressed her desire to visit the penance-forests Do you therefore take her away under that pretext in a chariot to the hermitage of Vâlmîki and abandon her there '

46 He, who had heard of Parasuráma having struck down his mother like an enemy at the command of his father, accepted that order of his elder brother for, the command of the elders is not to be questioned

47 Then having seated the daughter of the king of Videha who was delighted to hear the agreeable news in a chariot to which were yoked fearless horses and the reins of which were held by Sumantra, he set out

48 She, when being carried to (those) charming regions, rejoiced that her dear husband was kind to her She did not know him to have become the Sword leafed-tree towards her, abandoning his nature of Kalpavriksha (the tree that fulfils desires)

49 The serious imminent misfortune which Lakshmana had concealed from her on the way was told to her by her throbbing right eye which had for ever lost the sight of her beloved lord

50 She, whose lotus like face had at once faded on account of the dejection caused by the evil omen, prayed, with the help of her internal senses that the King with his younger brothers might fare well

51. The son of Sumitrâ, going to abandon the chaste lady in the forest at the command of his elder brother, was prevented as it were by the Ganges, the daughter of Jahnu, lying in front, with her uplifted hands in the form of waves.

52. Lakshmana, ever true to his word, having caused his sister-in-law to get down on the sand from the car, the horses of which were reined in by the charioteer, crossed the Ganges in an excellent boat brought to him by the ferryman, as he would cross (*i.e.* fulfil) a vow.

53. Then that son of Sumitrâ, with his throat choked internally with tears, having somehow brought under control his power of speech, gave utterance to the King's command, like a cloud emitting a portentous shower of stones.

54. Then Sîtâ at once fell on the Earth, the source of her being, like a creeper, being violently shaken by the wind in the shape of her grief, the flowers in the shape of her ornaments dropping off (from her body).

55. Mother Earth, however, did not at first grant her entrance, expressing, as it were, a doubt,—'How would your lord, who is of a noble conduct and sprung from the race of Ikshvâkus, suddenly abandon you without cause?'

56. With her senses lost, she did not feel her grief; with the return of life, however, she internally burnt (as it were). Her consciousness, procured by the endeavours of Sumitrâ's son, became more painful to her than her swoon.

57. That noble lady did not speak ill of her husband, who had forsaken her without any fault; she again and again only blamed herself as a wicked woman destined for eternal suffering.

58. Having consoled that chaste lady and having told her the way to Vâlmîki's hermitage, the younger brother of Râma fell at her feet, saying—'O Queen, dependent as I am, pardon me for the cruelty in the execution of my master's orders.'

59. Sîtâ, having raised him up, said the following words — "O gentle one, I am pleased with you. May you live long,

since you are thus dependent upon your elder brother, as Vishnu is upon Indra,

60. "Having conveyed my respects to all my mothers-in-law in order, request them to pray mentally for (the welfare of) the seed of their son, existing in my womb.

61. "Say to the King on my behalf,—Is it consistent with your learning or your high birth that you, giving ear (only) to popular scandal, have abandoned me, even though purified in fire in your presence?

62. "Or rather, this should not be suspected as a wanton act towards me on your part—you whose mind is ever kindly disposed. What has befallen me is but the unbearable thunderbolt, the fruit of my own sins in my previous birth.

63. "Formerly, rejecting Lakshmí that had approached you, you went into the forest with me; and now that she has got ascendancy, she could not brook in her extreme anger my stay in your house.

64. "How shall I, who had once through your favour been the refuge of the ascetic ladies, whose husbands were oppressed by the Rákshasas, now go to another (ascetic) for protection, whilst you are living in full splendour?

65. "Or, I would neglect this wretched existence rendered purposeless by my lasting separation from you, had not your child in my womb, requiring protection, stood in my way.

66. "I, therefore, after child-birth, shall try to practise penance with my eyes fixed on the sun, in such a way that even in my next birth you will again be my husband and there would be no (pangs of) separation.

67. "The protection of the castes and orders is, as laid down by Manu, the duty of a king. Therefore, even though thus exiled by you, I should be protected (by you) in common with other ascetics."

68. When the younger brother of Ráma, having accepted her message, saying, "So it will be done," had gone out of the ken of her sight, she wept copiously and loudly, under the extreme weight of her grief, like an affrighted osprey.

69. The peacocks gave up their dance, the trees dropped flowers, and the female antelopes abandoned the *kuśa* grass taken in their mouths; so there was a great lamentation even *in the forest, which sympathized with her in her grief.*

70. The poet (Vâlmiki), whose grief at the sight of a bird wounded by a fowler had welled out in the form of a *śloka*, and who was now out collecting *kuśa* grass and holy fuel, *went up to her, following (the sound of) the cry.*

71. Sitâ, refraining from lamentation, and wiping off the tears that obstructed her eyes, bowed to him. The sage, observing the signs of pregnancy, gave her a blessing of a good son (or sons), and spoke as follows:—

72. "By my meditation I know that you are abandoned by your husband upset by a false scandal. Therefore, do not be grieved, O princess of Videha; you have come to the house of your father, (only) situated in a different part of the country.

73. "I do bear anger towards the elder brother of Bharata for acting wrongly towards you without any cause, even though he has pulled out the thorn of the three worlds (*i.e.* killed Râvana), even though he is true to his promise, and *even though he is ever free from boasting.*

74. "Your father-in-law, of wide fame, was my friend; your father cuts the tie that binds the virtuous to the worldly life; and you stand at the head of the ladies that worship their husbands as their gods; what is there in you, that would not make you an object of my compassion?

75. "*Do you live without fear in this penance-forest,* where even the wild beasts are tamed by coming in contact with the hermits. Here the rites attendant on child-birth will be performed, when you have safely given birth to a child.

76. "Having bathed in the Tamasâ, the dispeller of sins, *the banks of which are lined by the cottages of hermits, as you will be offering the oblations on its sandy banks,* your mind will feel refreshed (delighted).

77. "Collecting the flowers and the fruit of the season, and the grains of oblation growing on the uncultivated

ground, the hermit-girls of noble speech will amuse you whose grief is but fresh.

78. "Rearing the young plants of the hermitage with water-jars of a size suitable to your strength, you will doubtless acquire the mother's love for her infant (even) before the birth of a son."

79. Vâlmîki, with his heart moved with pity, took with him Sîtâ, who joyfully received his favour, to his own hermitage, where all the animals lived in peace, and where in the evening the deer rested by the sides of the altars.

80. He made over Sîtâ, sad by reason of her grief, to the hermit-ladies, who rejoiced at her arrival, as the day of the New Moon gives over to the herbs the last digit of the Moon, whose essence has been eaten by the Manes.

81. After her reception, they assigned for her residence, at the close of the day, a cottage, in which there was lighted a lamp fed with Ingudî-oil and there was spread a bed made of sacred skins.

82. Living there, purified by ablutions, dressed in bark-garments, and duly performing hospitality to guests, she sustained her body with forest-produce, for the continuation of her huband's line.

83. Eager to see whether now the king had become penitent, the killer of Indrajit (Lakshmana) also related to his elder brother (all the particulars connected with) the execution of his command, terminating with Sîtâ's lamentation.

84. Ráma at once burst into tears like the dew-showering moon of (the month of) Paushа: he had, for fear of popular calumny, driven the daughter of the king of Videha from his house, and not from his heart.

85. The wise monarch, vigilant in attending to the well-being of the castes and the orders, himself restraining his grief, ruled, with a mind free from passion, his prosperous kingdom, which he enjoyed equally with his brothers.

86. Lakshmî, now residing in undivided bliss on the bosom of the king, who, afraid of scandal, had forsaken his only wife though chaste, shone like one without a rival.

87. She (Sítá) somehow bore the unbearable grief of abandonment by hearing the account of her lord, which had reached her ears, that the enemy of Rávana did not, after abandoning Sítá, marry another (wife), and that he performed sacrifices with her image as his partner.

CANTO XV.

1. Having abandoned Sítá, the protector of the Earth enjoyed the Earth alone, which has for its zone the ocean, the abode of jewels.

2. The hermits, living on the Yamuná, whose sacrificial rites were destroyed by the Rákshasa Lavana, approached him as their refuge, asking for protection.

3. Thinking of Ráma (as their protector), they did not strike him (Lavana) with their own power; for only in the absence of a protector do the sages, whose weapon is the curse, spend their ascetic power.

4. The descendant of Kakutstha promised to them the removal of their obstacles. It is only for the sake of maintaining Dharma that Vishnu appears incarnate on earth.

5. They told Ráma the remedy by which the god-hating demon could be slain, namely that Lavana *with* his trident was unconquerable, and that he should, therefore, be assailed when *without* his trident.

6. Then Ráma commanded S'atrughna to restore to the hermits their peaceful security, as if he wanted to make his (S'atrughna's) name significant by the killing of the enemy.

7. For, any warrior from among the descendants of Raghu is able to put out a foe, as an exception is able to set aside a general rule.

8. Having received the blessing uttered by his elder-brother, the fearless son of Dasaratha went in a chariot, enjoying the view of the fragrant forest-spots full of flowers.

9. The army, which at the command of Ráma followed him, for the accomplishment of his object, was (simply) like

to rules, the prescribed ceremonies, for the two sons of Maithilí (Sítá), out of his love for both.

32. That poet (or, sage), as history tells us, named the two sons, the uterine moisture of whose bodies was wiped off by means of *Kuśa* (grass) and (a tuft of) *Lava* (the hair of a cow's tail), respectively after the names of these (*viz.*, Kuśa and Lava) by giving them the very names, Kuśa and Lava.

33. When the two had passed a little of their childhood, he taught them the Veda with its *angas* (accessary works) and then made them chant his own work, which was the first poetic composition (*lit.* the first path traversed by a poet).

34. The two sons, singing before their mother the charming story of Ráma's life, lightened a little her pain caused by her separation from him.

35. The other three descendants of Raghu also, resplendent like the three sacred fires, had each two sons from their wives, who were renowned as having good husbands on account of their connexion with them.

36. Śatrughna, longing for the company of his eldest brother, settled (the sovereignty of) Madhurá and Vidiśá on his two accomplished sons, Śatrughátin and Subáhu (and then departed).

37. (Wishing) that there should be no expenditure of his penance again (in receiving him), he passed over Válmíki's hermitage, the animals in which were held motionless by the loud songs of the sons of Maithilí (whenever they were sung).

38. And he, the self-controlled one, entered the city of Ayodhyá, gay (*lit.* brilliant) with its streets well decorated, being gazed at with the greatest respect by the citizens on account of his having slain Lavana.

39. He beheld in the audience-hall Ráma, attended upon by his courtiers, being the uncommon lord of the Earth on account of his repudiation of Sítá.

40. The eldest brother (Ráma) received with greetings the slayer of Lavana as he bowed before him, as Indra did Vishnu, delighted at the latter's destruction of Kálanemi.

41. Being asked, he informed the king of there being universal prosperity, but not of his having progeny, at the instruction of the primeval poet wishing to restore the same at the proper time.

42. Thereafter a Brâhmaṇa, residing in the country, having taken down so as to lie on his lap his child that had *not reached its youth (was dead)*, wailed at *the door of* the king, (saying),—

43. "Deplorable has been thy lot, O Earth, that, having slipped from (the hands of) Dasaratha and fallen thereafter into those of Râma, hast passed from a state of painfulness to one of greater painfulness."

44. Having heard the cause of his lamentation the protector felt ashamed : for, untimely death never visited the kingdom of the Ikshvâkus.

45. *Having consoled the sorrow-stricken* Brahmaṇa with the words—'Excuse me (or, wait) for a moment'—he thought of Kubera's vehicle with the *object of* conquering the son of Vivasvat (Yama, for gaining back the life of the dead child).

46. Taking his arms and mounting it (the vehicle) he, the chief of Raghus, set out; and there rose up in front of him an aerial voice (*lit.* a speech from one in a concealed form).

47. "Monarch, something against the oly law *is being* practised among thy subjects. Having found it out, remove it, and *then thou shalt gain thy object.*"

48. Acting on these trustworthy words, Râma, wishing to set right the transgression of caste-duties, travelled in the (different) quarters, seated in the car, with its banner motionless on account of its speed.

49. Then the descendant of Ikshvâku (Râma) saw a man practising penance suspended from the branch of a tree, with head downwards, and with his eyes reddened all round by smoke.

50. Asked his name and family by the king, *the smoke-*inhaling (ascetic) declared himself to be a Śûdra, Śambûka by name, *seeking the rank of a god.*

the prefix *adhi* occurring behind the root *i*, having the sense of 'to study'.

10. As the hermits walked before his car to show the way, he, foremost of the brilliant, shone like the Sun with the Válakhilyas walking before his car.

11. In the course of his journey, he on his march made a halt in the penance-forest of Válmíki where the deer stood with their necks lifted up at the sound of his chariot.

12. The sage hospitably received that prince, whose horses were tired, with special arrangements made (performed) by means of the power of his penance.

13. On that very night, his pregnant sister-in-law gave birth to two sons (of perfect make and majestic), just as the earth produces rich treasure and army.

14. With his mind delighted at hearing of the birth of his brother's sons, the son of Sumitrá went away in the morning in his chariot, having with joined hands taken leave of the sage.

15. He reached Madhúpaghna; and at the same time the son of Kumbhínasí (*i.e.* Lavana), also arrived there from the forest, having taken a heap of wild animals as if it were a tribute (from it).

16. Dark as smoke, emitting the smell of marrow, with his hair tawny like flames, and surrounded by a crowd of flesh-eaters, he appeared like a moving funeral fire.

17. Seeing him (Lavana) without his trident, the younger brother of Lakshmana attacked him; for, victory lies before those who strike at the weak points of the enemy.

18. "Fortunately you are sent to me by the Creator, who was afraid as it were at seeing that the food to-day is not fully sufficient for my stomach."

19.—Having thus threatened S'atrughna, the demon, with a desire to kill him, tore up a tall tree as if it were a stalk of the *mustá* grass.

20. The tree hurled by the demon, being cut to pieces in its passage by the sharp arrows of Sumitrá's son, reached not his body; (only) the pollen of its flowers did.

21. Owing to the destruction of the tree the demon flung against him a huge rock, which was as if it were the separately existing fist of the Destroyer (Yama)

22 Struck by Śatrughna by ni having taken up (used) the missile presided over by Indra, it (the rock) attained to an atomic state finer than even that of sand.

23 The night-ranger, having raised his right hand, rushed towards him, (looking) like a mountain with a solitary palm tree upon it, impelled by a portentous gale.

24 The enemy falling down, with his chest pierced by the arrow presided over by Krishna (Vishnu), caused the shaking of the earth, (while it) removed that of the hermitage dwellers

25 Flights of birds (of prey) fell (alighted) on the slain foe and showers of flowers from heaven (fell) on the head of his adversary

26 Then the hero, after he had killed Lavana, considered himself as the true brother (*lit* born of the same womb as) his valiant brother, glorious with his slaughter of *Indrajit*

27 As he was *being praised by the hermits who had* (now) gained their object, his head, conspicuous (*lit* raised high) by his heroic deed, but bent down through *modesty*, looked graceful

28 He, of a lovely form, and *having his* valour for *his* decoration, founded on the bank of the Kálindí, a *city* called Madhurá (although) himself regardless of worldly *pleasures*

29 —(The city) which, by the wealth of its citizens, manifesting itself on account *of his benign rule, appeared as if it* had been populated by having caused in it an *exodus* of the surplus population of heaven

30. There, stationed in his palace and enjoying the view of the Yamuná full of (chequered with) the Chakrav ka birds and therefore looking like the braid of hair of the earth inlaid with golden ornamental work, he was highly delighted.

31 (Valmiki), the friend of both Daśaratha and Janaka, and an author of Mantras, on his part, performed, *according*

51. He, the ruler (*lit.* the controller of wrong-doers), having decided that he deserved to be decapitated, as he brought calamity on the subjects not being authorized to practice penance, took up his weapon.

52. He caused to fall from its stalk-like neck his head, the beard of which was singed by sparks of fire and which was therefore like a lotus with its filaments parched up by frost.

53. Punished (slain) by the king himself, the Śûdra attained the position (*i.e.* heaven) to be attained by the pious, and not by his penance although hard to be performed, as it trangressed the path of his proper duties.

54. The chief of Raghus also (on his part) joined the company of the mighty Agastya, who met him on the way, as does the autumnal season the moon.

55. Agastya (*lit.* the pitcher-born one) gave him the ornament, fit to be the possession of a celestial being, which was given to him by the sea that was drunk up (by him) as his own ransom (for being liberated). (Or, the ornament which he had received from a celestial being and which seemed as if it were the ramsom, &c.)

56. Wearing it on his arm, no longer engaged in the act of being cast round Maithilî's neck, Râma returned (to his capital) afterwards, the dead child of the Brâhmana having returned (to life) before that.

57. The Brâhamana, re-united with his son, now obliterated by praise the censure previously cast on him (who proved to be) a protector even from the God of Death.

58. Like clouds pouring down rain-water on corn (crops), the chiefs of demons, Vânaras, and men, showered presents on him (Râma) as he let loose a horse for the performance of a sacrifice.

59. Invited by him the mighty sages came to him from the (various) quarters, leaving not only their terrestrial abodes but the luminous (starry) ones also.

60. With them quartered in the subûrbs (all round), Ayodhyâ, with its four gates like four faces, looked as if it

were (the four faced) person of Brahmâ that had at once created people (all round)

61 Even the abandonment of Sitâ was commendable since she herself in a golden form was the consort of her husband, who had not taken another wife, while he lived in the sacrificer's shed (Prâgvamsa)

62 Then proceeded the sacrifice the materials gathered for which exceeded those prescribed in the Śâstras, a sacrifice, wherein the Râkshasas the (usual) obstructers of holy rites, were themselves the guardians

63 Now (about this time) Kusa and Lava, sons of Maithili, being directed by their preceptor sang here and there (went about singing verses from) the Râmâyana, first known (i e, composed) by Prachetasa (Vâlmiki)

64 (The subject was) Rama's life, the composition of Valmiki, and the two had the (melodious) voice of Kinnaras—what was there then (wanting) by which they were not able to captivate the hearts of their hearers?

65 Râma his curiosity being excited saw and heard respectively, in the company of his younger brothers the beauty of their form and the sweetness of their voice, of which he was informed by those able to know (appreciate) the two

94. Lakshmana, stationed at the door, although aware of their agreement, broke it, being afraid of the curse of Durvâsas, who (then) earnestly desired an interview with Râma

95 He, an adept in the practice of Yoga, went to the bank of the Sarayû, and, by relinquishing his body, made good the promise of his elder brother

96 When that fourth part of his own self had gone to heaven before him, Râma stood loosely on earth, like Dharma having three legs left to him

97—98 Having placed, as ruler, Kusa, the very goad to the elephants in the form of his foes, in Kusâvatî, and Lava, who brought drops of tears (of joy) to the eves of the good by his wise sayings, in Sarâvati, he, steady-minded, set out with his younger brothers towards the north, with the holy fire (carried) before him, and followed by (all the inhabitants of) Ayodhyâ, through love for the king, leaving back their houses only

99 The monkeys and the Rákshasas, who knew his mind (intention), followed his route that was drenched by the tears of the subjects, as big as the buds of the Kadamba tree

100. By him, for whom a heavenly car lay in waiting taking compassion on his devotees, the Sarayû was converted into a ladder for his followers to go to heaven

101. Since the concourse of those that plunged there was as pressing as a *Gopratara* (a herd of cattle swimming across a river), the spot became a holy place of pilgrimage known by that name (*i e* as Gopratara) on earth.

102. When the portions of gods (born as Sugriva and others) got back to (merged into) their original forms, the supreme lord (Ráma) created a separate Heaven for the citizens who had attained divinity.

103. Having thus accomplished the business of the gods, *viz*, the cutting off of the heads (destruction) of Rávana, and established the lord of Lanká (Bibhishana) and the son of Wind (Hanûmat) on the southern and the northern mountains like two pillars of (commermorating) his glory, the all-powerful one (Vishnu) entered his own form, the mainstay of all created beings

82 As soon as these words were uttered by the virtuous Sitâ there rose up from a chasm that appeared at once in the Earth, a halo of light like a flash of lightning

83 In its midst appeared in a visible form the goddess Earth, that wears the ocean for her girdle, seated on a throne heaved up by the hoods of serpents

84 She placed on her lap Sitâ who had fixed her eyes on her husband and sank (with her) to the nether world, even as he cried—"O do not, please, do not"

85 Brahmâ, considering the power of Fate, pacified his vehement anger towards the Earth, as he took up his bow wishing to force her to restore Sitâ to him

86. At the conclusion of the sacrifice Râma dismissed the sages and his friends duly honoured, and fastened all his love for Sitâ on her two sons

87. On receiving a message from Yudhâjit, Râma, the protector (*lit* maintainer) of his subjects, made over to Bharata the country called Sindhu, after having added to his prowess (by giving him money and an army)

88 There Bharata, having completely conquered the Gandharvas in a battle, forced them to take up simply their lutes and to lay aside their arms

89. He, having installed his two sons, Taksha and Pushkala, now fit to be crowned, as rulers of the capitals that bore their names (Takshasilâ and Pushkalâvatî), again repaired to the presence of Râma

70. Thereupon Ráma, with his younger brothers, approached Prâchetasa and offered him his kingdom (and all), reserving only his body for himself.

71. Telling Ráma that the two were his own sons, born of Maithilí, the kind-hearted poet prayed for Sítá's acceptance.

72. "Sire, your daughter-in-law was proved to be pure in fire in our presence; but on account of the wickedness of the demon, the people here did not believe her (to be so).

73. "Let Maithilí convince them, therefore, with regard to her chastity, and then I will take her back with her sons at your command."

74. When this was promised by the king, the sage caused Jânakí to be brought from the hermitage by his disciples, like the fruit of his penance by means of the austerities (practised).

75. Then on the next day, Ráma, having caused the townsmen to gather together, sent for the poet for the carrying out of the business in hand.

76. Thereupon the sage waited on (came to) Ráma, shining with his bodily splendour, with Sítá, accompanied by her two sons, as he would (wait) on the refulgent Sun, with the Vedic verse (Sávitrí) possessed of proper intonation and right pronunciation.

77. It was inferred that she was chaste, from her very serene body, covered with a reddish-brown garment, and having its eyes fixed on her own feet (out of modesty).

78. All those people, having withdrawn their eyes from the range of her eyes, stood with their heads hung down, like Śâli plants loaded with fruit (*i.e.* ears of corn).

79. The Sage, who had taken his seat, ordered her, saying—"Dear daughter, clear off the doubts of the people with regard to your conduct before the eyes of your husband."

80. Then, having performed the Âchamana with the holy water poured into her hand by the disciple of Válmíki, Sítá gave utterance to the (following) truthful speech:—

1. "Since there is no transgression of duty on my part
the ds my husband, whether in words, thought or action,
but t less (Earth), the supporter of all, it behoves thee to
60. e (in thy womb)."
Ayodhy.

82. As soon as these words were uttered by the virtuous Sítá, there rose up from a chasm that appeared at once in the Earth, a halo of light like a flash of lightning.

83. In its midst appeared in a visible form the goddess Earth, that wears the ocean for her girdle, seated on a throne heaved up by the hoods of serpents.

84. She placed on her lap Sítá who had fixed her eyes on her husband and sank (with her) to the nether world, even as he cried—"O do not, please, do not."

85. Brahmá, considering the power of Fate, pacified his vehement anger towards the Earth, as he took up his bow wishing to force her to restore Sítá to him.

86. At the conclusion of the sacrifice Ráma dismissed the sages and his friends duly honoured, and fastened all his love for Sítá on her two sons.

87. On receiving a message from Yudhájit, Ráma, the protector (*lit.* maintainer) of his subjects, made over to Bharata the country called Sindhu, after having added to his prowess (by giving him money and an army).

88. There Bharata, having completely conquered the Gandharvas in a battle, forced them to take up simply their lutes and to lay aside their arms.

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99. The monkeys and the Rákshasas, who knew his mind (intention), followed his route that was drenched by the tears of the subjects, as big as the buds of the Kadamba tree.

100. By him, for whom a heavenly car lay in waiting, taking compassion on his devotees, the Sarayû was converted into a ladder for his followers to go to heaven.

101. Since the concourse of those that plunged there was as pressing as a *Gopratara* (a herd of cattle swimming across a river), the spot became a holy place of pilgrimage known by that name (*i.e.* as Gopratara) on earth.

102. When the portions of gods (born as Sugrîva and others) got back to (merged into) their original forms, the supreme lord (Râma) created a separate Heaven for the citizens who had attained divinity.

103. Having thus accomplished the business of the gods, *viz.*, the cutting off of the heads (destruction) of Rávana, and established the lord of Lanká (Bibhîshana) and the son of Wind (*Hanûmat*) on the southern *and the northern mountains* like two pillars of (commermorating) his glory, the all-powerful one (Vishnu) entered his own form, the mainstay of all created beings.

NOTES.

CANTO XI.

Sl 1 कौशिकेन एत्य स क्षितीश्वर राम याचित किल is the chief sentence The active cons will be कौशिक एत्य क्षितीश्वर राम य चितवान् । कुशिकस्य (अनुष्ठानार्थं कुशा अस्य सन्त इति कुशिक who always had a good stock of Kusa grass) ऋषे अपत्यं पुमान् कौशिकस्तेन Kausika, more generally known as Visvámitra, was originally a Kshatriya, being the son of Gádhi, and King of Kányakubja. In a contest he had with Vasishtha he was signally defeated Impressed with the superior power of Bráhmanism, he entertained the ambition of being a Bráhmana himself, and practised the most rigorous austerities and became a Brahmarshi afterwards He taught to young Ráma the use of several miraculous missiles For a fuller account, see Rámá Bál 32 or Hv 27 क्षिते ईश्वर क्षितीश्वरः अध्वर०-विहन्यते अनेन इति विघात , fr हन्+अ (घञ्), अध्वरे विघाता तेषां शान्तये, or विघात destruction, अध्वरस्य वि० The word अध्वर is variously derived-न ध्वरा अस्मिन् that in which there is no हिंसा, see Ms V 44 Or न ध्वरतीति अध्वर हिंसारहित । न हि अग्निना सर्वत पालित यज्ञ राक्षसा हिंसितुं प्रभवन्ति । Sáyana on Rg I 2 4 Later writers derive it as अध्वानं स्वर्गमार्गं रातीति See *supra* notes on I 31 काकपक्षधर—काकस्य पक्षौ इव काकपक्षौ The two locks of hair above the ear on either side of the head धरतीति धर fr धृ+अ (अच्), काकपक्षयोर्धर तम् Cf *infra*, XI 31, 42 कपोलस्लोलोमयकाकपक्षात् । XVIII 43 Or काकपक्षाणां धर if काक० be taken in the sense of चूडा a tuft of hair Hemádri says—राजपुत्राणां हि पञ्च चूडा भवन्तीति वृद्धवचनम् । Vallabha says पञ्चदशाब्दप्रायमपि, i e this may also mean 'who was less than fifteen years old' यत —अजातव्यञ्जनो यस्तु युद्धकर्मविशारद । ऊनषोडशवर्ष काकपक्षधर स्मृतः । तेजसां &c —तेज शब्देन लक्षणया तेजस्विनोऽभिधीयन्त Ch&r Cf प्रकृतिरियं सत्त्ववतां न खलु वयस्तेजसो हेतु । Bh I 33 and Uttar IV quoted in the ft-note Also Bud Ch I 61 तस्मात्प्रमाणं न वयो न कालः कश्चित्क्वचित् श्रैष्ठ्यमुपैति लोके ।

Sl 2 कृच्छ्र०—See ft-note Dasaratha had to perform the पुत्रकामेष्टि and other sacrifices to get sons कृच्छ्रेण (with great difficulty, as great efforts had to be made for that purpose) लब्ध तम् The words कृच्छ्र and others may enter into combination with a

word in the Inst. or Abl. when they do not denote material objects, by 'करणे च स्तोकाल्पकृच्छ्रकतिपयस्यासत्त्ववचनस्य' Pāṇ. II. 3. 33. When compounded with a p.p. p. there is an *aluk* of the ab. termination by स्तोकान्तिकदूरार्थकृच्छ्राणि क्तेन । Pâṇ. II. 1. 39. So कृच्छ्राल्लब्धं also. For a different sense of कृच्छ्र see XIII. 77. लब्धवर्ण°—*i. e.* ready to accede to the desires of learned men; and so दिदेश. असुप्रणयिनां—असुषु प्रणयां याच्ञा येषां ते । प्रणयास्त्वमी । विश्रम्भयाच्ञाप्रेमाणः । Amara. रघोः कुले &c.—*Cf.* यथाकामार्चितार्थिनाम् I. 6; and V. 24. अर्थिता—अर्थः an object to be sought अस्यास्तीति अर्थी तस्य भावः; solicitation, petition.

Śl. 3. यावत्—The moment that, no sooner than. पार्थिवः—fr. पृथिवी+अ (अण्) in the sense of 'king of'. पुर°—पुरस्य मार्गः पुरमार्गस्तस्य सक्रिया—the sweeping of, the sprinkling of scented water upon, the hanging of flowers over, &c. मरुत्सखैः—मरुतां सखायः मरुत्सखास्तैः, by राजाहःसखिभ्यष्टच् । Pâṇ. V. 4. 91. सपु°—पुष्पैः सहवर्तमानं सपुष्पं जलं वर्षन्तीति तैः । विदधे—The rendering of such service to the kings of the Ikshvâku race was not unusual; *cf.* I. 38, II. 13, and further on śl. 11.

Śl. 4. निदेशस्य करणं तत्र उद्यतौ. धन्विनौ—धन्वास्यास्तीति धन्वी; fr. धन्वन् and इन्. प्रवत्स्यतोः—about to depart (*i. e.* to go on a journey). प्रवत्स्यत् Fut. p. of प्रवस्. नम्रयोः—As they bent low. नम्र fr. नम्+र by नमिकम्पिस्म्यजसकमहिंसदीपो रः । Pân. III. 2. 167. The aff. र is added to the roots नम्, कम्प्, स्मि, जस् with न (changed to अ), कम् &c. in the sense of the agent, with the additional sense of ताच्छील्य or habit; so कम्प्र, स्मेर, अजस्र, कम्र &c.

Śl. 5. उक्षित—p. p. p. of उक्ष् 1, 6 to sprinkle. किंचिदुक्षितौ शिखण्डौ ययोः । the final क may be optionally added to any Bah.; see com. पौर &c—पौराणां दृष्टयस्ताभिः कृतानि मार्गे तोरणानि ययोः । *Toraṇa* means here a garland of lotuses mixed with tender sprouts &c, and hung up across an arch or an arched gate-way. Hemâdri quotes बुधैर्वन्दनमाला तु तोरणं परिकीर्त्यते । It also means any temporary and ornamental arch; *cf. supra* 1, 41; VII. 4 &c.; Kum. VII. 3.

As Râma and Lakshmana passed through the street the citizens thronged on both sides to have a look at them and their steadfast glances meeting in the objects of their sight formed strings of blue lotuses, as it were. For a paralled to this episode *cf.* Bud. Ch. III. 13–24.

Śl. 6. इति—expresses here the reason, 'and hence.' वाहिनी—वाहाः horses सन्त्यस्याः; an army. आः—The blessing. हि—may mean—(1) for; or (2) assuredly. क्षमा—able. Das'a. was a pious king; and

his words (uttered with all the force his developed will could command) were bound to come true

Śl 7 मातृ॰—मातॄणां वर्ग मातृवर्ग their three mothers मुने — मन्यते इति one given to thinking fr मन्+इ (इ) before which the अ of मन् is replaced by उ महत् ओजः यस्य स महौजास्तस्य, goes with both मुनि and भास्कर भास्करस्य &c —indicates their brilliancy माधव —मधु मकरन्द सोऽस्मिन्नस्ति fr मधु+अ (ञ) by मधोर्ञ च। Madhu precedes माधव This shows that the princes did not walk side by side behind the sage, Ráma followed the sage and Lak walked after Ráma Káli expressed by a simile what Válmiki required a Śl to say, cf Rámá Bála. 22 6

Śl 8 वीचि॰—वीचिवल्लोलौ भुजौ ययो। The description here is very natural उद्ध्य॰—उद्ध्य fr उज्झ् irregularly formed, see Pán III 1 115 quoted in the com, otherwise उज्झिता भेत्ता Nothing is known about the locality of these two rivers Pán and Bopadeva, however, have noticed the formation of their names. These are referred to by poets as rushing in a violent and rapid stream

the cau. of भू with वि. *Cf.* कथाभिरभिरामाभिरभिरामौ नृपात्मजौ । रमयामास धर्मात्मा कौशिको मुनिपुंगवः ॥ Râmâ. Bâl. K. Ch. 23. 22.

Ṡl. 11. Cons. सरांसि &c तौ सिषेविरे. रस०—रसः एषां विद्यते इति तैः । पतत्रिणः—पतत्रमेषामस्तीति पतत्रिण birds; fr. पतत्र a wing and इन्; पतन्तं त्रायते इति पतत्रम् । सुरभि०—सुरभीणि च तानि पुष्पाणि तेषां रेणुभिः or सुरभयश्च ते पुष्परेणवश्च तैः । जलं ददतीति जलदाः । *Cf.* with this Canto II. ṡl 9–13; IV. 73.

Ṡl. 12 कमलैः शोभन्ते इति कमलशोभीनि तेषां परिश्रमं छिन्दन्तीति तेषाम् । *cf. infra,* XIII. 46. लघुना—*lit* quick, full of activity; hence desirable, to be coveted, Malli.; charming मनोज्ञेन—Hemâdri, this will also do; see below, ṡl. 80.

Ṡl. 13. स्थाणु०—नित्यमव्यय एव तिष्ठति इति स्थाणुः, he who stands for all times without change; eternal; fr. स्था+णु by स्थो णुः (Unâdi III. 37). स्थाणुवत् निश्चलावस्थानात्स्थाणुरिति वा । *Cf* Ṡve. Up. वृक्ष इव स्तब्धो दिवि तिष्ठत्येकः । तेन दग्धं वपुर्यस्य तस्य; *i e* of Káma According to the Râmâ. the hermitage of Káma was near the confluence of the Sarayû and Gaṅgâ Here Káma disturbed the contemplation of Ṡiva and was reduced to ashes by the angry God by the fire of his third eye. This place was also called Anga on account of Kama's body being relinquished there. *Cf* Râmâ—तौ प्रयान्तौ महावीर्यौ दिव्यां त्रिपथगां नदीम् । ददृशाते ततस्तत्र सरय्वाः संगमे शुभे ॥ तत्राश्रमपदं पुण्यमृषीणां भावितात्मनाम् ।..... कन्दर्पो मूर्तिमानासीत् काम इत्युच्यते बुधैः । तपस्यन्तमिह स्थाणुं नियमेन समाहितम् ।..... धर्षयामास दुर्मेधा हुंकृतश्च महात्मना । अवध्यातश्च रुद्रेण चक्षुषा रघुनन्दन । व्यशीर्यन्त शरीरात्स्वात्सर्वगात्राणि दुर्मतेः ॥ तत्र गात्रं हतं तस्य निर्दग्धस्य महात्मना । अशरीरः कृतः कामः क्रोधाद्देवेश्वरेण ह । अनङ्ग इति विख्यातस्तत्‌ प्रभृति राघव । स चाङ्गविषयः श्रीमान् यत्राङ्गं स मुमोच ह ॥ A'r. XXIII. Ṡl s 5–14. According to Kum III. and Ṡiva P., Káma attacked Ṡiva who was practising penance on one of the table lands of the Himâlayas. आत्त०—आत्त (p. p p. of दा with आ) कार्मुकं येन । कर्मणे प्रभवतीति कार्मुक, fr. 'कर्मन्+उक by कर्मण उकञ् Pân. V. 1. 103. प्रतिनिधि—प्रतिनिधीयते सदृशीक्रियते इति, fr. धा with प्रतिनि and aff. इ (कि). A Pratinidhi is one who resembles the original in almost all respects; hence the poet adds न कर्मणा, such as disturbing the penance of others, &c.

Ṡl. 14. सुकेतुसु०—Tadaká was the daughter of Suketu, a Yaksha-king, obtained by the favour of Brahmâ and endowed with the strength of a thousand Nâgas She was the wife of Sunda and mother of Máricha. She was reduced to the form of a Rákshasa by Agastya whose penance she disturbed. She lived in a forest opposite to the junction of the Sarayû and the Ganges and ravaged

the country around. *Cf.* पूर्वमासीन्महायक्षः सुकेतुर्नाम वीर्यवान् । पितामहस्तु सुप्रीतस्तस्य यक्षपतेस्तदा । कन्यारत्नं ददौ राम ताटका नाम नामतः । ददौ नागसहस्रस्य बलं चास्याः पितामहः ॥ तां तु बालां विवर्धन्तीं रूपयौवनशालिनीम् । जम्भपुत्राय सुन्दाय ददौ भार्यां यशस्विनीम् । . सुन्दे तु निहते राम अगस्त्यं मुनिसत्तमम् । ताटका सहपुत्रेण प्रधर्षयितुमिच्छति ॥ &c Rāmā Bāl K. Ch. 25. खिलीकृते—Fr. खिल waste land and कृ with अभि च्वि (अभूततद्भावे)—न खिलः अखिलः, अ॰ खिलः संपद्यमानः कृतः खिलीकृतः तस्मिन्; which was rendered desolate, or it may mean 'which was obstructed or impeded.' कौशिकात्— Malli says आस्यात्. । नियमपूर्वकविद्यास्वीकारे वक्ता अपादानसंज्ञः स्यात् । Sid.-Kau. विदितशा॰—see com. स्थल॰—should properly qualify धनुषी, but then the form would be स्थलिनी, so this must be taken with सो as Malli. does Chār. also says स्थले निवेशिता अटनिर्याभ्यामिति रामलक्ष्मणविशेषणत्वेन निर्वाहः । अटति मौर्वी इति अटनि ; also अटनी. The notched extremity of the bow-staff where the string is fastened.

Śl. 15. This and the following Śl. are an instance of Bibhatsarasa (loathsome description) with a trace of Bhayánaka. ज्या—जिनाति इति; fr. ज्या to become old or decay + अ (क). बहुल॰—बहुलस्य क्षपा तस्या इव छविर्यस्याः सा प्रादुरास—Here आस is used for बभूव Properly the form आस cannot be used as अस् must be replaced by भू by the rule अस्तेर्भूः except in the case of अनुप्रयोग, by the rule कृञ्चानुप्रयुज्यते लिटि Pān III 1. 35. But the form repeatedly occurs in the works of Kāli (*cf* further on प्रादुरास किल वाहिनीमुखे. नि:प्रभश्च रिपुरास—63, 81; तेनास लोकः पितृमान् विनेत्रा XIV. 23; तत्पथ्यं उपाय इवास यत्न. । Kum I. 35, and also elsewhere) and grammarians are at variance as regards the proper explanation of this anamoly *Cf.* Malli. on Kum. I 35. आसेति चकारार्थे तिङन्तप्रतिरूपकमव्ययमिति शाकटायनः । वामनस्तु न तिङन्तप्रतिरूपकमव्ययमस्तेर्भूरिति भ्वादेशनियमात्तत्र तिङन्तस्यैवाभावात् । किं तु प्रवीणमते प्रामादिक प्रयोग इत्याह । वामनस्तु अस्य निर्दुष्यादेनेतु इति धातोर्लिटि रूपमित्याह । *i. e* it is the form of the perf. of अस् 1st conj. to go, to shine &c. Chār. says the same—आसेति तिङन्तप्रतिरूपकोऽव्ययः । अन्यथा अस्तेर्भूभाव स्यात् । अथ वा असगतिदीप्तादानयोः—आर्धधातुकत्वमयोगः । Bhattoji Dikshita (in his शब्दकौस्तुभ) says—तिङन्तप्रतिरूपकमव्ययमित्याहेति । यद्वा असगतिदीप्त्यादानेष्विति भ्वादे स्वरितेतो रूपमिदम् । भूभावस्तु नास्य तस्य अस्तेरिति लुका निर्देशात् ।

कालिका—काली वर्णी अस्त्यस्याः । fr. काल + इक (ठन्) by Pān. V. 2. 115. A bank of clouds निबिड—*dense*, in a compact line बलाकिनी—Cranes are represented by poets as congregating in the sky at the sight of clouds, *cf.* Megh. I 10. गर्भाधानक्षणपरिचयान्नूनमाबद्धमालाः सेविष्यन्ते नयनसुभगं खे भवन्तं बलाकाः । and Megh. V. 2—अन्तर्दुर्बलवलाकदर्शितास्ये ।

Sl. 16. सीरवेस०--The adjectives qualify both तया and वात्यया. प्रेतचीवर०--०चीवराणि वस्ते इति ०चीवरव: (and not वा:, notice the declension) तया. The pieces of cloth put on dead bodies are not burnt along with them but are left on the ground; so she could get them. When taken with वात्या this means 'putting on, *i. e.* bearing along', Hemádri takes प्रेत—यया as one comp. word when qualifying वात्यया (it can also be thus taken with तया) and explains प्रेतानां चीवरैः वसया मांसस्नेहेन स्वनेन घोरया. अभ्यभावि—Pass. Aor. of भू with अभि, was made at, attacked with force. वात्या–The aff. य shows collection and is added to पाश, तृण, धूम, वात, वन and other words of the group; see Pan. IV. 2. 49, so पाश्या, तृण्या, वन्या, &c. पितृका०—This epithet is added to bear out the comparison with ताटका, otherwise the वात्या or whirlwind would not be प्रेत० which Tâtaká was.

S. 17. उद्यतैक०—shows that she came with intention to strike. *Cf.* Rámá. एवं ब्रुवाणे रामे तु ताटका क्रोधमूर्छिता । उद्यम्य बाहुं गर्जन्ती राममेवाभ्यधावत ॥ She was thus an आततायिनी—see foot-note अग्निदो &c. and Ráma was justified in killing her; for आततायिनमायान्तं हन्यादेवाविचारयन् । जिघांसन्तं जिघांसीयात् । भोगि०-पुरुषाणामन्त्राणि तेषां मेखला - This is meant to show that there was no sin in killing one who had slaughtered many men. On this Hem. remarks पुरुषघ्न्य' स्त्रियो वध्या' इति कात्यायनः. *Cf.* नृशिरस्तनिमेखलागुणस्फुरणक्रूरकटुकणत्कटि. । Ján. IV. 60 वनितावधे—The word वनिता is used here in the sense of a woman (and not in the sense of जातरागा स्त्री). वधे—For अवध्यां च स्त्रियं प्राहुस्तिर्यग्योनिगतामपि । घृणा—abhorrence of; or compassion or; pity for; fr. घृ I P to sprinkle, &c *Cf.* न हि ते स्त्रीवधकृते घृणा कार्या नरोत्तम। चातुर्वर्ण्यहितार्थे हि कर्तव्य राजसूनुना । नृशंसमनृशंसं वा प्रजारक्षणकारणात् ॥ Bála. Ch. 25. पत्रिन्—an arrow; fr. पत्र feathers, and इन् having.

Sl. 18. सायकः—fr. सो to kill and ण्वुल् (अक). अप्रविष्ट०—See Malli.'s remark. The word विषय ought properly to be joined with रक्षस् in the comp which should have been अप्रविष्टरक्षोविषयस्य, so there is सापेक्षत्व of the word विषय with रक्षस ; but as the connexion can be easily known (गमकत्वात्) the comp. is सापेक्षत्वेपि &c. द्वारताम् &c.— द्वौ प्रवेशनिर्गमौ राततीति द्वार; पृषोदरादित्वात्साल Hemá अन्तक—अन्तं करोति अन्तयति इति, fr. the denom. of अन्त and the aff. अक (ण्वुल्) Pán. III 1. 133. The country of the Rákshasas was as yet impenetrable to Yama, but now a door was, as it were, opened to him to come and begin his work, *i. e.* the death of Tâtakâ was a precursor of the destruction of the Râkshasas.

Sl 19. निपेतुषी—Fem. of पेतिवस् perf p of पत्. विष्टप—विशन्त्यत्र; fr विश् to enter and aff. अप् before which ट् comes in irregularly

(also written पिदप); see Unádi, III. 145. The fall of Tádaká gave the first death-blow to the royal fortune of Rávana.

Śl. 20. Mark the play on the words ताडिता, निशाचरी, etc., of this śloka which are so chosen as to convey a secondary sense along with the chief one, referring to an Abhisáriká or a young woman smitten with love, who goes to the house of her lover. कान्तार्थिनी तु या याति संकेतं साऽभिसारिका । Amara.

मन्मथ—(1) destroyer; (2) God of love हृदये—(1) the bosom; (2) the heart. निशाचरी—(1) the demoness; (2) wandering by night. गन्धवत्०—(1) smeared with rubbed sandal in the form of blood of offensive smell; *cf.* घनशोणितपङ्ककुङ्कुमपविलुप्तस्तनकुम्भभीषणा । Jána. IV. 61, (2) smeared with saffron-paint and sandal of agreeable scent. Here the aff. वत् expresses निन्दा in the first case and प्राशस्त्य in the second. जीवितेश—(1) the ruler over the lives of creatures, Yama; (2) the lord of her life, her lover. For the definition of अभिसारिका see foot-note. Śl. quoted in the Káv. Pra. and Sáh. Dar. as an instance of the fault अमतपरार्थत्व, *i e.* where the second sense is unacceptable or cannot be approved of, being opposed to the principal one as regards the sentiment roused by it. Here the second sense is suggestive of शृङ्गार or the erotic sentiment, which does not fit in well with and serves to depreciate the effect of Bibhatsa or the Disgustful, the sentiment suggested by the principal sense. अमतपरार्थत्वं—अमतः प्रकृतविरुद्धः परार्थो यत्र । अत्र प्रकृते (बीभत्स) रसे विरुद्धस्य शृङ्गारस्य व्यञ्जकोऽपरार्थः । The Káv. Pradipa quotes- शैयो शृङ्गारबीभत्सौ तथा वीरभयानकौ । रौद्राद्भुतौ तथा हास्यकरुणौ वैरिणौ मिथः ॥

Śl. 21. नैर्ऋत०—निर्ऋतेरपत्यानि पुमांसः नैर्ऋताः by affixing अण् (अ) तस्यापत्यमिति । तान् हन्तीति तत् । fr. हन्+टक् (अ) by अमनुष्यकर्तृके च Pan. III 2. 53; टक् is added to हन् when the agent is not a man and it is preceded by its object. मन्त्रवत्—Mantras are the secret charms which impart the wished-for power to a missile. अवदान—valour, heroic deeds; from दो to cut or दै to purify, with अव and aff. ल्युट् (अन). ०तोषितात्—from Ráma's heroic exploit the sage saw that he was the fittest person to receive the missiles; for क्रिया हि वस्तूपहिता प्रसीदति । इन्धनानि०-which destroys (निपातयति see com.) *i. e.* burns fuel. It is well known that the rays of the sun when transmitted through the sun-stone (a double convex lens) burn any combustible substance that may be acted upon by them. Here there is a reference to the famous weapons endowed with divine energies and unlimited power which Ráma obtained from Vis'vámitra after he killed Tádaká. These are represented as the

sons of Kris'ás'va, bright and assuming any form at will. In the Uttar. they are called Jrimbhakas, although there is but one missile of that name in the list of the weapons and missiles given in the Rámáyaṇa. *Cf.* परितुष्टोऽस्मि भद्रं ते राजपुत्र महायशः । प्रीत्या परमया युक्तो ददाम्यस्त्राणि सर्वशः ॥ देवासुरगणान्वापि सगन्धर्वोरगान्भुवि । यैरमित्रान्प्रसह्याजौ वशीकृत्य जयिष्यसि ॥ .....कामरूपं कामरुचिं मोहमावरणं तथा ॥ जृम्भकं सर्पनाथं च पन्थानवरुणौ तथा ॥ कृशाश्वतनयान्राम भास्वरान् कामरूपिणः । प्रतीच्छ मम भद्रं ते पात्रभूतोऽसि राघव ॥ See Bála. 27–28.

Śl. 22 वामनाश्रम॰—Beyond the forest inhabited by Táḍaká was situated the hermitage of Vámana. Before Vishnu appeared on earth as Vámana, he practised austerities for many *Yugas* here. While he was thus engaged in devotions, Bali, the king of the Daityas, acquired the sovereignty of the three worlds, deprived the gods of their power and commenced a great sacrifice. Thereupon the gods came to this hermitage and prayed to Vishṇu for deliverance. Vishnu then became incarnate as Vámana, being born as the son of Kas'yapa. What followed is well known to the Indian student. श्रुतपूर्वः—*Cf.* इह राम महाबाहो विष्णुर्देवनमस्कृतः । वर्षाणि सुबहूनीह तथा युगशतानि च ॥ तपश्चरणयोगार्थमुवास सुमहातपाः । एष पूर्वाश्रमो राम वामनस्य महात्मनः ॥ सिद्धाश्रम इति ख्यातः सिद्धो ह्यत्र महातपाः । &c.; and इह वनेषु सकौतुकवामनो मुनिरतप्त तपांसि पुरातनः । तमिव वामवलोक्य तपस्विनो नयनमथ मनागुदमीमिलन् ॥ An. Rágh. For fuller particulars see Rámá Bál. 29 Bh. P. VIII. Ch. 15. तत्पदं—Some take पद with ॰पद meaning श्रेष्ठ पावन—पावयतीति पावनः तत्, here the aff अन (ल्यु) is added कर्तरि. उपेयिवान्—Nom sing. *m.* of उपेयिवस् Perf. p of इ with उप This is irregularly formed fr. इ with उप (as the aug इ is added irregularly) and may be used in ordinary language (for participles in क्वसु *i. e.* वस् are to be used in a past sense in the Vedas). See Páṇ III. 2. 107-109. उन्मना—उद्गतं मनः यस्य. प्रथम॰—Here प्रथम is used in the sense of पूर्व (his being born as वामन), Ráma became agitated or restless at heart as there were impressions of his former heroic deeds still clinging to his *Linga Deha* (astral body) *Cf.* रम्याणि &c. Śák. V. 2 quoted in the foot-note. अस्मरन्नपि—This ignorance on Ráma's part was due to a curse pronounced upon Vishnu by Sanatkumára See foot-note.

Śl. 23 परिकल्पित—Kept ready; according to Hemádri परिकल्पिता कृता—worship was offered by the pupils अञ्जलि—Fr. अञ्ज् to manifest + aff. अलि (च्) This indicates that the sage commanded the respect and love of all—animate and inanimate–objects. According to Adhyátmarámáyana the hermitage of Vis'vámitra was

situated on the site of the modern town of Buxar which is situated in the district of Shahabad. The distance from the site of the city of Ayodhyá, near Fyzabad, *to the junction of the* Sarayú (Gogra) and the Ganges, is about a hundred and seventy miles. From the junction of the two rivers to the modern town of Buxar, the distance is rather more than forty miles in a retrograde direction, from east to west along the southern branch of the Ganges. See Wheeler's *History of India* Vol. II. p. 41, *foot-note.*

Śl. 24. दीक्षितं—P p. p. of दीक्ष् to be initiated; or दीक्षा अस्य संजाता; who had performed the initiatory ceremonies and consecrated himself for the sacrifice. When once consecrated for a sacrifice, a sacrificer has to observe certain *rules of conduct* until it is finished (*for which see notes on* III. 44), *e g. he cannot* leave the sacrificial place, cannot attend to any other business and so on, and so he requires to be particularly protected at such a time. अन्धतमसं—अन्धयतीति अन्धं fr. अन्ध् 10 conj.+अच्; अन्धं च तत्तमश्च अन्धतमसं; for the addition of अ to the final of तमस् see Pāṇ. V. 4. 79, quoted by Malli ; *so* अवतमस and संतमस. *अन्धकारोपमया शरिदुर्योपमया च रामलक्ष्मणयोर्निरन्तरराक्षसवैरम्* । Hemá.

Śl 25. बन्धुजीवपृथूनि तैः; Bandhujiva 'living in groups' is the plant (called दुपारी in Marathi) botanically named Pentapetes Phoenicea. It has *red flowers* which open at mid-day and wither away the next morning. *From the colour of its flowers* it is also called रक्तक. The big drops of blood are, therefore, fitly compared to Ban. flowers. वेदि—The sacrificial altar round which the Kuṇḍas containing the holy fires are arranged; see Śāk. IV. 8. वेदि—विद्यते शोधनेन ज्ञायते प्राप्यते वा ; or विद्यते पुण्यमस्याम्. For a different sense, see XIII. 62 *infra*. संभ्रम.—agitation, flurry. अपोढ—set aside, abandoned; p. p. *of* वह् *with* अप. ऋत्विग्भ्यो—ऋतौ ऋतौ यजन्ते इति ऋत्विज ; *fr.* ऋतु+यज्. विकङ्कत—*Lit.* that on which birds roost; *fr.* वि a bird, कङ्क to go and अतच्. स्रुच्—*f.* a wooden sacrificial ladle used for pouring clarified butter on the sacrificial fire.

Śl. 26. गृध्र—The vulture is looked upon as an inauspicious bird and its *presence* near a person or house, *or wheeling overhead, is an ominous indication of coming death or destruction.* See Malli. *The carrion-feeders, as if knowing by instinct that the army* of the Rákshasas would be slaughtered, gathered over it in such large numbers and wheeled about with such force that the wind caused by their wings made the flags of the army flutter.

Śl. 27. अधिपती—*scil.* Márícha and his brother Subáhu. शारव्य—The mark of; शारवे हिंसाय हितं; *fr.* शरु+य (यत्) by उगवादिभ्यो यत् Páṇ. V. I. 2; or शरान् श्यति *fr.* श्ये. महो०-उरसा गच्छतीति उरगः *fr.* उरस् and गम्, the स् being dropped by उरसो लोपश्च। Vart. Pân. on III. 2. 48; महाश्वासो उरगश्च तस्मिन् विसर्तुं शीलमस्यासो विसर्पी विक्रमो यस्य। राजिल.—an amphisbena. द्विमुखो निर्विषः सर्पो राजिलः इति क्षीरस्वामी. It does not mean a water-serpent as Malli. takes it. See foot-notes.

Śl. 28. उभ०—उभे जवौ यस्य तत्. अस्त्र०—वेत्ति इति विदः ज्ञाता one who knows; *fr.* विद्+अ (कः) by इगुपध—इति Pan. III. 1. 125. कोः वेदस्य विद् *lit.* one well-versed in the Veda; hence learned, wise; or कवि वेदे विदा ज्ञान यस्य; अस्त्रेषु कोविद. अस्त्रकोविदः-adept in the use of. वायु०—This is against the Rámâ, according to which it was the missile presided over by Manu (मानव) that was used by Râma to cast off Márícha See foot-note; also Bál. K. 30. The poet seems to have followed here Vishnupuráṇa which says that Máricha was thrown to a great distance by the blast of Ráma's shaft. अपातयत्-*i e.* into the sea at a distance of one hundred Yojanas; *cf* स तेन परमास्त्रेण मानवेन समाहतः। सपूर्णं योजनशतं क्षिप्तः सागरसंप्लवे ॥ Râmá. पाण्डुपत्र० may be one word or two. This shows the ease with which Ráma hurled off the demon. ताडकासुतं-Márícha, he was changed, along with his mother, into the form of a demon by Agastya's curse. See above; śl. 15, notes.

Śl. 29. मायया—by his magical power, माया—मिमीते इति fr. मा to measure and य by Unâdi. IV. 109, मां याति वा, with क by Pân. III. 3 3 तत्र तत्र विस०—presented himself now here, now there, *i. e.* did not remain stationary in one place so that. Ráma could have hit him at once क्षुरप्र—क्षुर a razor प्राति or क्षुर इव प्राति fr. प्रा to fill; an arrow with a sharp horse-shoe-shaped edge. According to the Rámá, Râma discharged the A'gneya missile against Subâhu शकली०—अशकलः शकलः सपद्यमानः कृतः शकलः तम्। अभूततद्भावे च्वि. कृती—an excellent marksman; कृत प्रशस्तं कर्म an excellent deed अस्य; Pân. V. 2. 115 Here इन् shows प्राशस्त्य the excellence of the act is thus explained by Hemâ —यदि न हन्येत मायित्वादन्यत्रापि प्रसरेत्। यदि न खण्ड्येत पक्षिणामशोकयं स्यात्। यदि आश्रमाद्बहिर्न विभज्येत यज्ञियद्रव्याणां दुष्टता स्यात्। इत्येतचातुर्यं कृतिपदेन सूच्यते। आश्रमाद्बहिः—For the sanctity of the hermitage would have been violated had the dead body been allowed to fall within its sacred precincts.

Śl. 30. अपास्त०—अपास्ता प्रत्यस्य विघ्ना. याभ्यां तयोः, those who had warded off the obstacles to the sacrifice (*i. e.* by killing the demons). सांयुगीन—*Lit.* fit or good for battle; hence warlike &c;

see Malli.; the aff. ख्ञ् (ईन) is added in this sense to प्रतिजन and other words; प्रतिजन साधुः प्रातिजनीनः good for every man; सर्वजनीन; विश्वजनीन &c. It also means 'a great warrior', as in Kum. II. 67. कुलपतेः—Here the lord, i. e. chief of the families of Rishis or hermits living there, or of the clan. Malli. Or it may have its technical meaning here, viz. one who feeds and educates ten thousand pupils; cf. मुनीनां दशसाहस्रं योऽन्नदानादिपोषणात् । अध्यापयति विप्रर्षिरसौ कुलपतिः स्मृत. ॥ यथाक्रमं—On this Hemá and Vall. thus comment—तत्र ब्रह्मा (the superintending priest) अध्वर्युं प्रचरति (प्रेरयतीति वल्लभः) होता मन्त्रान् पठति उद्गाता सामानि गायति इति यथाक्रमशब्दार्थः स्वच्छन्दता वा । वाग्यतस्य—Visvámitra had to observe silence for six days after which time the sacrifice was concluded; see Rámá. Bál. 30. ślo. 4-7.

Śl. 31. अवभृथ—अवभ्रियते अनेन that by which the sacrifice is concluded; fr. भृ with अव and the aff. थ by अवे भृञः Unádi II. 3. It is a ceremony performed by the sacrificer, with the officiating priest at the conclusion of a soma sacrifice. It consists of collecting the materials together with the implements used and the refuge of the principal sacrifice, such as the Soma plant or its pieces after the juice has been extracted (then called ऋजीष), taking them to the bank of a river or so, and there throwing them into the water after offering oblations to god Varuṇa. The sacrificer and his wife have to bathe then, rubbing each the back of the other with his and her own. This is the first bath they can enjoy after taking the Díkshá. The sacrifice is said to be completed after this. For other particulars see our note on the word at IX. 24. अनुपदं—पदस्य पश्चात्; पश्चादर्थेऽव्ययीभाव । दर्भे॰—दर्भैः पाटित (scratched) तलं यस्य. This epithet is meant to show that Viś. was a constant performer of sacrifices. No holy act can be performed without the use of Kuśá grass. This grass is held sacred by the Hindus as Verbena was by the Romans In the Atharva Veda this grass is addressed as a deity.

Śl. 32. तं न्यमन्त्रयत—The Rámá does not say that an invitation was sent to Viśvá.; but since the Rishis under him tell Ráma that they would go, headed by their chief, Viśvámitra, to Mithilá they seem to have been invited. Cf. मैथिलस्य नरश्रेष्ठ जनकस्य भविष्यति । यज्ञः परमधर्मिष्ठस्तत्र यास्यामहे वयम् ॥ Bál. 31; also 65. 31, 32. संभृतक्रतु.—who had made all the necessary preparations for a sacrifice. क्रतुः—करोति क्रियते वा; fr. कृ+अतु by कृञः कतु. Unádi I. 77. (Cf. Greek kratos; Zend khratu), lit. what a man does or what is done; and since there is nothing more important and done with greater

ceremony than a sacrifice, it secondarily means 'a sacrifice.' Kratu, however, originally meant 'wisdom' as in Śatakratu, the god of hundred wisdoms—Indra. See *supra*, notes on III. 38. Chari. Suma. and others read ॰क्रतुं, as an adj. qualifying स (who had performed a sacrifice), but समुत cannot be easily made to mean 'concluded'. Hemâdri reads ॰क्रतुः but takes it with स, not in good taste, however.

मैथिल.—Fr. मिथिला+अण् (see com.). Malli. says मिथिलायां भव' because अण् is not available in the sense of 'a king of' when added to the name of a city. And the king being the most important inhabitant he is pre-eminently मैथिल. Mithilâ or Janakapura was the capital of Videha, a country lying to the north-east of Magadha It must have covered, besides a portion of Nepal, the northern part of the old district of Tirhut and the north-western portion of Champaran. Janakapura still survives on the northern frontier. यष्टी—marks absence of all desire in Vis'vámitra He had nothing to gain for himself.

Śl 33 आश्रमतरु—The trees of the deserted hermitage of Gautama, which was in the vicinity of Mithilá. See Râmâ Bâl Ch. 48. śl. 10. दीर्घतपस्—a name of Gautama According to Hemâdri the word occurs with a final अ, i. e. as ॰तपस in Baudhâyana while Kátyáyana writes it as दीर्घतप and A'śvaláyana as ॰तपस् परिग्रह —परिगृह्यते इति; fr. ग्रह् with परि and अप् (अ), wife. वासव॰—वसवो देवा वसूनि वा अस्य सन्तीति; fr. वसु+अण्; वासवस्य क्षणं कलत्र तस्य भावस्तत्ता Ahalyá, the first woman created by Brahmâ, was the wife of Gautama. On one occasion Indra, enamoured of her beauty, assumed her husband's form and seduced her in his absence. (According to another version she knew the god in his disguise but flattered by his condescension yielded to his desire.) When Gautama, who had gone to perform his ablution, returned, he saw Indra in that disguise and understood in a moment what had happened. He then cursed Indra and pronounced this curse upon Ahalyâ —'O you of wicked conduct, for thousands of years shall you remain in this forest, invisible to all creatures, without food &c., until Râma, the son of Daśa, coming here, shall deliver you from this wretched state.' *Cf.* इह वर्षसहस्राणि बहूनि त्वंनिवसिष्यसि ॥ वातभक्षा निराहारा तप्यन्ती (suffering bitter remorse) भस्मशायिनी । अदृश्या सर्वभूतानामाश्रमेऽस्मिन्वसिष्यसि ॥ यदा त्वेतद्वनं घोर रामो दशरथात्मज । आगमिष्यति दुर्धर्षस्तदा पूता भविष्यसि ॥ तस्यातिथ्येन दुर्वृत्ते लोभ-मोहविवर्जिता । मत्सकाशं मुदा युक्ता स्वं वपुर्धारयिष्यसि ॥ Bâl. K. 48 The

legend of Indra's having been the ravisher of Ahalyá is very old. In the Taittiriya Samhitá and the Śatapatha Bráhmana which comments upon it, Indra is spoken of as अहल्याया जारः. Kumárila (also called Kumârila Svâmi—a renowned teacher of the Mîmâmsâ philosophy) explains the seduction of Ahalyá by Indra as an allegory, taking Ahalyá as representing the night and Indra the sun—the sun carrying away the shades of night. It is said that darkness prevailed before the creation of the universe, and the Râmâ describes Ahalyá as the first-born daughter of Brahman. Hence Ahalyâ is the night or primeval darkness that preceded creation.

Another version of the story is this—Ahalyâ (अ not, हल a plough and अ्‌ य) means unploughed land, and Indra is the god of rain. So the story of Indra's connexion with Ahalyá may also refer to the conversion of cultivable but unploughed land into fertile one.

Śl. 34. चाह—*Cf* Rámá. ददर्श च महाभागां तपसा द्योतितप्रभाम् । ..... प्रयत्नान्निर्मितां धात्रा दिव्यां मायामयीमिव । &c. Bâl. K. 49-13, 14. शिलामयी—शिलाया अपृथग्भूता । अपृथग्भावे मयट् । The passage from Rámá quoted above makes no reference to Ahalyâ's being turned into a stone (the com. of Râmâ, however, says—अदृश्येत्यस्य शिलाप्रतिमारूपेण सर्वेरदृश्येत्यर्थ ।), so our poet must have followed the Padma P. in making the statement. *Cf* Pad P. गच्छतस्तस्य रामस्य पादस्पर्शान्महाशिला । काचिद्योषाऽभवत्सोऽपि विस्मितो मुनिरब्रवीत् ॥ शापदग्धा पुरा भर्त्रा राम शक्रापराधत । अहल्याख्या शिला जज्ञे शतलिङ्गी कृत स्वराट् ॥ त्वदङ्घ्रि &c. see ft.-note

किल्बिष०—किल्बिषं छिन्दन्तीति किंच्छिन्दि तेषाम्. किल्बिष is irregularly formed from किल् (केलयति विषयेषु makes one take delight in pleasures) + इष with the augment ब् by Unâdi. 1. 50 (किलेर्बुक्च).

Śl. 35. जनेश्वर —put in for alliteration. देहबद्ध—having assumed a corporeal form. Properly the comp. should be बद्ध०. बद्धो देहो येन; but by applying the principle वा आहिताग्न्यादिषु । Pân II. 2. 37 (*i. e.* in the case of words of the आहिताग्नि class that which ought to be last in a comp. may optionally take पूर्वनिपात) we get देहबद्ध also. The two Râghavas looked also like अर्थ and काम embodied. The simile is very happy, अर्थ and काम depend upon धर्म (see note on अप्यर्थकामौ &c. *supra* I. 25), while काम rightly satisfied depends upon अर्थ and Lak. was guided by Râma

Śl. 36. विदेह—नगर्यां निवसन्तु शीलं येषां तेषाम् पुनर्वसू—the two bright stars, Castor and Pollux, contained in the constellation Gemini. On account of their duality the word is used in the dual

although the sing. (with a dual sense) may optionally be used in the Veda; as पुनर्वसुर्नक्षत्रं or पुनर्वसू नक्षत्रम्, छन्दसि पुनर्वस्वोरेकवचनम्। Pâṇ. I. 2. 61 इति ज्ञापकात्, पुनर्वसू नक्षत्रे अदितिर्देवता इति श्रुतेश्च । As the two stars are always seen together and are lovely to look at on account of their brightness, the two princes are compared to them; and as they are seen rising near the moon, the poet also indirectly compares the sage to the moon—a comparison which seems to be common with the poets. *Cf.* तावुभौ धर्मराजस्य प्रवीरौ परिपार्श्वतः । रथाभ्यासे चकाशेते चन्द्रस्येव पुनर्वसू ॥ Mah. Bhâr. Karṇ. P. Ch. 49. कृताभ्यनुज्ञावभितस्ततस्तौ निर्षादतुः शाक्यकुलध्वजस्य । विरेजतुस्तस्य च सन्निकर्षे पुनर्वसू योगगताविवेन्दोः ॥ Bud. Ch. IX. 11. इव—indicates Utprekshâ. See foot note; *cf.* also अन्यथैव स्थिता वृत्तिश्चेतनस्येतरस्य वा । अन्यथोत्प्रेक्ष्यते यत्र तामुत्प्रेक्षां विदुर्बुधाः ॥ Kâv. D. II. 221.

विलोचनैः पिबतो—To drink with the eyes (*i. e.* to look at ardently or gaze steadfastly), is a common idea in Sans.: *cf. supra.* II. 19, 73; III. 17; VII. 12 &c. वञ्चनां—They looked at them with such devouring eyes that they considered it their misfortune if they were obliged to wink, as that intercepted their sight for that short space of time. वञ्चना 'deception' is often used in the sense of 'loss, deprivation.'

Śl. 37. यूपवति—*Lit.* in which there is *i. e.* which is characterized by, a *Yupa*, hence a sacrifice. कालवित्—काल the proper time वेत्तीति, with aff क्विप् (०). ०वर्धनः—वर्धयति प्रतिष्ठां नयतीति, here the aff. अन (ल्यु) is added in the sense of the agent, while in असन it is added in the sense of करण or instrument. He raised his family to a higher position and made it more famons by his exceptional austereties. रात्रमित्र०—It appears from the Ramâ. that Viśvâmitra and the large concourse of ascetics that accompanied him, reached Mithilâ on the day on which the sacrifice was to be concluded. For Viśvâmitra, on being asked, tells Jananaka the object the two princes had in view in coming there the very day on which he was received by Janaka See Râmâ. Bâl. 5. ślokas 13–25.

Śl 38. प्रथित०—A graceful form and noble birth are the principal qualifications to be desired in a son-in-law. Both these he found preminently possessed by Râma and hence his पीडा. दुहितृ०—see 49 below. For having fixed the breaking of the bow as the bride-money or price for obtaining his daughter. संस्था—fixing of a condition. *Cf* चापं शम्भोर्दयादत्तं कन्याशुल्कीकृतं मया। Pad. P.; see Râmâ. quoted in the foot note. *Cf.* also कमठपृष्ठकठोरमिदं धनुर्मधुरमूर्तिरसौ रघुनन्दनः। कथमधिज्यमनेन विधीयतामहह तात पणस्तव दारुणः ॥

Sl 39 मतङ्गज —मतङ्गाम्मुनर्जात, fr जन्+अ See *Supra* V 53 दुष्कर—दु खेन क्रियते इति, fr कृ with दुस्+अ (खल्) by ईषद्दु सुषुकच्छ्रा-कृच्छ्रार्थेषु खल। Pán III 3 126 मोघ०—मोघा वृत्तिर्यस्य। कलभ —पञ्चवर्ष-पर्यन्त करिशावक कलभ इति स्मृति। चेष्टित—exertion, the operation of which is sure to be futile वस्सहे—can have the mind to

Sl 40 तात—revered sir On this Hema quotes the line—पुत्रे पितरि पूज्य च तातशब्दो बुधे स्मृत। ह्रपिता —P p p of the Cau of ह्री Malli takes this predicatively, and preferably It may also be taken as an *adj* qualifying नरेश्वरा (नरेश्वरा ह्रपिता स न्त प्रतस्थिरे) but this way of taking it makes the sense tame प्रतस्थिरे—समव प्रविभ्य स्थ Pán I 3 32 स्था is A tm after these prepositions

Sl 41 सारत —As regards his innate strength अथ वा—Or rather, why express it in words चाप एव &c —चाप एव *i e* he will prove valour by the very deed (breaking the bow) Hema says यद्वा चाप एव व्यक्ता शक्तियस्य स भविष्यति meaning thereby there is no question about Râma's strength, the bow will have its strength proved, *i e* it will be broken But in this case the meaning is far fetched Again the Loc गिरौ shows that we must separate as चापे एव The simile also will not be properly explained If we take it as चाप एव रामे व्यक्तशक्ति भविष्यति अशनि गिरौ इव then it becomes absurd

Sl 42 आप्त०—आप्त one who always speaks the truth (आप्तस्तु यथार्थवक्ता) पौरुष श्रद्दध—He believed power to exist in *i e* believed that Rama had the power &c त्रिरदा०—also called इन्द्रगोप the cochineal insect a kind of small insect of a red colour seen in the rainy season कृष्ण—कृष्ण वर्म यस्य that which leaves a black track behind it, or कृष्णो धूमो वर्त्म अस्य whose track-sign-is smoke, *i e* fire

Sl 43 गणश —In multitudes बहून् सु यसघानियथ। See Malli, the aff शस् is added to numerals and words denoting measure when चाप्सा or repetition is to be expressed, as द्वौ द्वौ ददाति द्विशो ददाति The bow was so heavy that it required 5000 men to bear the chest in which it was lodged *Cf* Râmâ —नृणां शता न पञ्चाशत् व्यायतानां महात्मनाम्। मञ्जूषामष्टचक्रां तां समूहुस्ते कथचन॥ Bâla 67 4 कार्मुक—see *infra*) sl 81 तैजस—consisting or composed of, fr तेजस्+अण् सहस्र०—सहस्र लोचनानि यस्य।

Sl 44 विदुत०—The story is differently told in different Purânas The allusion in the text however, refers to the one given in the Mah Bhâr Sauptika P ch 18—Once the gods instituted a sacrifice, but gave no share to Rudra not knowing his power Thereupon Rudra, getting enraged, created a formidable bow (said to be made of five

Yajñas यज्ञयज्ञ) and presented himself at the sacrificial place. A great catastrophe ensued. The mountains quaked, the earth trembled, the winds ceased to blow, the sun and the moon were obscured, the stars rolled in the firmament in utter disorder—and the whole universe was enveloped in darkness. Rudra pierced with an arrow the sacrifice that then ran away with fire, through the air, in the form of a deer, overpowered the gods and mutilated some of them. Afterwards the gods propitiated the enraged deity and order was restored. ततो देवयुगेऽतीते देवा वै समकल्पयन् । यज्ञं वेदप्रमाणेन विधिवद्यष्टुमीप्सवः ॥ ते वै रुद्रमजानन्तो याथातथ्येन देवताः । नाकल्पयन्त देवस्य स्थाणोर्भागं नराधिप ॥ सोऽकल्प्यमाने भागे तु कृत्तिवासा मखेऽमरैः । ततः साधनमन्विच्छन्धनुरादौ ससर्ज ह ॥ लोकयज्ञैः क्रियायज्ञैश्च कपर्दी विदधे धनुः । धनुः सृष्टमभूत्तस्य पञ्चकिष्कुप्रमाणतः ।...ततः क्रुद्धो महादेवस्तदुपादाय कार्मुकम् । आजगामाथ तत्रैव यत्र देवाः समीजिरे । तमात्तकार्मुकं दृष्ट्वा ब्रह्मचारिणमव्ययम् । विव्यथे पृथिवी देवी पर्वताश्च चकम्पिरे ॥...तिमिरेणावृतं सर्वमाकाशं चाभवद्वृतम्...ततः स यज्ञं विव्याध रौद्रेण हृदि पत्रिणा । अपक्रान्तस्ततो यज्ञो मृगो भूत्वा सपावकः ॥ स तु तेनैव रूपेण दिवं प्राप्य व्यराजत । अन्वीयमानो रुद्रेण युधिष्ठिर नभस्तले ॥ &c.

Another version is—*Enraged at not being invited to Daksha's* sacrifice S'iva suddenly presented himself there, destroyed the sacrifice, dispersed the gods, gave chase to the sacrifice that was flying away in the form of a fleet deer, overtook him and killed him See S'ân P. ch. 283. After the destruction of Daksha's sacrifice S'iva left the bow with Devaràta, an ancestor of Janaka. *Cf* देवरात इति ख्यातो निमेर्ज्येष्ठो महीपतिः । न्यासोऽयं तस्य भगवन्हस्ते दत्तो महात्मनः । ..तेनेदं देवदेवस्य धनूरत्नं महात्मना ॥ न्यासभूतं तदा न्यस्तमस्माकं पूर्वजे विभौ । See Râmá, Bâl ch. 66. 8. 13.

Sl. 45. आततज्यं—आतता stretched, put on ज्या यस्मिन् संसदा—संसीदन्त्यस्यामिति संसद् an assembly. शैलसारं—सार substance i. e. heaviness. नाति० is a comp. word. *Cf.* Râmá —पश्यतां नृसहस्राणां बहूनां रघुनन्दन । आरोपयत्स धर्मात्मा सलीलमिव तद्धनुः ॥

Sl. 46. अतिमात्र०—मात्रामतिक्रान्तमतिमात्रं, अतिमात्रं च तत्कर्षणं च तस्मात् । being pulled (drawn) to a very great extent. वज्र०—वज्रस्येव परुषः स्वनो यस्य. भार्गवाय—Paraśuráma, a descendant of Bhrgu and son of Jamadagni. दृढमन्यवे—दृढो मन्युर्यस्य. Paras'uràma was the inveterate foe of the Kshatriya race. His anger towards the Kshatriyas was so deep-rooted that it could not be pacified until he had destroyed them twenty one times. For other particulars see *infra* Sls. 64-67. ज्यानिर्घोषः—The thunder-like sound caused by the breaking of the bow was so far-reaching that it announced to Paras'urâma that the Kshatriya race had risen again.

Sl. 47. अभिनन्द्य—having greeted or welcomed. अयोनिजां—*Not womb-born; sprung from the earth.* As Janaka was ploughing a field in order to cleanse and prepare the ground for a sacrifice, a girl was turned up by the plough whom he named Sîtâ, after Sîtâ (*the furrow*). See Râmâ अथ मे &c. given in the foot-note; also भूतलादुत्थिता सा तु व्यवर्धत ममात्मजा। वीर्यशुल्केति मे कन्या स्थापितेयमयोनिजा ॥ and Pad P. quoted in the foot note.

Sîtâ was Vedavatî, the speech-born daughter of a Bráhmana sage, Kus'adhvaja by name, and son of Brihaspati, in her former life. Once as she was practising penance in a forest of the Himâlayas, Râvaṇa saw her and asked her why she, so richly endowed with beauty, practised penance there. She replied that her object was to obtain Vishnu for her husband. Captivated by her beauty Ravana asked her to be his wife, and on her refusing to do so, tried to commit rape upon her. On this burning with anger, she said that as she was insulted by him in that manner she would throw herself into fire and destroy a body that was polluted by his touch, but would be born again for his destruction. She was, it is said, Lakshmî appearing in that form for cursing Râvaṇa.

She was then born in the manner stated above. See Uttara. Kâ. Ch 17. एवमेषा महाभागा मर्त्येषूत्पत्स्यते पुनः। क्षेत्रे हलमुखोत्कृष्टे वेद्यामग्निशिखोपमा ॥ एषा वेदवती नाम पूर्वमासीत्कृते युगे। त्रेतायुगमनुप्राप्य वधार्थं तस्य रक्षसः। उत्पन्ना मैथिलकुले जनकस्य महात्मनः। The Com. of the Râmâyana says—सीताविर्भावो वैशाखे शुक्लनवम्यामिति महासुन्दरीतन्त्रे उक्तम्—वैशाखे शुक्लनवम्यामुत्पन्ना त्वयोनिजा। सीतामुखात्सा संजाता पालिता जनकेन च ॥ &c.

Śl. 48. सदृश॰—सदृशः सगरः यस्य. अग्नि॰—अग्निसदृशात्—In the former sl. we are told that Sîtâ was presented to Râma as his (न्यवेदयत्). In this Janaka makes the actual *gift in the presence of Vis'vâmitra.* And as Vis'vâmitra resembled fire by his brilliancy, the gift was made as if in the presence of the holy fire. *Cf.* Kum. VII 83.

Śl 49. महितं—P. p. p. of मह् 1 P to revere, to worship. महाद्युतिः—महती द्युतिर्यस्य. कोसलेभ्यः—In the case of verbs meaning 'to send,' the person to whom a person or thing is sent is put in the Dat. case. *Cf.* V. 39. *Or it may* be by क्रियार्थोपपदस्य च कर्मणि स्थानिनः Pân II. 3. 14, being equivalent to दशरथं विज्ञापयितुम् See A. G. §83 (a). पुरोधस्—पुरः अग्रे धीयते इति पुरोधा fr. धा + अस् Hemâ says शतानन्दाभिधानम् It was customary in ancient times generally to depute the *family priest or* a Bráhmana to negotiate marriages between princes and princesses. दुहितुः—दोग्धि इति दुहिता *lit.* the milker;

irregularly formed from दुह् and aff. तृ, there being no *guṇa* and the fem ई not being added, the word being treated as one of the स्वस्रादि group. The word gives us a glimpse of the life in ancient society. The daughters (even of the higher classes) milked the cows. The daughter-in-law was not entrusted with the work (lest she might drink some milk) Yáska derives it as दुहिता or दूरे हिता (placed at a distance after marriage) or दोग्धेर् हिता appointed to milk the cow. इदं निमेः कुलं भृत्यभावे दिदृक्षताम् इति—with the request—Let this race of Nimi be put in the condition of your servants by &c. This is a polite way of saying—favour us by forming friendship with our family by &c. Nimi was a son of Ikshvâku and the first ancestor of the Janaka family. The name of Nimi is mentioned as it is necessary to describe the high descent of a family at the time of marriage: *Cf.* प्रदाने हि मुनिश्रेष्ठ कुलं निरवशेषतः। वक्तव्यं कुलजातेन तन्निबोध महामते ॥ राजाभूत्त्रिषु लोकेषु विश्रुतः स्वेन कर्मणा। निमिः परमधर्मात्मा सर्वसत्त्ववतां वरः ॥ &c. See Râmâ. Bâl. 71; or the list of kings attached at the end.

Śl. 50. अग्निवेश्म—see Râmâ. Bâl. 18. 36-37. च-च-The two चs express simultaneous occurrence of the two events. सद्य एव प्रत्यपद्यत-bears fruit, is attained, at once. कर्मकर्तरि प्रयोग। एतल्लक्षणम्-क्रियमाणं तु यत्कर्म स्वयमेव प्रसिध्यति। सुकरैः स्वैर्गुणैः कर्तुः कर्मकर्तेति तद्विदुः॥ सुकृताम्—those who have done good deeds, meritorious persons. कल्पवृक्ष—कल्प is the desired object; कल्पस्य वृक्षः कल्पवृक्षः। जन्यजनकभावसंबन्धे षष्ठी; or कल्प इच्छा तत्फलको वृक्षः; शाकपार्थिवादि.. Hemâ. says कल्पद्रुमः (the fulfiller of desires) वृक्षः कल्पवृक्षः। कल्पवृक्षफलस्येव स्वभावो धर्मः यस्य,स्तीति। कल्पवृक्षफलधर्म. कालान्तरेक्षित्वम्। तथा कर्मसूते—कल्पवृक्षोऽपि कालेन भवेयदि फलप्रद। का विशेषस्तदा तस्य वन्येर्महाद्रुहैरिति ॥

Śl. 51. कलित्र॰—कलित्रः पुंसिकाभिरिधिरस्य। अत्र आदौ अपान्मुखात्ता जन्म यस्य। बलभिद्‌यं —बलं (a demon of that name) भिनत्ति इति बलभिद् Indra, तस्य सखा. For बल see *supra*, IX. 3. It was the proud distinction of many kings of the solar race to be of material assistance to Indra in his wars with the demons. *Cf.* IX. 19. वशी—जितेन्द्रियः इदृशात्मनो वा। Hemâ. This epithet is put in to show that Daś. was not transported with joy on hearing the request. सैन्यरेणुः—soil. of the army that accompanied him. *Cf.* रेणुभिस्तार्कभासां &c. Vent.; see also *supra*, VII. 39.

Śl. 52. पीडित॰—पीडिता उपवनस्य पादपा यस्याः। The trees suffered because not only elephants and horses were tied to them, but they were also closely hemmed in by men. प्रीतिरोधं-and not द्वेषरोधं (see Malli.)- परिभोग—an embrace, आयतं—all round; hence, very firm.

Śl. 53. समये—The customary duties, as Malli. takes it; or keeping within the bounds of duty; *cf. supra*—वृत्ते स्थितस्याधिपतेः प्रजानां V. 33 वरुणवासव—see ft.-note, or better, who were comparable with each of Varuṇa and Vásava, who are among the chief of the Vedic gods. They are compared to Varuṇa on account of their doing even-handed justice and being the habitual performers of sacrifices. Varuṇa is represented as a beneficient god and as the dispenser of justice; while his being engaged in sacrifices is already referred to by the poet, *cf. supra*, I. 80, for Dil. 's being compared to Varuṇa, see *supra*, IX. 6, 24 They are compared to Vásava on account of their might and majesty. कौतुक—is properly the auspicious thread tied round the wrist at the time of marriage; see Kum. V. 66, and *supra* VIII. 1; hence also the marriage ceremony वरवधार—*Cf* Kum. VII. 29.

Śl. 54. उद्वह—*Lit.* one who continues or perpetuates; see com; hence the chief person in. (मयोः) भरतजौ—भरतशत्रुघ्नौ जातौ समस्यौ जनेर् । Born after them respectively, *viz.* Bharata after Ráma and Śatrughna after Lakshmaṇa See *supra* X 66, 70, 71. वरोमसौ—वरमोज पयोस्तो used as an *ornamental epithet* or for the sake of alliteration. The same may be said of सुमध्यमे (having beautiful waists), for Sítá and U'rmilá also must have been सुमध्यमा. Here Lakshmaṇa's marriage before Bharata's cannot be vitiated by the fault of परिवेत्तृत्व (that of a younger brother marrying before an elder one) as they were born of two mothers. See Malli.

Śl. 55 चतुर्थंस—This periphrastic expression is used for the sake of the metre Poets often use such an artifice; *cf.* दु शासन-चतुर्थान् मन्त्रयामास quoted by Mr. Nadergikar; and *supra* चतुर्थोदयमध्ये VIII. 29; चतुरुपायपन्दयो चतुर्थवर्णान्तर Kir XVIII. 44. (सीतादीनामास्थाय &c Ráma 40.17). साम—विधि put for the sake of metre. साम or peaceful measures, दान or gifts, भेद or creating discord or dissension, and दण्ड or punishment (declaration of war) are the four expedients to be employed by a king in state policy. See X. 56 (notes) सिद्धि—such accompanied by its success See Malli.

Śl. 56. कृतार्थता—कृतोपायैः पतिभिस्तैः साम्ब कृतार्थाः; तेषां तासां च आह कृतार्थता साम Each being suitably married to the other, all of them considered themselves happy; *cf.* Mah. Bhár. अर्थे मार्ग मनुष्याय स्वयं मतम सखा।

प्रत्यय—Like the union of affixes and roots or bases (nominal and verbal). The derivatives so formed being inseparable and

having a meaning. Hemá. says प्रक्रियते इति प्रकृतिः। प्रतीयतेऽर्थोऽनेनेति प्रत्ययः (by which the meaning is definitely known). Chári. says प्रत्ययाः सामादयः प्रकृतयोऽमात्यादयस्तेषां योगः। यद्वा प्रत्ययः सुपादिः प्रकृतिः प्रातिपदिकादिस्तयोर्योगः।

Śl. 57. एवं—goes with निवेश्य. आत्तरतिः—आत्त p. p. of दा with आ; आत्ता रतिर्येन; Malli. seems to take this in the sense of 'who had affection for his sons (पुत्रवत्सल)' Chár. is better, he says निवेश्य विवाह्य अत एवात्तरतिः जातप्रीतिः who was delighted on account of his sons being suitably married. निवेश्य—Having got married; for this sense cf. दौष्यन्तिमप्रतिरथं तनयं निवेश्य। Śak. IV. 19. Also Mah. Bhá अहं चाप्यनिविष्टः I. 195. अध्वसु त्रिषु—After three stages in his (Janaka's) journey back. Such seems to have been the custom in those days. See *supra*, VII. 33.

Śl. 58. In this and in the following 3 ślokas are described the ill omens that confronted Daś. on the way. जातु—*i. e.* after he had gone some distance प्रतीप॰—प्रतिगता आपः अत्र प्रतीपं; fr. प्रति+अप्, अ being changed to ई and final अ added by द्व्यन्तरुपसर्गेभ्योऽप ईत्। Páṇ. VI 3. 97. Properly, against the force or current of water, hence, in a contrary direction. प्रतीपं गच्छन्तीति प्रतीपगा.. ध्वजतरु॰—ध्वजांस्तरूंश्च प्रमथ्नन्तीति; *cf.* तेषां सवदतां तत्र वायुः प्रादुर्बभूव ह। कम्पयन्मेदिनीं सर्वां पातयंश्च महाद्रुमान्। तमसा संवृतः सूर्यः &c. Rámá. Bála. 75. 13, 14. वरूथिनी—an army, वरूथाः (protections for chariots) सन्त्यस्याम् चिक्लिशुः—Perf. of क्लिश् 9 Cl. भृशतया—On account of their violence or great force उत्तटाः—तटादुद्गताः overrunning the banks. स्थलीं—स्थल takes the fem. ई in the sense of 'ground in its natural state,' *i. e.* not changed by artificial means; see Mall; while स्थला means 'ground changed or improved by human intervetion.' Káli., however, seems to use the word not in its strictest grammatical sense, but merely in that of a spot or region. *Cf.* XII. 23.

Śl. 59. परिवेष॰—परितो वेष्यते व्याप्यते अनेन; fr. विष्+अ (घञ्); also—वेश् fr. विश्; a halo or misty ring appearing to encircle the sun (or the moon) which is supposed to be ominous. See ft.-note वैनतेयः—विनताया अपत्यं पुमान्; fr. विनता+ढक्, (एय), by स्त्रीभ्यो ढक् Páṇ. IV. 1. 120. Vinatá was the wife of Kas'yapa and mother of Garuḍa ॰शमितस्य—is used to show that a big serpent killed by G. alone (see Śl. 27.) can possess a gem that can be compared to the sun. Serpents of a noble species and large size only are supposed to have big gems in their hoods. भोगवेष्टितः—The serpent not liking to part with its gem holds it, in its last struggles, into the grip of its coil, and so dies

Śl. 60. श्येनपक्ष॰—(1) having the wings of hawks' *for* gray hair; see Malli.; (2) पक्षे श्येनपक्षा इव परिधूसरा अलका यासां; having hair gray like &c.; because such women do not oil or comb their hair. सांध्य—संध्यायां भवाः सांध्याः । पक्षे सान्ध्यमेघवद्रुधिरं तेनार्द्रं वासो यासाम्. रजस्वला—(1) clouded with dust. वलच् i. e. वल is a *matub* aff like मतुप्; see Pāṇ. V. 2. 112, quoted by Malli.; so कृषीवल आसुतीवलः (a distiller &c.), परिषद्वलः. रजस्वलाः स्त्रियोऽपि विलोकनयोग्या न भवन्ति । मलवद्वाससा न संवदेदित्यादिनिषेधात् । रजस्वावलोकनमनापुण्यम् । Cbār. *Cf.* समुद्गतानेककबन्धकान्तयो रजस्वलाः परिमलिताम्बरश्रियः । दिगङ्गनाः क्षणमविलोकनक्षमाः शरीरिणां परिहरणीयतां ययुः ॥ Śiś. XVII. 61. The appearance of hawks and the rising of dust in the sky were evil omens.

Śl. 61. प्रतिभयं—प्रतिगतं भयं यस्मिन् तद्यथा तथा. ववाशिरे—*Perf.* of वाश् 4 *A'* to cry, to hum &c. *Cf.* शिवाः सस्वनुर्ववाशिरे Bhatti. XIV. 14. Female jackals howling, facing the sun, forebode evil *Cf.* Bṛih. S. quoted in the foot-note. चोदयन्त्यः—urging or inciting to action, *i. e.* to re-begin the work of slaying the Kshatriyas. इव—Fig Utpreksha. हतक्षत्रि॰—पितृक्रिया the performance of the obsequial rites in honour of the dead, It is a ceremony accompanied by oblations of rice, ghee, sesamum &c. See Nārāyaṇa Bhaṭṭ's Prayogaratna under अन्त्येष्टि; Aśva. ṛi Gr. Sū. Adh. 3. Kaṇḍikās 1-13 For Para's hostility to the Kshatriya race, see notes on 67 *infra*. It is related that Para, after having killed the Kshatriyas twenty-one times, filled the five pools of Samantapañchaka (a district of Kurukshetra) with their blood and offered libations out of that to his departed ancestors. He then performed the Aśvamedha sacrifice, presented the earth to Kāshyapa and himself retired to mount Mahendra. See Mah. Van. Adh. 116. Also Śān. Rājadharm, Adh. 49.

Śl. 62. प्रदीप्त॰—प्रदीप्तस्यासौ पवनश्च प्रदीप्तपवनः; स आदो यस्य तत्तथोक्तम्; for प्रदीप्त *see supra* 58. *Cf.* विष्वग्वातो वाहुदेवीर्निवेशनतारा न रेजुर्न वभौ शशाङ्कः । तपन्न सूर्यो निननाद राज्ञेः खं च संधूपितमेव सद्यः ॥ Bud. Ch. XIII. 20. वैकृतं—विकृतस्य भावः वैकृतं a *portentous occurence*; fr. विकृत (*changed in condition for evil*) and aff. अण् (अ). According to Hemā. विकृतिरेव वैकृतं by adding अण् स्वार्थे, as in प्रज्ञ एव प्राज्ञः; स्वार्थिकाः प्रकृतितो लिङ्गवचनान्यतिवर्तन्ते See Vāmana, Kāv. Sūt. V. 2. 64. शान्तिविग्रहम्—As regards its pacification, *i. e.* the auspicious rites that were to be performed averting the evil foreboded by the ill omens. ये नेह शान्तिं कुर्वन्ति न ते शान्तिं प्राप्नुवन्ति । *Garga-Samhitā*. शान्ति *is a ceremonial rite* or act done to avert any future evil, such as that resulting from

the wrath of a deity, or the adverse influence of planents or that indicated by ill omens. The Śāntis for different evils are prescribed in such works as the Adbhuta-śāgara, Śāntiratna, Śānti—Mayūkha and Śāntisāra. कृत्यवित्—कृत्यं (the thing proper to be done) वेत्तीति; see *supra*, V. 3. अन्वयुंक्त गुरु-*Cf.* देवीनां मातृणीणां च प्रतिहतौ त्वमापदाम्। *supra* I. 60. स्वन्तं—शोभन. अन्तः यस्य. अकरोत्—Imperf. 3rd pers. sing. of लघय a *denom. from* लघु (लघुमकरोत्). व्यथाम्—mental pain caused by anxiety; for this sense *cf.* न विषये तस्य मन. &c. Kir. I. 2, also I. 21; मृत्यौ नास्ति मे व्यथा Uttar. I. 12. For the idea comp Budh. Ch. XIII. 29; Jāna IX. 25.

Śl. 63. तेजस. &c—indicates the overpowering brilliance and the hugeness of form of Bhārgava. सहसा—at once, Bhārg suddenly presented himself before the army by his Yaugic power; he was not seen gradually coming. प्रादुरास—see notes śl. 15 above. किल—As was expected; वार्ताभाजः. किल. Malli. takes this with सैनिकैः लक्षणीय॰ in the sense of 'indeed'; but in this case it has to be *needlessly taken off from its proper position in the sentence.* For the different senses of किल see *supra*, II. 27, III. 39 &c. वाहिनी—see above Ś. 6. प्रमृज्य नयनानि—having cleansed (*i. e.* rubbed) their eyes; for they were dazzled and could not clearly see what the object was. पुरुषाकृति—पुरुषस्याकृतिः पुरुषाकृति. (the form of a human being), now see Samj.; for a similar idea *cf.* Nārada's description in Ś. S. चयस्त्विषामित्यवधारितं पुरा ततः शरीरीति विभावितांकृतिम् । I 3; and अथ प्रकाशाभिवद्यतो दिशा क्षणाद्दुदीचीमवभास्य दीप्तिभिः। बलेन तेज पुरुषाकृतिभिरा विमकनुत्पातमनु व्यदृश्यत॥ Jāna. IX. 26.

Śl. 64. पित्र्यम्—Coming from the father; this is the sense the word has here, but it is not got from the Sūtra quoted by Malli.; For according to that Sūtra पित्र्य means पिता देवता अस्य, यत् being added in the sense of 'this is its deity'; the proper Sūtra therefore is पितुर्यच्च Pān. VI. 3 79. यत् is added to पितृ in the sense of 'come from that', it is thus formed —पितृ + यत् = पित्रा + यत् by रीङृत· *i. e.* "री is substituted for the final short ऋ of a stem before an affix *beginning with* य *which is not a Krit* affix, *nor a* सार्वधातुक *aff*, *and* before च्वि"; then the ई is elided by यस्येति च। Pān. VI. 4. 148 and we get पित्र + यत् = पित्र्य, the च in the Sûtra shows that ठञ् (इक) is also added to पितृ, so पैतृक also, see म तृक below.

उपवीतलक्षणं—Marked with the sacred thread, which indicated that he was a Brāhmana, being the son of *Jamadagni*, a *Brāhmaṇa* Sage. उपवीतं—the sacred thread lying in its proper position

फलाहारेषु सर्वेषु गतेष्वथ सुतेषु वै। रेणुका स्नातुमगमत्कदाचिन्नियतव्रता॥ सा तु चित्ररथं नाम मार्तिकावतकं नृपम्। ददर्श रेणुका राजन्नागच्छन्ती यदृच्छया॥ क्रीडन्तं सलिले दृष्ट्वा सभार्यं पद्ममालिनम्। ऋद्धिमन्तं ततस्तस्य स्पृहयामास रेणुका॥ व्यभिचाराच्च सा तस्मात्क्लिन्नाऽम्भसि विचेतना। प्रविवेशाश्रमं त्रस्ता तां वै भर्ताऽन्वबुध्यत॥ स तां दृष्ट्वा च्युतां धैर्याद्ब्राह्म्या लक्ष्म्या विवर्जिताम्। धिक्शब्देन महातेजा गर्हयामास वीर्यवान्॥ &c. &c. Mah. Bhâ. Vanap. तीर्थयात्रापर्व अ. ११६.

Śl. 66. अक्षबीज॰—The rosary of the seeds of the Aksha tree (see XIII. 43), more generally known as the Rudrákshas. The Rudrákshas are held sacred and are still worn, either singly or strung in garlands. It is said that Śiva, after his destruction of the cities of the Asuras, wept at the loss of life involved therein, and the tears that fell from his eyes on the ground sprung up as shrubs bearing berries which were thence called Rudrákshas.

क्षत्रियान्त॰—क्षत्रियाणामन्तकरणानि तेषां. See foot-note. व्याजपूर्व॰—व्याज: semblance, guise पूर्वः (what precedes) यस्याः, *i. e.* in a disguised form.

Śl. 67. पितृवैध॰—Kárttikeya, a Kshatriya and king of the Haihayas, a tribe said to be descended from Yadu (see note on VI. 38), was endowed by the favour of Dattátreya with a thousand arms and a golden chariot moving at will. He once paid a visit to the hermitage of Jamadagni, in the absence of the sage and his sons, and was hospitably entertained by the Rishi's wife. But the king in his pride, instead of making any return for her hospitality, carried off by violence the calf of the milch-cow of the sage and destroyed the trees of the hermitage. When Para. came home his father told him what had happened; he saw the cow in distress and was filled with wrath. He took his mighty bow, attacked Kárttikeya and cut off his thousand arms and killed him. In retaliation the sons of Kárttikeya attacked the hermitage of Jamadagni when Para was away, and killed the unresisting pious sage. When Para. returned he found his father killed, whereupon he took a vow that he would kill the sons of Kártta. and also extirpate the whole Kshatriya race.

दीक्षितं—see śl. 24 above; here it means 'prepared or bound for' under a solemen obligation. *Cf.* Śák. II. 16. बालपुत्रः—is the first reason why he got alarmed; his sons were young, while Bhárgava was a veteran and invinsible warrior. वृद्धं वृद्धा—This is the second reason why he became विह्वल. He was old and had not the help of a powerful army. Escaping by flight was out of question.

Śl. 68. नाम राम इति &c.—This was an additional and a special reason which filled Daśa. with alarm. He feared that Paraś. would be still more incensed on hearing that his son too was named Râma; and his fear proves true; see śl. 73 below. अहिते—न हितः अहितः an enemy; see *supra* IX. 17. हृद्य—हृदयस्य प्रियं agreeable to the heart, charming; from हृदय + य (यत्) by हृदयस्य प्रियः। Pâṇ. IV. 4 95, हृदय being changed to हृद् before यत् (by हृदयस्य हृद्लेखयदण्लासेषु। Pâṇ. VI. 3. 50). भयदायि—भयं ददातीति; दा + इन् (णिनिः), for a similar idea *cf. supra*, अधुष्यश्चाभिगम्यश्च यादोरत्नै-रिवार्णवः। I. 15. रत्नजातं—The class of jewels, *i. e.* the same as regards the jewel kind, but differing in quality, lustre &c. हारम॰—The comparisons are happy. The comparison of the son to a necklace of jewels implies pleasantness of touch (*cf.* Bhârata—न वाससां न रामाणां नापां स्पर्शस्तथाविधः। शिशोरालिङ्ग्यमानस्य स्पर्शः सूनोर्यथा सुखः॥); the comparison to serpent implies revengeful spirit, such as characterized Bhârgava.

Śl. 69. Following the *precept* कुद्धमशलिकर्मणा Daśa, *in his simplicity of mind, thought that he might pacify* Bhârgava by blustering *up to honour him, and called for arghya.* अर्घ्यं—अर्घार्थं from अर्घ + यत् (य). The repetition shows his eagerness to worship the sage. सोऽनवेक्ष्य—*Cf* श्रुत्वैतं दशरथे रामदग्न्यः प्रतापवान्। अनादृत्य तु तद्वाक्यं राममेवाभ्यभाषत। Râmâ. Bâl. K 75 10. क्षत्रकोप॰—For क्षत्र (the Kshatra class) see *supra* II. 53; कोप एव दहनः कोपदहनः; now see com; अर्चिस् is *f.* here; it is also *neu*; for an angry glance compared to a flame, comp. भ्रूभङ्गोद्भेदधूमं ज्वलितमिव पुनः पिङ्गया नेत्रभासा। Mud. III. 30. उग्रम॰—उग्रतमर्षं यस्याः सा उग्रा; now see Samj, this shows that Daś's. action had no effect on Bhârgava's callous heart.

Śl. 70. कार्मुक—see *infra*, śl. 81, com. and note. कार्मुके निषक्त (p. p. p. *of* सञ्ज् with नि, fixed) मुष्टियस्य. अङ्गुलि॰—अङ्गुल्योः विवरे तत्र चरतीति चारी तम् He not only clenched the bow but held an arrow between his *fingers to* be shot at once. This shows that he was prepared to accept no terms whatsoever. युयुत्सुना—युयुत्सु Desi. noun in उ; wishing to fight.

Śl. 71. क्षत्रजातं—The race of the Kshatriyas. अपकारवैरि—वैरमपकारादिति वैरि my enemy because of the injury done (and not by birth, जातिवैरि). The अपकार referred to here is the carrying away of the calf of his father's cow by Kârttavîrya, and his father's slaughter by his sons. सुप्तसर्पं इव—indicates that the spirit of revenge was not dead in him. Here the pairs compared are

मार्गेर and सर्प, दण्ड and विक्रम. घट्टन and श्रव. ‚ंघट्टनात्—दण्डेन घट्टनं तस्मात् by being stirred up or struck. ॰श्रवात्—श्रव. the hearing of, fr. श्रु + अ (अप्). The exploit is mentioned in the next śloka. He means—As the rough touch or stroke of a stick rouses a sleeping serpent into fury, so the report of your exploit has roused my spirit against the Kshatriyas lying dormant in me.

Śl 72. मैथिलस्य धनुः—The cow in possession of Janaka. See *supra*, notes on śl. 44. किल—as the report goes. मन्ये—I consider, regard it as. शृङ्गभङ्ग—As the horn is the only instrument of striking possessed by a horned animal, it is its precious possession; hence शृङ्ग here means 'one's precious treasure or distinguishing mark' So its loss is a cause of great provocation. Châri. followed by Dina. says—यथा भग्नशृङ्गो महिषादिः किंचित्करस्तद्वदहमस्मीत्यर्थः । But this is not right. The poet rather refers to the rage with which a beast is filled at the breaking of its horn, than to its helpless condition.

Śl 73. अन्यथा &c.—For a similar idea *cf* हरिर्यथैकः पुरुषोत्तमः स्मृतः ..... द्वितीयगामी न हि शब्द एष नः ॥ III 49. मामगात्—referred or applied to me; notice this use of इ or गम्. व्रीडम्—व्रीड *m* often occurs for व्रीडा in literature; it is got by adding घञ् (अ) to व्रीड् 4 P to feel shame; *cf*. व्रीडमावहति मे स पार्थिवः; व्रीडमेति न तत्र प्रियं वदन्; S.S. III. 40; XIV 2; see also Kum VII 67. According to Vâmana the अ may be optionally dropped in many cases; so बाधा or बाध, ऊहा, ऊहः &c "अविधौ (in the matter of adding the aff अ, fem. आ) गुरोः स्त्रियां बहुलं विभाषा" Kâv. S V. V. 2. 43. व्यस्तवृत्तिः—वृत्ति is the power of a word to express a meaning; its significance; व्यस्ता gone to another वृत्ति अस्य. उद्यतोन्मुखे—उद्यतस्य उन्मुखः तस्मिन् 'Now that you are going to rise.' 'When you became as great as I, the unqualified word, Râma, would as much refer to you as to me, and this being on a level with a Kshatriya brings me shame.' This is made plain in the next Śloka. *Cf*. परवृद्धिमत्सरि मनो हि मानिनाम् । Śiś. XV 1.

Śl. 74. अप्रतिहतविक्रमं—not coming to a standstill on, *i. e*. having free scope on, effective on. The mountain referred to here is Krauñcha. Paraśurâma was taught धनुर्वेद or the military science by Śiva; who also gave him the Paraśu, which gave him his name. Once on the completion of his studies, through jealousy of the fame of Kârttikeya as the piercer of the mountain Krauñcha (क्रौञ्चदारणः), he sent an arrow through the mountain which made a hole through it. Krauñcha is mentioned

in the Mahâbhârata, and being personified is there called a son of Mainâka. It must lie at some distance from the plains. See Megh. 59 (भृगुपतियशोवर्त्म यत्क्रौञ्चरन्ध्रम्) and note thereon. समागसो—समम् आगः crime, offence ययोः.

Śl. 75. °करणः—causing or bringing about; see com. अवनि—pleaser; see *supra* I. 65. पावकः—पुनाति इति fr. पू and aff. अक (ण्वुल्). कक्षवत्—as in dry grass; as the उपमेय, सागरे, is in the loc., the उपमान must also be in the loc., hence Mâlli. says कक्षे इव. Here the वडवानल fire is meant, which possesses the power of burning in water; ordinary fire is extinguished by it.

Śl. 76. विद्धि चापमवलमो°—He means—you need not boast of your performance; the bow of Śiva that you broke was deprived of its substance by the power of Vishṇu, and so was easily broken. ऐश्वरं—ईश्वरस्य of Śiva इदं; aff. अ (अण्). *The allusion*—Viśvakarman made two bows of unrivalled strength and size One of these the gods gave to Vishṇu, and the other to Śiva when about to march against *Tripura*. Once the gods inquired of Brahmâ whether Vishṇu or Śiva was the stronger of the two, whereupon Brahmâ, *to satisfy their curiosity, stirred up a quarrel between* the two gods; and in the fight that ensued Vishṇu with his Humkâra made Śiva paralysed and his bow void of its strength.* अभाजि—Aor. Pass 3rd pers. sing of भञ्ज्. also अभञ्जि.

खातमूल—खातानि मूलानि यस्य *i. e.* which is ready to fall down For the idea cf अपरागसमीरणेरितः क्रमशीर्णाकुलमूलसंततिः । सुकरस्तरुवत्सहिष्णुना रिपुरुन्मूलयितुं महानपि ॥ Kir. II. 50.

Śl. 77 तन्मदीय—This was the bow left by Vishṇu, after his duel with Śiva, with ऋचीक. Paraśurâma's grandfather. *Cf* इदं च वैष्णवं राम धनुः परपुरंजयम् । ऋचीके भार्गवे प्रादाद्विष्णुः स न्यासमुत्तमम् ॥ ऋचीकस्तु महातेजाः पुत्रस्याप्रतिकर्मणः । पितुर्मम ददौ दिव्यं जमदग्नेर्महात्मनः ॥ Bâla 75.

* *Cf.* Paraśurâma's speech—इमे द्वे धनुषी श्रेष्ठे दिव्ये लोकाभिपूजिते । दृढे बलवती मुख्ये सुकृते विश्वकर्मणा ॥ अनुसृष्टं सुरैरेकं त्र्यम्बकाय युयुत्सवे । त्रिपुरघ्नं नरश्रेष्ठ भग्नं काकुत्स्थ यत्त्वया ॥ इदं द्वितीयं दुर्धर्षं विष्णोर्दत्तं सुरोत्तमैः । तदिदं वैष्णवं राम धनुः परपुरंजयम् ॥ समानसारं काकुत्स्थ रौद्रेण धनुषा त्विदम् । तदा तु देवताः सर्वाः पृच्छन्ति स्म पितामहम् ॥ शितिकण्ठस्य विष्णोश्च बलाबलनिरीक्षया । अभिप्रायं तु विज्ञाय देवतानां पितामहः ॥ विरोधं जनयामास तयोः सत्यवतां वरः । विरोधे तु महद्युद्धमभवद्रोमहर्षणम् ॥ शितिकण्ठस्य विष्णोश्च परस्परजयैषिणोः । तदा तु जृम्भितं शैवं धनुर्भीमपराक्रमम् । हुंकारेण महादेवः स्तम्भितोऽथ त्रिलोचनः ॥......धनू रुद्रस्तु संक्रुद्धो विदेहेषु महायशाः । देवरातस्य राजर्षेर्ददौ हस्ते ससायकम् ॥ &c. See Râmâ. Bâl. 75, 11, 21.

प्रधनं—a battle; irregularly derived from धा with प्र on the anology of निधन; Svâmî derives it from धन् to kill, remarking धनिर्मरणार्थोऽत्र निधनवत्. एवमपि—even thus, *i.e.* if you do this much. तुल्यबाहु०—तुल्यं बाहो. तर: vigour, strength यस्य तेन. जितस्त्वया—In the Râmâ, however, Para does not say this, but purposes to offer a duel in case Râma proved the strength of his arms to be equal to his; *cf.* योजयस्व धनु श्रेष्ठे शरं परपुरंजयम्। यदि शक्तोऽसि काकुत्स्थ द्वन्द्वं दास्यामि ते तत:॥ Bâla 75, 28.

Śl 78. कातर.—wanting in courage, timid, ईषत्तरति इति कातर:, fr. कु changed to का, तृ+अ (अच्). उद्गता०—उद्गता अर्चिषो यस्या: सा तया इयानिपात०—see sl. 40 above अभय०—अभयस्य याचना तस्या. तदर्थो वा अञ्जलि:. बध्यतां—idomatic for 'humbly beg protection from me'. This is meant to excite Râma's anger.

Śl. 79. स्मितविकम्पित०—Bhârgava's insulting speech did not produce the intended effect on Râma; he on the contrary smiled at his idle boasting and thought that he would best reply to him by at once taking up his bow. This brings out Râma's गाम्भीर्यं which is defined as भीशोकक्रोधहर्षाद्यैर्गाम्भीर्यं निर्विकारता। समर्थ—adequate, that would silence him *Cf.* the proverb—नीचो वदति न कुरुते न वदति सुजन करोत्येव।

Śl 80 पूर्वजन्मधनुषा—Malli. says पूर्वस्मिञ्जन्मनि नारायणावतारे; Châr. and Dina, however, take पूर्वजन्म to refer to Paraśurâma; see foot-note. This is preferable; as soon as Râma took up the bow the *Vaishnava* power in Para passed over to him. *Cf.* Padma P इत्युक्त्वा देवि वैष्णव्या शक्त्या तद्गतया सह। जग्राह वैष्णवं चापं विनयेन च लीलया॥ तत परशुरामस्य देहान्निर्गत्य वैष्णवम्। पश्यतो सर्वदेवानां तेजो रामसुपागमत्॥ लघुदर्शन:—लघु charming, beautiful दर्शनं यस्य; for this meaning of लघु, *cf.*, *supra*, 12.

केवल:—alone, by itself. Malli probably means by 'रिक्त' unaccompanied by (and not void of water) त्रिदशचाप—Here त्रिदश by Lakshanâ refers to Indra; *cf.* त्रिदशगोप for इन्द्रगोप above, sl 42; for the idea, see *supra* III. 53.

Śl. 81. भूमिनिहित०—*cf.* *supra* śl. 12. कार्मुक—see com; उकञ् (उक) is added to कर्मन् in the sense of 'able to achieve an act,' Pân V. I 103. निदधत्—See Pad. P. quoted above. च च—The two चs show simultaneity of the two actions. आस—Kâli. seems to use अस् 'to be' in the Perf.; see Kum. I. 35. But as it is defective, the followers of Pânini somehow defend the form, calling it an indec. (see com.), or a form of the root अस् 1 P. A'. to go, to

shine &c. Vâmana also says—आसेरयते। Kâv. Sût. V. 2. 27. See supra note on प्रादुरास sl. 16. धूमशेष:—indicates total loss of fiery energy in Bhârgava धूमकेतन—केतयते अनेनेति केतन a distinguishing mark or characteristic; धूम: केतनं यस्य; fire.

Sl 82. पारस्परस्थितौ—परस्पर प्रति स्थितौ standing opposed to (facing) each other. जनता—the multitude of men; the aff. ता when added to the words ग्राम &c. (see com.) and गज (see Vârttika on the Sûtra) signifies a collection; so ग्रामता, बन्धुता (see Kir. I. 10) &c. दिनात्यये—at the close of the day; this is put in to indicate complete loss of light on the part of the sun. पार्वणौ—पर्वणि भव: पार्वण:; fr. पर्वन्+अ (अण्); it refers both to the full-moon day as well as to the new-moon day; here to the former, as the sun and the moon are both visible at close of day on opposite sides; cf. यात्येकतोऽस्तशिखरं पतिरोषधीनामाविष्कृतारुणपुर:सर एकतोऽर्क:। Sâk. IV. Here the two are fitly compared to the sun and the moon; Bhâr. is compared to the sun on account of his fiery spirit now totally lost; Râma to the rising moon on account of his genial disposition and rising glory.

Sl. 83. मृदु—softened, tender-hearted. स्खलितवीर्य—स्खलितं come to a standstill, rendered ineffective वीर्यं यस्य. अमोघं—not in vain, ever producing its effect. द्वि: शरं नाभिसंधत्ते द्वि: स्थापयति नाश्रितान्। द्विर्ददाति न चार्थिभ्यो रामो द्विर्नाभिभाषते॥ quoted by Hemâ. आशुगं—आशु swiftly गच्छतीति; an arrow. हरसूनुसं०—हरसूनुना सदृश: हरसूनुसंनिभ, a nitya samâsa. Words like निभ, संकाश &c. express 'resemblance' when at the end of a comp.; see Ak. II. 10. 37. हरसूनु—Kârttikeya, the general of the celestial forces and the slayer of Târaka. He is the standard of heroism and valour.

Sl. 84. नालमस्मि—i. e. I cannot have the cruelty of heart to kill you. विप्र इति—for a Brâhmaṇa must not be killed; cf. the sruti ब्राह्मणो न हन्तव्य:। अभिद्रवत्यपि—although attacking or assailing me; it may also mean 'insulting me'; but the former is more appropriate here; cf. supra 16. The force of अपि is this—As an assailant you deserve to be killed; for the Śâstra allows it when it says—आततायिनमायान्तं हन्यादेवाविचारयन्। Manu. VIII. 350; गृहीतशस्त्रमाततायिनं हत्वा न दोष:। इत्युशना अपि। See also supra, notes on 17. For the loc. see infra notes on XIV. 46. स्वगतिं—your power to move on earth as well as in the sky (as a Yogi). लोकं—i. e. destroy the पुण्य, the means of attaining the Loka; 'लोकान् लोकप्राप्तिसाधनं धर्मम्। तत्पादकमनेन इति बुद्धि तेऽपाय वा बुद्धि(धर्मं)म्। इति पाठोक्ते:। com. on Râmâ. See also Râmâ. quoted in the foot-note.

Sl. 85. तत्त्वत:—As to your real nature; cf. शास्त्र: supra sl. 41. न वेद्मि इति न—i. e. I do know you.' The two negatives make one

emphatic affirmative ; *cf. supra* IX. 5 ; also चक्रकलं न पुनः अलंकारमिदं न पुष्यति ; or नेदं न वक्ष्यति मनोगतमाधिहेतुम् । Śák. I. p. 20 ; III. 9. पुरातनं—पुरा भवः पुरातनः तं ; who existed even before creation, the primeval being (पुराण), see X. 1) तन is added to सायं, चिरं &c and to adverbs of time in the sense of 'of that time' ; सायंतन, सनातन &c.; चिरतन &c. धाम—Power, energy. चैष्णं—विष्णोः इदम्. दिदृक्षुणा—दिदृक्षु noun in उ from the Desid. base of दृश् (दिदृक्षति)

Śl. 86. भस्मसात्—Totally reduced to ashes ; the aff सात् is added optionally in the sense of च्वि, when something is totally changed to something else ; *e. g*, कृत्स्नं शस्त्रमग्निः संपद्यते अग्निसाद्भवति (the whole weapon becomes fire), also अग्निभवति Sid.-Kau पात्रसात्-सात् or त्रा is employed (see com.) when something to be given is made over to a person, the forms of कृ or भू being used ; as विप्रसाद्द्रव करोति विप्रत्रा करोति विप्रत्राकरोति वा । Pāṇ. V. 4. 55 पात्र—a fit person ; this was Kāśyapa ; see foot-note, and notes on śl 61 above. परेद्युःइमा—परस्मिन् (वै दृष्टे लोके) विद्यते ; the aff. इन् is added to स्या coming after पर, the आ of स्या being dropped (by परमे कित् Uṇādi IV. 10) There is अलुक् of the loc. (by त पुरुषे कृति बहुलम् । Pāṇ VI. 3 14) and the स् of स्था is changed to ष् after परमे.

Śl. 87. मतिमतां—प्रशस्ता मतिः विद्यते एषामिति मतिमन्तः men of high talent, तेषां वर. The Gen. is used according to the rule यतश्च निर्धारणम् । Pāṇ II. 3. 41; *i. e.* when an individual is singled out of a class or a part from the whole, as regards the genus, quality or action, the word expressive of that class or whole is put in the Gen. or the Loc. case, as नृणां नृषु वा ब्राह्मणः श्रेष्ठः । Sid-Kau. ईप्सतो—P. p p. of the desid. of आप् (ईप्सति). पुण्य॰—पुण्यानि च तानि तीर्थानि पुण्य॰, तानि गमनं तस्मै. खिलीकृता—Barred or blocked up; न खिला अखिला &c.; see *supra* 14. पद्धति —properly a foot path (पदां हति पद्धतिः). अभोग॰—gives the reason why it will not pain him. भोग लोलुपः भोगलोलुपः (ardently longing or yearning for) स न भवतीति अभोगलोलुप. तम्. *Cf* Jāna IX 45; and Rāmā Bāl. 76 काश्यपाय यदा पूर्वं मया दत्ता वसुंधरा । विषये मे न वस्तव्यमिति मां काश्यपोऽब्रवीत् ॥ सोऽहं * गुरुवचः कुर्वन् पृथिव्यां न वसे निशाम् । तदा प्रभृति काकुत्स्थ कृता मे (प्रतिज्ञा) काश्यपस्य ह ॥ तामिमां मे गतिं वीर हन्तुं नार्हसि राघव । मनोजवं गमिष्यामि महेन्द्रं पर्वतोत्तमम् ॥ लोकास्त्वप्रतिमा राम निर्जितास्तपसा मया । जहि तान्शरमुख्येन माऽभूत्कालस्य पर्ययः ॥

* S. P. Pandit quotes—सोऽहं ततः प्रभृत्यस्यां न वसामि क्षितौ क्वचित् । मिथ्याप्रतिज्ञः काकुत्स्थ माऽभूवमिति निश्चितम् ॥ ततो नार्हसि मे हन्तुं गतिं दिव्यां मनोजवाम् । लोकांस्तु जहि मे पुण्यान्शरेणानेन राघव ॥

Śl. 88. प्राङ्मुख—प्राक् प्राचि वा मुखं यस्य. Râma turned to the east, because heaven, presided over by Indra, lies in the east. सुकृत:—सु शोभनं करोति इति सुकृत् (one who does good things and lays by merit thereby) तस्य (i e. though he had won heaven by his poious deeds). परिघ.—a long and huge bar (of iron or wood) for securely fastening a door It was not easily broken; hence the appropriateness of the comparison; cf. Śâk. नगरपरिघप्रांशुबाहु: II. 15. दुरत्यय:—दु:खेन अत्यय. passing beyond or removal यस्य, i. e it stood like a permanent bar in his way.

Śl. 89. तपोनिधे:—is significant; Râma bowed to him as an ascetic. तरसा—by their strength or might (and not by stratagem or foul means). Cf. V. 28. प्रणति—a salutation; hence, humble behaviour.

Śl. 90 राजसत्व—रज. प्रधानं अस्य इति राजस क्षत्र the Kshatriya class characterized by Rajas, the quality of activity, passion, &c; cf रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम्। Bg XIV 7. तस्य भाव. राजसत्वं martial spirit or the spirit of chivalry. This may also be explained as राज्ञ: सत्त्व राजसत्त्व; सत्त्व meaning the characteristic disposition or quality of the kingly class, the spirit of ambition, high-mindedness, &c.

पित्र्य—see above sl. 64. शमं—शान्तिं सत्त्वगुणप्रधानत्वमिति यावत्; cf. शमप्रधानेषु तपोधनेषु, Śâk II 7. शम —tranquillity or peace of mind (keeping it free from the influence of passion, &c) as the result of the predominance of the Sattva quality in the Brâhmana class. पित्र्य—reduced to the peacefulness and quiet that belong to my father's class. ननु—Surely. अनिन्दितफल —Malli says फलं स्वधर्महानिलक्षणं; it is rather his being restored to the quiet disposition of the Brâhmana kind, his proper duty, a result which is commendable. निग्रह —quelling, restraint or subjection to humility; or punishment, chastisement; see XII 52, or defeat अनुग्रहीकृत.—a च्वि formation. Cf. for a similar idea supra X. 80.

Śl 91. साधयामि—The cau. of साध् 5th Conj. is often used in dramas, in the sense of 'to go, to take one's departure' (as a courteous form, rather than the plain गम्) Cf Hemâdri—धातूनामनेकार्थत्वात् । तथा क्षीरतरङ्गिण्यां—क्रियावाचित्वमाख्यातुमेकोऽत्रार्थ: प्रदर्शित: । प्रयोगतोऽनुमन्तव्या अनेकार्था हि धातव. ॥ इति । प्रयोगश्चानर्घराघवे—वामदेव —भगवन्कौशिक साधय। विश्वा सन्तु पन्थानो वत्सयो रामलक्ष्मणयो.। तट्टीकायां—साधय गच्छेत्यर्थ: । गच्छति पदं परित्यज्य साधयेत्युक्त पक्षवादितं परिहर्तुम्। नैषधे च—अयि साधय साधयेप्सितं स्मरणीया समये वयं वय । तव वर्त्मनि वर्ततां शिव

पुनरस्तु त्वरितं समागमः ॥ इति । Nai. II. 62. अविघ्नं—विघ्नानामभावः । Avya. Comp. see com.; (and not नञ्तत्पुरुष as then the form would be अविघ्नः). देवकार्यं—The object of the gods, *viz*. their freedom from the restraint of Rávana, by his destruction. उपपादक॰—Gen. of the fut. p. of पद् with उप, Cau; wishing or going to accomplish or bring about ऊचिवान्—Nom. sing. of the perf. p. of वच् or ब्रू. सलक्ष्मणं—He addressed these words to both Ráma and Lakshmana. See Com.

Śl. 92. स्नेहात्—Malli takes this with परिरभ्य; it may also be construed with अमन्यत. Although Das'a. knew that Ráma was invincible (as proved by the incident), still on account of fatherly affection he thought that he was reborn as it were. see *supra* Śl 68. कक्षाग्निना—forest conflagration; कक्ष a forest, for a different meaning see *supra* Śl. 75 लङ्घित—attacked, just reached (but not consumed).

Sl 93. कुप्रगम्यो॰—उपकार्या a spacious and comfortable tent (राजयोग्यं पटभवनं), see *supra* V. 41. उपक्रियते अनया इति; fr. उपकृ+य (ण्यत्)+आ. शर्वकल्प—almost equal to Śiva; see com.; this is used for the sake of alliteration. There is some propriety, however, in comparing Dasáratha here to Śiva, as his son is already compared to Kárttikeya; see above, sl. 83 मैथिलीदर्शनीना—मैथिलस्य अपत्यं स्त्री मैथिली, तां पश्यन्तीति दर्शन्यः (used at the end of a comp; as देवदर्शन.) fr. दृश्+अन (ल्युट्), मैथिल्या दर्शन्य तासां. अङ्गना.—the fair ones', प्रशस्तानि अङ्गानि आसां; fr. अङ्ग and the possessive aff. न by the Várttika अङ्गात्कल्याणे. कुवलयित॰—For कुवलयित see com.; गवां किरणानामक्षीव गवाक्षः (अक्षिशब्दोऽत्र रन्ध्रवाची); fr. गो+अक्षि which drops its final इ and adds an अ when it does not mean an eye (अक्ष्णोऽदर्शनात् । Pán. V. 4 96) लोचनैः—goes with कुवलयित; लोचनान्येव कुवलयानि तैः; the Instrumental is अभेदे (in the sense of identity) as in धान्येन धनवान्. *Cf. supra* VII. 11; यदालोकस्थाने भवति पुरसुन्दरीवदनैः कटाक्षैर्नारीणां कुवलयितवातायनमिव । Mál.-Mádh. II. 11.

CANTO XII.

Śl. 1. In this Śl. king Daśaratha, advanced in age, is compared to the flame of a powerful lamp that goes off at daybreak, the comparison being sustained by paronomastic epithets. The comparison implies a glorious career. निर्विष्टविषय॰—(1) Malli. takes स्नेह in the sense of 'what pleases men or that on which men set their heart; which men love,' see com., 'who had enjoyed the delight-giving or covetable objects of senses.' The comp., may, however,

be preferably taken, with Châr Hem Din and others as निर्विष्ट (gratified) विषयेषु स्नेह love, *i e* the desire for the enjoyment of &c This agrees better with विषयैषिणां I 8, *cf* also VIII 10 (विषयेषु निःस्पृहोऽभवत्) (2) निर्विष्ट enjoyed, sucked up विषयस्य स्नेह विषयस्नेह the oil in the lamp stand यत दशा त—(1) the end of existence or life (2) the tip of the wick उपेयिवस्—Nom sing of the Perf p of इ with उप आसन्ननिर्वाण —निर्वाण is the p p p of वा with निर् when 'wind' is not the subject So निर्वाणः अग्निः मुनेश्च the fire is extinguished, the sage is *dead or absolved*, but निर्वातो वात Here the त is added भावे (to form an abs noun) Malli takes निर्वाण in the sense of 'final emancipation' This sense also will do As Das was a pious king he was sure to get Moksha after death (?) आसन्न निर्वाण the being extinguished or put *out*, end यस्य *Generally as much oil is put in the lamp as is consumed* by the wick till morn ष्टर्चिं —the flame of, here अर्चिस् must be taken as *mas* to suit the simile Hem and Châr remark अर्चिरिकारान्तः पुलिङ्ग इति कश्चित् । *Cf* क्षणात्प्रबोधमायाति लङ्घ्यते तमसा पुनः । निर्वास्यतः प्रदीपस्य शिखेव जरतो मतिः ॥

Sl 2 कर्णमूल—Din Châr and others think that this is open to the fault अश्लीलत्व or indecency, as it puts one in mind of the disease of that name, which is *an unseemly sense*, and *prefer* the reading कर्णजाह See foot note कर्णस्य मूलं कर्णजाह Sid-Kau on Pân V 2 24 श्री —royalty, the kingdom *cf* V 38 कैकेयीशङ्कया—For Kaikeyi, see *supra* X 55 and below sl 4 Fearing that, if openly told, Kaikeyi might interfere and prevent the king *from* giving the throne to Râma पलित॰—पलित hoariness or whiteness of hair brought on by old age, तस्य (छाद्यते covered or concealed स्वरूपमनेन इति) छद्म a guise तेन *Cf* दधाना वलिभं मध्यं कर्णजाहविलोचना । वाकरचनविसर्पेण च द्रलेखच पक्ष्मणी ॥ Bhatti IV 10; and कृत्वा राम दूती जरा कर्णमूले समागत्य वक्ति ति लोका मुहुस्तम् । &c आह—is used here in the sense of the past tense which according to the best authorities it has not got Vâmana remarks आह इति भूते अयनद तमन त भुवा लटि । Kav sût V 2 41 But *Kâli, it seems*, uses it in this sense See *supra* III 63

The gist of the sl is that Dasaratha seeing that he was old thought of installing Râma his eldest son on the throne, and further we are to suppose that he made this intention public *Cf* तत सुचेतोकृतपोत्सुको राज्यमेवदेश्वे सुतनिरयनाचे । आपाषदन्मुनिपति समस्तं भुयोप्रिय लाक सुमनीचकार । Bhatti III 2

Śl 3 पौरात्—पुरे भवा पौरा । पुर+अ (अण्) पौराणां कान्त (the beloved of) अभ्युदय॰—अभ्युदयस्य (elevation to the throne) श्रुति news, report प्रत्येक—एकं एकं प्रति Avya comp, each one as it spread कुल्या—कुले प्रांतिभवे कृषयणे वा साधु कुल+यत् a small artificial river or canal, cf कुल्याम्भोभि पवनचपलै &c Śák I, sl between 14 and 15, p 16 पादपात्—As every tree receives the water of the *Kulya* which imparts freshness to it so every one of the subjects received the news and rejoiced

Śl 4 ॰सम्भार—The collection of materials and other requisites such as a new throne water brought in gold *Kalaśas* from holy rivers, &c See *infra* XVII 9, 10, and Rámá Ayo K 8–15 कल्पित— got ready क्रूर॰—cruel because it led to the exile of Ráma, and the consequent death of the king दूषयामास—The style here is very condensed, the meaning is क्रूरनिश्चयया कैकेय्या प्रतिश्रुतवरद्वयप्रार्थनया विहिते रामाभिषेक व्याकुल पार्थिवाऽश्रूणि व्यमुञ्चत् । तैश्च शोकोष्णैरमङ्गलैरश्रुभिराभि षेकसम्भार दूषित इवाभूत् ।

Allusion —Once while Das aratha was fighting on the side of the gods with the demons the nail support ng one of the wheels of his chariot came off Ka keyi who was w th h m not c ng the m shap inserted her hand into the hole supported the wheel and thus saved the life of her husband (Accord ng to some accounts she carefully nursed him when he lay wounded in the battle) When Dasa came to know about it he was exceed ngly pleased and in grat tude prom sed to grant her any two boons she m ght choose She however reserved the n for some future occas on See tl e next Śl and foot note It was at the t me of Ráma s installation on tl e throne that she urged by the mal gnant counsels of Mantharâ a sp teful hump backed ma d in her service, demanded the two boons as mentioned in the next two Ślokas

Śl 5 आश्वासिता—conciliated, pacified चण्डी—extremely irate, in high passion *cf* Vik IV 38 सश्रुतौ—prom sed उद्ववाम—is happ ly used here, it means 'uttered forth suddenly and spitefully' (with the venom of spitefulness) The use of the root is not vulgar (ग्राम्य) here as it is used in its secondary sense, the idea of vomiting being subordinate See Káv D I 95 and *supra* note on वान्त VII 6 इन्द्रसिक्ता—Indra is the presiding deity of rain, so the rain showers are due to him Some commentators take इन्द्र in the sense of a cloud' उरगी—उरसा गच्छतीति उरग that which *moves by the chest fr* उरस्+गम्+ड (अ) *the* स् *of* उरस् *being* dropped by the Várttika उरसा लोपश्च Here Kaikeyî worked up by

the instigation of Mantharā, is compared to ground wetted by rain, her heart to a hole, and the boons to serpents. The comparison to serpents indicates the cruel nature of the boons asked for.

Śl 6. समा.—is fem. and pl. (though the sing. is sometimes found used as in समां समां विजायते Pān. V. 2. 12 (समायां समायामिति तत्र भाष्याच।) See. VIII. 24. वैधव्यैक॰—विगतो धवो यस्या सा विधवा; तस्या भावो वैधव्य; वैधव्यमेव एकं फलं यस्यास्ताम्; for Rāma's exile to the forest led to Daśaratha's death; nor did Bharata accept royalty. See Com.

Śl 7. रुदन्—With tears, *i. e.* with great reluctance, for it meant the separation of श्री from his father See com. प्रत्यपद्यत— accepted. This verb has a variety of senses which the student should carefully mark, *cf.* I. 1, III 40, VIII. 5, XI. 79. वनाय— The Dat. by the rule 'गत्यर्थकर्मणि द्वितीयाचतुर्थ्यौ चेष्टायामनध्वनि' Pan. II. 3. 12. In the case of roots implying motion the place to which motion is directed is put in the Acc. or Dat, when physical motion is meant, or when the object is not a word expressing 'road'; so ग्रामं ग्रामाय वा गच्छति, but मनसा हरिं (only) व्रजति, as there is no physical motion, अध्वानं गच्छति मुदित —He rejoiced, because by the execution of his father's command he could enable him to be faithful to his promise to Kaikeyî, self-elevation was not so gratifying to him. Compare what Rāma said to the people weeping at his departure-किं शोचतेहाभ्युदये बतास्मान्नियोगलाभेन पितुः कृतार्थान्। Bhatti. III. 12.

Śl. 8. मङ्गलक्षौमे—मङ्गल मङ्गलार्थं क्षौमे मङ्गलक्षौमे auspicious silk garments, or silk garments worn on auspicious occasions. For क्षौम see *supra* X 8. वसानस्य च वल्कले–These were brought to him by Kaikeyî herself. See Ayod 37, 6 वसान pre p of वस् to dress. सममुखरागं—*i. e.* his face betrayed neither an expression of joy nor of sorrow, he was unaffected by either. *Cf* आहूतस्याभिषेकाय विसृष्टस्य वनाय च। न मया लक्षितस्तस्य स्वल्पोऽप्याकारविभ्रमः॥ This indicates his गाम्भीर्य which is defined as भीशोकक्रोधहर्षाद्यैर्गाम्भीर्यं निर्विकारता। Sāh.-D. III 52.

Sl. 9. ॰सत्य.—Owing to a technicality of grammar, the comp. must be dissolved as a Gen. Tat.; see com. and note on महिषीसखः *supra* I. 48. अलोपयत्—not causing him to swerve from, *i. e.* break, his promise. विवेश दण्डकारण्यं—This he did in the course of his journey southwards, and not at once. Kāli in this canto states only the broad facts

Râma, after leaving Ayodhyâ, first came to the bank of the Tamasâ, the modern Tans; then crossing the borders of Kosala and the rivers Gomatî and Sarpikâ or Syandikâ (Sai) arrived at शृङ्गवेरपुर near the Bhagîrathî, the capital of the Nishâda king, Guha, who assisted him in crossing the Ganges. He then crossed the Yamunâ on a raft and arrived at the foot of the hill Chitrakûṭa. It was after leaving Chitrakûṭa and the hermitage of Atri that Râma entered the Daṇḍaka forest.

दण्डकारण्यं—The name is variously accounted for. Hema. says दण्डका नाम मार्गवकन्या तया उपलक्षितं वनम्. According to the Com of the Râmâ. it was the kingdom of king Daṇḍaka, a son of Ikshvâku, converted into a wilderness by the curse of Śukra—दण्डकस्य राज्ञो देशः शुक्रशापवशादरण्यमभूत्। ततः प्रभृति दण्डकारण्यसंज्ञा तस्य। प्रायेण महाराष्ट्रदेशो ऽयं: see com. on Râmâ. Ar. I. 1. The Harivamśa says that it was founded by Daṇḍaka as a place of devotion for the ascetics:—इक्ष्वाकोश्च विश्व दण्डकश्चेति ते त्रय। यश्चकार महात्मा वै दण्डकारण्यमुत्तमम्॥ यत्रं तल्लोकविख्यातं तापसानामनुत्तमम्। तत्र प्रतिष्ठमानस्तु नरः पापाद्विमुच्यते॥

The forest of Daṇḍaka commencing from the north of the mountain Vindhya (the southern portion of Bundelkhand) extended on the south to the river Krishṇâ. Comprising the district of Chotanagpur it extended eastwards as far as the borders of the Kalinga country, and to the west as far as the country of Vidarbha It was in this forest that Râma came to a tank called पञ्चाप्सर (see *infra*, XIII. 38) or the haunt of five nymphs, which was probably situated within the Central Provinces below the Chotanagpur district Pañchavatî and Janasthâna (where Râma passed several days) were parts of this forest. Janasthâna or the tract of human habitation (as the other parts were molested by the Râkshasas) may probably be placed (though its exact location is yet a point *of dispute) near Palaveram, where the Godâvarî rushes from* the mountains, as Râma is said to have afterwards travelled westward in search of Sîtâ.

प्रत्येकं च—&c. For, पदं हि सर्वत्र गुणैर्निधीयते।

Śl. 10. तद्वियोगार्तः—Distressed or afflicted by (the pain of) his separation (so poignant as to lead to death), and not पुत्रमरणज-शोकार्तः. स्वकर्मजं—The कर्म referred to here is the accidental shooting of Śrávaṇa by him; see *supra* IX. 73.–79.* Malli. says स्वकर्मणा, because his action was the हेतु of the क्रिया and not the direct cause of the curse which came from the father. शापेन—

*While Daśaratha was hunting, when a young man, on the bank of the Sarayû, he, in the shade of the night, heard the sound of gurgling water, and thinking that an elephant was drinking water, discharged an arrow in that direction. Suddenly, hearing the scream of a human being, the king knew that he had shot a man, and hurrying to the spot saw a young

शरीरस्य त्यागः. शरीरत्यागं, शरीरत्याग एव शरीरत्यागमात्रं तेन. शुद्धिलाभं—*Lit.* the securing of purification, expiation. The wording of the curse was equivocal (see *supra* XI 79); it was not clear whether his death was to be caused by sorrow consequent on the death of, or some mishap overtaking, his son or sons. He now knew that the expiation was to be effected by his own death and not by that of his son or sons. If we could read शुद्धिलाभ० it would greatly improve the sense, but there is no MS. authority for it.

Śl. 11. विप्रोषित०—विप्रोषिताः. gone away from (p p. p. of वस् with वि and प्र) कस्मात् यस्मात्; for Bharata also with Śatrughna was staying with his maternal uncle when Daśa died. See Rámá. Ayo 68 7. अस्तमित—gone to end, dead; *cf.* VIII 51. रन्ध्र०—रन्ध्र a loop-hole, a weak point; *cf.* IX. 15. युक्त—diligent or alert in. It seems that the supremacy of the kings of Ayodhyá was ever watched with feelings of jealousy by other kings. *Cf.* IV. 2, VII. 34, &c. आमिषतां—आमिष is the piece of flesh or some other eatable attached to a hook, or bait, hence anything that allures or attracts. ययौ—The use of the word आमिष shows that it only served as a source of attraction to the enemies; had they actually attacked it that would have led to their ruin.

Śl 12. अनाथाः—अविद्यमानो नाथः यासां who had lost their master or king; *cf* नाथवन्तस्त्वया लोकास्त्वमनाथा विपत्स्यसे। Uttar. I 43 This

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ascetic rolling on the ground, being mortally wounded while filling his jar with water for his parents who were aged and blind. The dying youth, on knowing that he was shot through mistake and also perceiving how deeply the king was afflicted on that account, told him that he was not a Bráhmaṇa, but the son of a Vaiśya by a Śudra wife, and asked him to inform his parents of the fact if he wished to save himself from being reduced to ashes by their curse, and also to extract the arrow from his heart as it gave him excruciating pain. The king drew out the arrow and the ascetic youth expired. The king then went to his parents and informed them of the sad accident, expressing his deep contrition at it. The old man bitterly lamented the loss of his son, blamed the king for his rash act, telling him that he lived as it was done through ignorance and uttered the malediction that he too, like himself, would die of grief for a son. The parents then requested Daśa. to prepare a funeral pyre for them, they then ascended it and directed him to set fire to it and were consumed. See Ra'ma'. Ayodh Adh. 64 See also *supra* IX. 73-79, where the story is somewhat differently given

sense of नाथ is quite lost sight of in its opp. सनाथ which often means full or possessed of; as in लतासनाथः इवायं केसरवृक्षकः Śák. I., सुतसनाथीरसङ्गा Kád., कुसुमसनाथे Vik. IV. 10, &c. प्रकृतयः—Malli. takes this in the sense of 'ministers'; it may also be taken, as Hemá. does, in the sense of 'subjects'; *cf.* IV. 12. According to the Rámá. the messengers were sent at Vasishtha's direction by the learned Bráhmanas, ministers and other friendly persons met together. मातृ०—०बन्धुषु निवसतीति ०निवासी तम्. मौलैः—मूलादागताः मौलाः, fr. मूल+अ (अण्) hereditary ministers or servants (*i. e.* faithful and trustworthy). स्तम्भिता०—Else he would have known of his father's death and of the circumstances that led to it and would have either refused to come to Ayodhyá or followed his brother in exile.

Śl. 13. तथाविधं—तथा विधा यस्य स तथाविधस्तं of that sort, *i. e.* brought on by Kaikeyî's obstinacy to send Ráma into exile and have her son placed on the throne पराङ्मुखः—पराङ् (fr. परा+अञ्च् to go-अञ्चतीति) मुखं यस्य, goes with मातुः (adversely disposed towards) and श्रियः (disinclined to accept royalty); for a slightly different meaning *cf.* X. 43, and for its literal meaning *cf.* XIX. 38.

Śl. 14. ससैन्यः—सैन्येन सह Bah. आश्रमालयैः—आश्रम आलयो येषां तैः the inmates or inhabitants f hemitages. Ráma, in his journey through the forest, generally took his abode under some tree in the vicinity of the hermitage of some sage. The first great sage visited by him was Bharadvája. ससौमित्रेः—सुमित्राया अपत्यं पुमान् सौमित्रिः; fr. सुमित्रा+इ (इञ्) अपत्यार्थे; सौमित्रिणा सहितः तस्य उदश्रु—उद्गतान्यश्रूणि यस्य स तथा. वसतिद्रुमान्—वसतेः वृक्षाः वसतिवृक्षाः। तादर्थ्ये षष्ठीसमासः, or वसतिभूताः द्रुमाः where वसति means an abode.

Śl. 15. चित्रकूट०—The name of a mountain (and also district), the modern Chitrakote, situated on the river Paisuni (the Mandákinî or Málinî of old days) about 50 miles south east of the town Banda (Bundelkhand). It was here that Ráma lived first for some days after he left Ayodhyá. It is crowded with temples and shrines of Ráma and his brother Lakshmana and is annually visited by thousands of Ráma's worshippers Every cavern is connected with their name, the heights swarm with monkeys, and some of the wild fruits are still called Sîtâphala अनुच्छिष्टसंपदा—qualifies लक्ष्म्या उच्छिष्ट is what remains of anything eatable or drinkable after one has partaken of it; hence also, what is left after being enjoyed.

(मुकलित). न उच्छिष्टा अनुच्छिष्टा &c.; see com.; 'whose essence had not yet been enjoyed.' See next Śloka.

Śl. 16. अकृतश्रीपरिग्रहे—अकृतः श्रियाः परिग्रहो येन when he did not accept royalty. परिवेत्तारं—A Parivettâ is one who marries before his elder brother is married. And, as राज्यलक्ष्मी is regarded as the wife of a king (see foot-note), a younger brother, who ascends the throne and enjoys royalty while his elder brother is yet living, is also called a Parivettâ. A परिवेत्ता is a great sinner and is subject to various kinds of punishment; see foot-note. Bharata thought that he would be guilty of परिवेतृत्व if he accepted royalty before Râma; *cf.* ज्येष्ठेऽनिर्विष्टे कनीयान् निर्विशन् परिवेत्ता भवति। परिविण्णो ज्येष्ठः। परिवेदनीया कन्या। परिदायी दाता। परिकर्ता याजकः। ते सर्वे पतिताः। Even public calamities are said to result from a king being a परिवेत्ता. Thus the kingdom of Śamtanu who became king before his elder brother Devâpi was visited by a drought of 12 year's duration; see Bhâg. P. IX. 22. देवापिः शंतनुस्तस्य (प्रतीपस्य) बाह्लीक इति चात्मजाः। पितृराज्यं परित्यज्य देवापिस्तु वनं गतः॥ अभवच्छंतनू राजा प्राङ् महाभिषसंज्ञितः। तथा द्वादश तद्राज्ये न ववर्ष यदा विभुः॥ शंतनुर्ब्राह्मणैरुक्तः परिवेत्तायमग्रभुक्। राज्यं देह्यग्रजायाशु पुरराष्ट्रविवृद्धये॥

Śl. 17. स्वर्गिणः—स्वर्गः अस्यास्तीति स्वर्गी one gone to heaven, dead. पादुके—The wooden sandals. The wooden sandals or rather their metal or stone imitations, or the impressions of the feet of great saints, and Sannyâsins (especially of Dattâtreya) are still worshipped by their devotees. राज्याधिदेवते—The presiding deities, *i. e* the real rulers, of.

Śl. 18. नन्दिग्रामगतः—Nandigrâma was a village near or a suburb of Ayodhyâ. When Bharata returned from Râma, he did not go back to Ayodhyâ, but remained at Nandig , awaiting Râma's return from his exile, ruling the kingdom in the name of the Pâdukâs— भरतस्तु ततः क्षिप्रं नन्दिग्रामं प्रविश्य सः। स वल्कलजटाधारी मुनिवेषधरः प्रभुः। नन्दिग्रामेऽवसद्वीरः ससैन्यो भरतस्तदा॥ छत्रं धारयत क्षिप्रं आर्यपादाविमौ मतौ। ताभ्यां राज्ये स्थितो धर्मः पादुकाभ्यां गुरोर्मम॥ ... भरतः शासनं सर्वं पादुकाभ्यां निवेदयन्॥ ततस्तु भरतः श्रीमानभिषिच्यार्यपादुके। तदधीनस्तदा राज्यं कारयामास सर्वदा॥ See Râmâ. Ayodh. K. 115. 13-24.

राज्यं न्यासमिव—न्यास is what is depoited with another, which he is to keep safe but not to enjoy or make use of एतद्राज्यं मम भ्रात्रा दत्तं सन्न्यासवत्स्वयम्। योगक्षेमवहे चेमे पादुके हेमभूषिते। Râmâ. अभुनक्—mark the Paras. Pada; he merely protected it, did not enjoy royalty ; see Com.

Sl 19 दृढभक्ति —If dissolved as दृढा भक्ति यस्य the comp. will be दृढाभक्ति, as पुंवद्भाव (the masculinization of a feminine base when forming the first member of a Bah Comp) is prohibited in the case of words of the प्रियादि class, of which भक्ति is one. See Pán VI 3 34 Malli, therefore, dissolves as दृढं भक्तिर्यस्य on the principle सामान्ये नपुंसकम् and in this he is supported by Bhattoji also The authorities say that in such cases the gender of the first word is not emphasized—दृढभक्तिरित्येवमादिषु स्त्रीपूंपरस्याविवक्षित वात् । Vrittikára Bhojaráju however, holds that the word भक्ति when derived as भज्यते इति (i e the object of worship) fr भज्+क्ति कर्मणि, as in मद्भक्तिः, is included in the प्रियादि group, and not the word भक्ति in the sense of भजन which is derived by adding क्ति भावे, and so there can be पुंवद्भाव See the whole question discussed by Malli राज्यतृष्णा०—राज्यस्य तृष्णा राज्यतृष्णा तस्या पराङ्मुख पापस्य—पाति रक्षति आत्मानमस्मादिति पाप fr पा+Unádi प प्रायश्चित्त—from प्राय+चित्त, see foot note, the स् comes in by the Várttika मायस्य चित्तिचित्तयो on Pán VI 1 157

Sl 20 सानुज —अनुजेन सह वर्तमान । सहयोगे बहुव्रीहि वन्येन—वने भव वन्य तेन, fr वन+य (यत्) वर्तयन्—Pre p of वृत् 10 Cl to live or subsist on Cf मद्वलिकमुखैर्मृगाधिप करिभिर्वर्तयते स्वय हरि । Kir II 18 इक्ष्वाकु०—इक्ष्वाको गोत्रापत्यानि पुमांस इक्ष्वाकव, the aff अञ् being dropped By 'तद्राजस्य बहुषु तेनैवास्त्रियाम्' Pan II 4 62, an affix of the तद्राज class (of which अञ् is one) is dropped when it denotes plurality and does not signify females, thus we have ऐक्ष्वाक sing, ऐक्ष्वाकौ dual, but इक्ष्वाकव pl For वृद्धेक्ष्वाकु &c cf वाधके मुनिवृत्तीनां I 8, गलितवयसामिक्ष्वाकूणामिदं हि कुलव्रतम् । III 70, also VIII 11, and पुत्रसंक्रान्तलक्ष्मीकैर्यद्वृद्धेक्ष्वाकुभि धृतम्। धृतं बाल्ये तदार्येण पुण्यमारण्यकं व्रतम् ॥ Uttar I 22

Sl 21 प्रभाव—divine or superhuman power cf गिरिशप्रभावात् supra II 41, प्रभावनिर्मितेन मूर्तेयत्रेण Vik II, also II 11 वनस्पति —वनस्य पति a large forest tree, fr वन+पति the स् coming in as it is a word of the पारस्करादि class, see Pán VI 1 157 Properly it is a tree which bears fruit without the appearance of flowers वानस्पत्य फलै पुष्पात्तेऽपुष्पाद्वनस्पति । Here it means a tree in general Cf Hemadri—यद्यपि वृक्षवनस्पत्योर्भेदस्तथापि विभाषौषधिवनस्पतिभ्य (Pán VIII 4 6) इत्यत्र भेदे सत्यपि वृक्षवनस्पत्योरिहाभेदेन ग्रहणं द्रष्टव्यमिति काशिकावृत्तावुक्तत्वाद्वृक्षमात्रेऽपि भवति । किंचिदिव—Apparently through slight fatigue Ráma was जितश्रम and divine, and hence incapable of being fatigued, hence the poet uses the particle इव

Śl. 22. ऐन्द्रिः—इन्द्रस्य पुत्रः; *fr.* इन्द्र+इञ्. द्विज—द्विर्जायते इति; *fr.* द्वि+जन्+अ (डः). स्थिविष्ठ—*i. e* the nail-marks or scratching with the nails on the breasts indicative of enjoyment. Sankrit. poets often describe these nail marks as forming part of amorous sports. *Cf. supra*, IX. 27; Kum. III. 29. पौरोभाग्यं—Abs. *n. fr.* पुरोभागिन् censorious, fault-finding +य (ष्यञ्). पुरोभजते *fr.* भज्+इन् (घिनुण्); or पुरः भाग अस्य विद्यते इति पुरोभागिन् one who steps forward first, implying unnecessary or uncalled-for interference The poet thinks that the crow had the impudence to find fault with Râma's scratching, and wished to make up the defects as it were. *Cf.* Hemâdri—प्रियस्य रामस्य उपभोगचिह्नेषु नखक्षतेषु अपर्याप्तिरूपं दोषं दृष्ट्वा तत्परिहारं कर्तुकाम इव । अनन्तरमिति नखक्षतादेरसमवायुग्मेक्षण्यपुक्तेति केचित्तच्छ्लोकद्वयस्थानेऽमुं श्लोकं पठन्ति—see foot-note. Dinakara says—मुक्ताच्छिया हि काकपदाकारैर्नखपदैर्भवितव्यम् । रामेण दत्तानि नखपदानि तथा न सन्तीति दोषैकदर्शिनं प्रकटयन्निव स्तनौ विदारितवानित्यर्थः ।

In mentioning the incident about the crow the poet seems to follow the Padma P. which says—राघवश्चित्रकूटाद्रौ भ्रातृजोऽरमत प्रिया । कदाचिदङ्कदेशस्था निद्राणे रघुनन्दने ॥ ऐन्द्रः काकः समागम्य जानकीं वीक्ष्य कामुकः । विददार नखैस्तीक्ष्णैः पीनोन्नतपयोधरम् ॥ तद्दृष्ट्वा राघवः क्रुद्धः कुशं जग्राह पाणिना । ब्राह्मेणास्त्रेण संयोज्य चिक्षेप ध्वाङ्क्षमारणे ॥ स दृष्ट्वा घोरसंकाशं ज्वलत्कालानलोपमम् । भीत्या काकः प्रदुद्राव निनदन्दारुणस्वनम् ॥ वायसस्त्रिषु लोकेषु बभ्राम भयपीडितः । यत्र यत्र ययौ काकः शरणार्थी च वायसः ॥ तत्र तत्र तदस्त्रं च प्रविवेश भयावहम् । पुनश्चागाद्धि काको दयया विधिराह तम् ॥ भो भो बलिभुजां श्रेष्ठ तमेव शरणं व्रज । स एव रक्षकः श्रीमान् शरणागतवत्सलः ॥ इत्युक्तः सोऽथ बलिभुग्जगाम रघुनन्दनम् । उपेत्य सहसा भूमौ निपपात भयातुरः ॥ प्राणसंशयमापन्नं दृष्ट्वा सीता तु वायसम् । त्राहि त्राहीति भर्तारमुवाच दयिता विभुम् ॥ तच्छिरः पादयोस्तस्य मुमुच चाथ जानकी । समुत्थाप्य करेणाथ कृपापीयूषसागरः ॥ ररक्षासौ निजास्त्राय नेत्रैकाक्षि ददौ तदा । वायसोऽपि प्रदुर्नत्वा सीतायै राघवाय च । स्वलोकं प्रययौ दृष्टो राघवेणाभिपालितः ॥

The story of the crow is not found in the Râmâyana, and though found in a Bengal recension, it is considered to be an interpolation, and is also so given in the Nir. Ed. It *does* not say, however, that the crow was Indra's son, nor that Râma was asleep with his head resting on Sîtâ's lap, but that after Râma, Lakshmana and Sîtâ had partaken of the venison procured by Lakshmana, *Râma* asked *Sîtâ to guard against crows* the residue of the flesh which was exposed to dry, when she was attacked by a crow. See Ayodhyâkânda प्रक्षिप्तसर्गे (after 95) 36-57.

Śl. 23. अवबोधितः—apprised of the accident. इषीकास्त्रं—Not a particular kind of missile but a reed-stalk (here the stalk

of Kuśa grass) used as an arrow and endowded with the power of the *mantra* repeated (here Brahmâstra). आस्यत्—Aor. of अस् to throw.

नेत्रव्ययेन—see the extract from Pad. P. given above. Râma's missile was unfailing in its effect (see *supra*, XI. 83) and could not have been turned back unless it hit some mark or had something for its victim. Râma, therefore, offered his missile the eye of the crow and saved his life. मुमुचे—for the Pass. use *cf.* III. 20.

Śl. 24. आसन्न॰—आसन्नदेशस्य भावः आसन्नदेशत्वं तस्मात्। वत्सुक॰—सारमङ्गमस्य सारङ्गः a comp. of the शकन्ध्वादि class; or सारं गच्छति इति fr. सार strength and गम् to go with aff. खच् (अ) before which a nasal is inserted. उत्सुकाः सारङ्गा यस्यां सा ताम्. Râma was so kind to the deer that they became uneasy at his departure. उत्सुक—ardently longing or sorrowing for; fr. सु to produce, with उद् उत्सुवति सुनोति वा and aff. क्विप् and क. स्थलीम्—see *supra* XI. 58.

Śl. 25. आतिथेय—see com.; fr. अतिथि+एय (ढञ्); words similarly formed are पाथेय, वासतेयी (night) and स्वापतेयं wealth अतिथि is derived either as अतति गच्छति इति fr. अत्+इथिन्, or न विद्यते द्वितीया तिथिर्यस्य ; properly, one who does not stay for a second day.

ऋक्षेषु—These are the ten asterisms आर्द्रा, पुनर्वसु, पुष्य, आश्लेषा, मघा, पूर्वा, उत्तरा, हस्त, चित्रा and स्वाति which pour rain on earth as the sun appears to enter them and are called the rain-Nakshatras. If ऋक्ष be taken to mean the zodiacal signs these are Karka (the scrab) and others. दक्षिणां—This refers to the Dakshiṇâyana or the winter Solstice in which the sun appears to move from north to south. *Cf.* मानोर्मकरसंक्रान्तेः षण्मासा उत्तरायणम्। कर्कादेस्तु तथैव स्यात्षण्मासा दक्षिणायनम् ॥ Sûryasiddhânta.

Śl. 26. कैकेय्या प्रतिषिद्धा—The Râmâ. says nothing like this. गुणोन्मुखी—उद्गत मुखं यस्याः सा उन्मुखी; गुणैः उन्मुखी गुणोन्मुखी. The poet thinks that it was not Sîtâ who followed Râma but the goddess of Royalty herself, drawn by his merits.

Śl. 27. अनसूया—*Lit.* one who knew not what असूया was. Wife of Atri, the highest type of chastity and wifely devotion. She was very pious and given to austere devotion by virtue of which she had obtained miraculous powers. For some of the stories illustrative of these, see A. Dic. under अनसूया. Atri, her husband, it appears, lived in a forest south of Chitrakûta, near the extrance of the Daṇḍakâraṇya. See Râmâ. Ar. K. Cantos 2-5. When Râma visited Atri's hermitage, Anasûyâ was very kind and attentive to

Sîtâ whom she favoured with sound advice on the virtues of chastity and gave her an ungnent which was to keep her beautiful for ever and guard her person from the attacks of rapacious beasts, demons, &c. *Cf.* इदं दिव्यं वरं माल्यं वस्त्रमाभरणानि च । अङ्गरागं च वैदेहि महार्हमनुलेपनम् ॥ मया दत्तमिदं सीते तव गात्राणि शोभयेत् । अनुरूपमसंक्लिष्टं नित्यमेव भविष्यति ॥ अङ्गरागेण दिव्येन लिप्ताङ्गी जनकात्मजे । शोभयिष्यसि भर्तारं यथा श्रीविष्णुमव्ययम् । Ayodh K. 118.

*पुष्प*०—Here पुष्प may preferably mean *sweet*, *delightful* (मनोज्ञ), पुष्पश्चिषु मनोज्ञे स्यादर्थे सुकृतधर्मयोः इति विश्वः । काननं—कानयति दीपयति । स्मरादिं इति काननं, *fr.* कन् aff. युच् (अन), के जलं अननं जीवनमस्य. In either case it is a beautiful forest full of luxuriant plants. पुष्पो०—The *bees, attracted by the superior fragrance of the ungnent, left the* flowers of the forest trees and followed Sîtâ This indicates its exceedingly pleasing smell. For a similar idea, *cf.* मदोत्कटे रेचित पुष्पवृक्षा गन्धद्विपे वन्य इव द्विरेफाः &c. *supra*, VI. 7.

Śl. 28. संध्या०—सन्ध्याभ्रम तद्वत्कपिशः reddish-brown like an evening cloud; *cf. supra* XI. 66.

विराध:—A demon, son of Java and Śatahradâ (शतह्रदा) The Râmâ. describes him as being like a mountain-peak, an eater of men, loud-voiced, hollow-eyed, large mouthed, huge-bellied, &c, and of frightful aspect, wearing a tigers' skin dripping with fat, wetted with blood and terrific to all creatures &c &c; see A'ra K. 2. 4–8. When he saw Râma, Lakshmana and Sîtâ, he furiously attacked them and seized Sîtâ and carried her on his lap Being assailed with arrows by the brothers he left Sîtâ, caught the brothers, threw them across his shoulders as if *they were children*, and began *to walk off*. Râma cut *off his right* arm and Lakshmana the left one They then dashed him to the earth and beat him with their fists and feet. But as he was not to be killed by such means (see below, note on निनिश्चिक्षुः Śl. 30), they dug a deep pit and buried him alive Upon this there arose from the earth a beautiful person who said that he was the Gandharva, Tamburu by name, who was reduced to the *form of* a Râkshasa by Kubera's *curse*, *from* which he was relieved by Râma See Ar K. Cantos 2-4. ग्रह:—i. e. Râhu.

Śl. 29. जहार मैथिली—see Râmâ. Ar. K. 2. 10 (अङ्कनाधाय वैदेहीमङ्कस्य तदाब्रवीत् &c.). शोषण—शोषयतीति, *fr.* शुष् + मत (ल्युट्) qualifies both ग्र: and अवग्रह:. The demon was the seeker of human blood, the drought also dries up moisture The months of

Śrâvaṇa and Bhâdrapada are chosen because between these months the rainfall is heavy and certain; so the cause withholding it must also be equally powerful and can be fitly compared with Virâdha powerfully seizing Sitâ, though between Râma and Lakshmana.

अवग्रह—also अवग्राह; by अवे ग्रहो वर्षप्रतिबन्धे Pán. III. 1. 51, the aff घञ् (before which the radical vowel takes Vṛiddhi) is optionally employed after ग्रह् with अव when the sense is 'the withholding of rain;' so we get अवग्राहः ; and by adding अप् (अ) we get अवग्रहः, otherwise अवग्रह only ; as अवग्रहः पदस्य.

Śl. 30. विनिक्षिप्य—Because he was invulnerable by weapons; cf. Râmâ तपसां चापि संप्राप्तो ब्रह्मणो हि प्रसादजा । शस्त्रेणावध्यता लोकेऽच्छेद्याभेद्यत्वमेव च ॥ Ar. K. 6. 50. काकुत्स्थौ—See Com Kakutstha was king Puramjaya of the solar race, so called because he rode on the hump of Indra in the form of a bull when fighting on his side with the demons. See *supra*, notes on VI. 71 पुरा दूरा०—पुरा used with a form of the Pres. tense gives it the sense of the future इति नि०—The reason given here for burying Virâdha seems to be the poet's own. For according to Râmâ the demon was buried at his own request, as Gandharva Tumburu. अवटे चापि मां राम निक्षिप्य कुशली व्रज । रक्षसां गतसत्त्वानामेष धर्मः सनातनः ॥ अवटे ये निधीयन्ते तेषां लोकाः सनातनाः ॥ ततः खनित्रमादाय लक्ष्मणः श्वभ्रमुत्तमम् । अखनत्पार्श्वतस्तस्य विराधस्य महात्मनः । तं मुक्तकण्ठमुत्क्षिप्य शङ्कुकर्णं महास्वनम् ॥ विराधं प्राक्षिपच्छ्वभ्रे नदन्तं भैरवस्वनम् ॥ Ar. K. (Instead of the last Śl. Mr. Pandit quotes—स समुद्यम्य सौमित्रिर्विराधं पर्वतोपमम् । गम्भीरमवटं कृत्वा निचखान परंतप. ॥ found in another version of the Râmâ.)

Śl. 31. पञ्चवट्यां—See Malli. The name is derived from five वटs or holy trees, *viz* अश्वत्थ, बिल्व, वट, धात्री and अशोक It is a part of the great Dandaka forest, near the source of the Godâvarî, where Râma passed a considerable part of his period of exile It was at a distance of two Yojanas (about 20 miles) from the hermitage of Agastya. See quotation from Râmâ under Śl. 31. It is identified with Nasik becase here Lakshmaṇa cut off the nose of Śûrpaṇakhâ. There are also five gardens named अमराराम, कमलाराम, क्षीराराम, सोमाराम and द्राक्षाराम, which are still known by their ancient names. In the last mentioned garden there is a temple supposed to have been built by Tarakâsura

with a tank and a *Kuṇḍa* in front of it. Some think that the Pañchavatī near Nasik is not the Pañch. of the Rāmāyana.

कुम्भजन्मन्—Agastya, the son of Mitra and Varuna. The semen of these gods fell at the sight of the heavenly nymph Urvaśī. Part of it fell into a pitcher and part outside. Agastya was born from the former and Vasishtha from the latter. See IV. 21, foot-note, and notes thereto

विन्ध्याद्रिः प्रकृताविव—See VI 61 and notes thereon; Mah.-Bh. Van. Cantos 96, 107. The mountain was compelled to assume its original height by Agastya's permanent stay in the south *Cf.* *मार्गं निरोद्धुं सततं भास्करस्याचलोत्तमः । संदेशं पालयंस्तस्य विन्ध्यशैलो न वर्धते ॥*

अनपोढस्थिति—न अपोढा (*p. p. p. of* वह् with अप्) स्थितिर्येन. स्थिति.—(1) proper natural position; (2) proper bounds of conduct. Agastya received Rāma with the greatest kindness and asked him to stay in Pañchavatī and pass his days of exile there *Cf.* इतो द्वियोजने तात बहुमूलफलोदकः । देशो बहुमृगः श्रीमान् पञ्चवट्यभिविश्रुतः ॥ तत्र गत्वाश्रमपदं कृत्वा सौमित्रिणा सह । रमस्व त्वं पितुर्वाक्यं यथोक्तमनुपालयन् ॥ &c. *Rām. Ar.* 13. *Agastya became Rāma's* adviser and protector, presented him with the bow of Vishnu fashioned by Vis'vakarman, the arrow given by Brahman, two inexhaustible quivers and a sword See Ar. *Canto XII.* 32–36.

Śl. 32. रावणावरजा—अवरस्मिन् काले जाता अवरजा, fr. अवर+जन्+अ (ड) रावणस्यावरजा This was शूर्पणखा (*lit.* having nails like winnowing baskets), the half sister of Rāvaṇa and sister of Khara

पुष्पोत्कटायाः जज्ञाते द्वौ पुत्रौ राक्षसेश्वरौ । कुम्भकर्णदशग्रीवौ बलेनाप्रतिमौ भुवि ॥ मालिनी जनयामास पुत्रमेकं बिभीषणम् । राकायां मिथुनं जज्ञे खरः शूर्पणखा तथा ॥ She was captivated by Rāma's beauty, and assuming a beautiful and gentle form made advances to him. But he told her that he was married and referred her to Lakshmaṇa, who, in like manner, sent her back to Rāma. This double rejection excited Sītā's laughter, whereupon the revengeful demoness assumed her hideous form and wanted to devour her. But Lakshmaṇa interfered and cut off her nose and ears. She then *flew to her* brothers for revenge. Afterwards she *went to* Lankā and descanted to Rāvaṇa on the beauty of Sītā and instigated him to carry her off.

मदनातुरा—By मदन we are to understand मदनसंताप. आतुर fr. तुर् to hasten with आ+aff. अ (क). निदाघार्ता—The ground of

comparison is the being tormented with heat (of Madana in one case, of summer in the other) For the comparison, *cf.* समस्ताप काम मनसिजनिदाघप्रसरयो । Śâk III 7.

अभिपेदे—simply means 'came to,' there is no idea here of coming with a libidinous desire,' it is not necessary, nor does the simile support it व्यालीव—Sûrpa is compared to a female serpent on account of her revengefulness मलयद्रुमं—The mountain Malaya is known for its sandal trees, so this means 'a sandal tree' Ráma is compared to a sandal tree on account of the cooling nature of his touch

Sl 33 सीतास॰—This is in accordance with the Rámáyana, see Ar K 17 24, 25 कथिता॰—कथित अन्वयो यया This she did under the belief that her high descent might induce Ráma to accede to her wishes वव्रे—i e asked him to be her husband अभ्यारूढ —risen to the highest pitch अकालज्ञ —कालं जानातीति कालज्ञ, or जानातीति ज्ञ कालस्य ज्ञ कालज्ञ, now see com, does not know the proper time, i e a love affected woman does not know when to make advances

Sl 34 कलत्रवान्—प्रशस्त कलत्रमस्यास्तीति बाले—Although Ráma knew who she was, he addresses her thus through joke Lakshmana also addresses her as वरवर्णिनी, मदिरेक्षणा &c in the Ramâ, and the poet remarks—इति सा लक्ष्मणेनोक्ता कराला निर्णतोदरी। मन्यते तद्वच सत्य परिहासाविचक्षणा ॥ Ar k 18 13 भजस्व—Repair or have recourse to, or make love to (कामयस्व), approach with carnal desire

वृषस्यन्ती—Fem of the Pres p of वृषस्य, a denom verb from वृष (a man, for the various meanings of this word see com) with the aff क्यच् (य) before which स् is inserted in the case of the words अश्व and others (Pán VII I 51), see com, वृष मैथुनाय इच्छति वृषस्यति, by the Vár 'अश्ववृषयोर्मैथुनेच्छायाम्', hence वृषस्यन्ती means lusting (अश्वस्यति वडवा वृषस्यति गौ Sid-Kau) after a man, approaching a male with carnal appetite *Cf* लक्ष्मण सा वृषस्यन्ती Bhatti. IV 30, रघुनन्दन वृषस्यन्ती शूर्पणखा प्राप्ता । Mv. V. Mark the alliterations वृषस्कन्ध —The modern way is to take such compounds as Bahuvrîhis, वृषस्य इव स्कन्ध यस्य वृषस्य स्कन्ध वृषस्कन्ध, वृष॰ इव स्कन्ध यस्य, an Uttarapadalopî comp, according to Malli, who follows the Bhâshya

Sl 35 ज्येष्ठाभि॰—आभिमुख्येन गमन अभि॰, ज्येष्ठस्याभिगमनं ज्यष्ठा॰ तस्मात् Here अभि has the meaning of 'carnal desire'' The following are the senses of अभि —अभि पूजाभृशार्थेच्छा सौ-

स्पाभिमुख्यपाशोऽस्त्ववचनाहारस्ताभ्याधिषु. अनभिम०—Not favourably received, rejected. As Śūrpa. first approached Râma with a desire to have him for her husband, she was in the eyes of Laksh. as good as his wife, and so stood in the relation of a sister or mother to him The virtuous Laksh. urged th's as his reason for her refusal simply because he wanted to get rid of her speedily. Had she approached him first, he would have rejected her all the same, under some other plea

रामाभ्यया—राम आमयो यस्या सरित्—The simile is happy. As the swollen water of a river dashing against one bank is violently thrown back and flows to the other bank, so Śūrp being rejected by Lakshmana had to go back to Râma again. उभय०—There is some difficulty about the dissolution of this comp (अत्र विग्रहवाक्ये विमर्शे Châr) Although the word उभय occurs in the comp it must be dissolved as Malli has done it The question is discussed by him in his com on V. 72. According to Kaiyata quoted there, the word उभ appearing first in a comp, necessarily takes the aff. (अयच्, instead of तयप्) as indicated by the word नित्य in the Sûtra उभाद्दुदात्तो नित्यम् । Pan V. 2. 44, i. e although the word उभ appears in the dissolution (विग्रहवाक्य), the word उभय must always be used for it in the comp ; cf Bhâshya—उभौ द्वौ अपि उभयद्वयं . उभ is used only in the dual; उभय, though dual in sense, is used in the sing or plural only

(सज्ञा), so शूर्पणखा सज्ञायां किम्। ताम्रमुखी कन्या। Sid-Kau. The न is changed to ण by पूर्वपदात्संज्ञायामगः। Pân. VIII 4 3 The change of न् to ण् by the presence of the first word takes place when the comp forms a name, and ग् does not intervene, e g दुर्गाः, but कृतपनम्. शूर्पणखा नाम—may also be taken as one word She disclosed her natural hideous form, having nails resembling winnowing baskets

Sl 39 कोकिला०—काकिलावत् मञ्जु (charming, sweet) वदतीति ताम्, fr मञ्ज् 10 U. to sound+उ घोर—Ominous and frightful Mark the use of भुवा with स्वादिनी and स्वनं, and see Malli's remark on it बुबुधे—L.ksh was outside the hut, while Sarp was in the hut So he inferred from her howl that she was a demoness विकृता-वि reprehensible कृत actions यस्याः सा a demoness, Malli, it may also mean 'offended, incensed' इति—Mark the use of the Nom with इति, although it is the object of बुबुधे See Malli and A G § 255 (a)

Sl 40 वैरूप्य०—विरूपाया भावो वैरूप्यं, पुनरुक्तस्य भाव पौनरुक्त्यं fr पुनरुक्त+य (ष्यञ्), पुनरुक्त is what is repeated, hence also what is done again By cutting off her nose and ears, Lakshmana endowed her with a repetition (i e addition) of deformity or hideousness Cf इत्युक्तो लक्ष्मणस्तस्याः क्रुद्धो रामस्य पश्यतः। उद्धृत्य खड्गं चिच्छेद कर्णनासे महाबलः॥ Rámá Ar 18 4 भीषणा—from भीषय् cau. of भी and aff ल्यु (अन) added कर्तरि (in the sense of the agent) with the fem aff आ, see com and Pán III I 134

Sl 41 वेणुकर्कश०—See com, or वर्णोरिव कर्कशानि पर्वाणि यस्याः सा तया having joints rough or hard like those of a bamboo We may also have the form ०पर्वणा by डाबुभाभ्यामन्यतरस्याम् Pán IV I 13 i e stems ending in मन्, and Bah compounds ending in अन् optionally take आ in the fem, e g सीमन् सीमा, बहुयज्वन्-०यज्वा अङ्कुश—अङ्क्यते अनेन, fr अङ्क् 1 P to mark+उश Unádi अम्बर—fr अम्ब sound and रा to take or hold (अम्ब रातीति)+ अ (क)

अतर्जयत्—तर्ज् although A'tm is sometimes used in the Par by poets See Malli Mr Nandargikar reads the text of the com from तर्जभर्त्स etc, as तर्ज भर्त्स तर्जने इति तर्जभर्त्स्योश्चौरादिकयोरनुदात्तेत्त्वेऽपि चक्षिङो ङित्करणानुदात्तेत्त्वनिमित्तस्यात्मनेपदस्यानित्यत्वज्ञापनात्परस्मैपदमित्यूह्यम्। इदमेव भिप्रेत्योक्त महमल्लनाथपान &c The Par may be justified by the ज्ञापक-प्रमाण (i e what a rule does not directly say, but implies by its

wording, &c). Pâṇ. *says* चक्षिङ् व्यक्तायां वाचि. Now, why should ङ् be added when the root is known to be A'tm., by the indicatory ङ् being *anudâtta*? It indicates by implication that the A'tm. caused by an *anudâtta* letter is *anitya* (not always binding).

Śl. 42. जनस्थाने—*Lit.* the habitation of man, *i. e.* that part of the Dandaka forest where men had their habitation, not being much exposed to attacks from the demons, as the great Rishis, Agastya and others, had their hermitages in it or thereabout. It was, however, the residence of Khara and Dûshana, and was in Râvana's possession See *supra* VI. 62. Its locality is a matter of controversy. It is generally held to be near Nasik. See *supra*, notes to śl 9. Others hold that it was much lower down the course of the Godâvarî, nearer to its mouth than towards its source. खरादिभ्यः—Khara was Śû 's brother; see notes to sl. 32. By आदि are meant Dûshana and Triśiras—these were the generals of the Râkshasa force stationed in Dand. by Râvana. तथाविधम्—तथा विधा यस्य तम् । रामोपक्रमं—उप प्रथम क्रमणमुपक्रमः the first beginning or setting on foot by. By उपज्ञोपक्रमं &c (*see com.*) Pâṇ. II. 4. 21, a Tat comp. ending in उपज्ञा or उपक्रम is neu. when the idea of प्रथम is to be expressed (आद्यप्रातुमिच्छा आचिख्यासा तस्याः), so पाणिनेः उपज्ञा पाणिन्युपज्ञं ग्रन्थः । रामोपक्रमं पराभव तम्

Śl. 43. नैर्ऋताः—See XI. 21. लूनां—*We should rather expect* the comp to be लूननासाम्, but, as the poet wants to bring out her maimed state more prominently to notice, he does not say that. रामाभि॰—राममभियान्तीति रामाभियायिनः तेषाम् । अमङ्गलमग्रग्—The very fact that the demons thoughtlessly placed Śûrpanakhâ at their head and marched against Râma indicated that their destruction was certain. The sight of a person with a disfigured face, especially with the nose cut off, is considered to be an evil omen. Much more so is the guidance of such a person. *Cf.* Br. Vai. Purâṇa—मुक्तकेशीं छिन्ननासां रुदतीं च दिगम्बराम् । कृष्णवस्त्रपरीधानामथवा विधवामपि ॥ गुरुद्रुहं योनिदुष्टां व्याधियुक्तां च कुट्टिनीम् । पतिपुत्रविहीनां च डाकिनीं पुंश्चलीं सदा ॥ &c. as quoted by Târâkumâra.

Śl. 44. उदायुधान्—उद्यतानि आयुधानि येषां तान् । निषेधे—वारे—To fight single-handed was the proud heritage of the kings of the solar race, for the offspring of Manu stood not in need of any extraneous protection or help; *cf.* स्ववीर्यगुप्ता हि मनोः प्रसूतिः; also I. 19 (मौर्वी धनुषि चातता); and IX. 10. सीतां च लक्ष्मणे—*Cf.* गृहाण सह वैदेह्या गिरिदुर्गं लतायुतम्। । इमानहं वधिष्यामि राक्षसानागतानिह ॥ Ar. 20. 4.

Sl. 45. दाशरथिः—दशरथस्यापत्यं पुमान्. कामं—granted that यातुधानाः—यातून् demons दधातीति; a chief of Rákshasas; powerful demons; or यातून् travellers (fr. या+तु Uṇâdi aff.) दधाति seizes इति यातुधान.। सहस्रशः—सहस्राणि सहस्राणि इति । See note on गणशः *supra*, XI 43. यावन्तः—यत्परिमाणं येषां ते यावन्तः। तावान्—तत्परिमाण यस्य. So quick was Râma in his movements that every one of the demons thought that he was opposed by him. Or, owing to his divine power, Râma appeared to the demons to have assumed so many forms. *Hemá.* reads तावद्धा; for his com. see foot-note. धा is added to a numeral when it means the mode or manner of an action (विधार्थे-प्रकारार्थे) or when the sense is the distribution or apportionment (विभागे) of a substance.

Śl. 46 शुभाचारः—This and the other words in this sl. are श्लिष्ट or paronomastic. (1) Fighting faultlessly; (2) of pure or good conduct. असज्जनेन—(1) असन्तः जना यस्मात् the destroyer of *men* तेन, *by the demon* Khara; (2) सत् जनः सज्जनः न सज्जनः असः तेन, by a wicked man. प्रयुक्तं—(1) sent against; (2) advanced, attributed. दूषण—The demon of that name. दूषयतीति दूषणः fr. दुष् cau. + ल्युट् (अन); the उ of दुष् is lengthened in the cau. by दोषो णौ Pán VI. 4 90. Here the poet indicates the future abandonment of Sîtâ by Râma.

Śl. 47. प्रतिजग्राह—opposed. *Cf.* VI. 40. समम् इव—The arrows were shot in such rapid succession that they appeared to have issued forth at one and the same time. *Cf.* आकर्णकृष्टा सकृदस्य योद्धुर्मौर्वीव बाणान्सुषुवे रिपुघ्नान्। *supra*, VII. 57; also Kir. XIV. 53

Śl. 48. शितैः—शित p. p. of शो 5 P. A'. to sharpen. यथापूर्वं०—may also be dissolved as यथापूर्वा विशुद्धिः येषां तैः; they passed through their bodies before blood could come out and taint them; so rapid was their passage through the body. पतत्रिभिः—पतन्त त्रायते असौ पतत्र a wing; fr. पतत्+त्रै; स विद्यते एषामिति पतत्रिणः.

Śl. 49. उत्थित &c.—No one of the demons was spared that could have raised his head, *i. e.* all were laid low. कबन्धः—The headless trunk of a human being (supposed to be animated by a spirit) A *kabandha* is said to dance on a battle-field when at least a thousand warriors fall down dead. *Cf.* प्राय. सहस्रनाशे समरमुखे नृत्यति कबन्धम्। Also, मनुष्याणां सहस्रेषु हतेषु हतमूर्धसु। तदावेशात्कबन्धः स्यादेकोऽमूर्धा क्रियान्वितः॥ See *supra*, VII 51. According to the Râmâ. 14 thousand demons were killed in this fight by Râma See Ara. 30. 31.

Śl. 50. सुरद्विषां—सुरान् द्विषन्तीति तेषां, fr. द्विष्+क्विप् (०). वरूथिनी—वरूथो रथगुप्ति अस्ति अस्यां सा; properly, an army containing chariots

furnished with protection; hence sometimes, an army in general. गृध्रच्छाये—Mark the comp. The carrion-feeders gathered in such large numbers as to form a cloud above as it were.

Śl. 51. शूर्पणखा—see *supra* śl. 37. दुष्प्रवृत्तिहरा—By हरते &c. (see com.) Pān. III. 2. 9, हृ takes the aff. अच् when the sense is 'not lifting up a load'; so अंशहर'; otherwise it will take अण्, as भारहारः.

Śl. 52. निग्रहात्—निग्रह properly means 'punishment'; here in the shape of the cutting of the nose and ears. धनदानुजः—Rávana, the younger brother of Kubera, and son of Viśravas, the son of the sage Pulastya See Rámá Uttar. K. Canto I. and Mah. Bhár. Van. Ch. 275. धनद fr. धन wealth and दे to protect (धनं दयते इति) with the aff. क (अ).

Śl 53. रक्षसा मृगरूपेण—मृगस्य इव रूपं यस्य, or after Malli. मृगस्य रूपमिव रूपमस्य; तेन. This was Máricha, son of Tádaká (see XI. 28), afterwards the minister of Râvana. Very much against his will and notwithstanding his remonstrances to the contrary, Rávana. wishing to carry off Sitâ, forced him to accompany him to the hut where Ráma dwelt with Sitâ and Lakshmana There he assumed the form of a golden deer, which Râma at the instance of Sitâ pursued. The latter was decoyed to a great distance by the apparent deer, which, when mortally wounded, cried for help, imitating the voice of Râma, whereupon Sitâ urged Lak. to go to his brother's rescue. When Lak. had left, Râvana entered the hut and carried off Sitá. See A'ra. 42, 43.

पक्षीन्द्र &c.—पक्षिषु इन्द्र इव पक्षीन्द्रः; विघ्नः अस्य संजात. असौ विघ्नित' fr. विघ्न + इत which is added to तारक and other words of the group, as तारकितं नभ', पुष्पितः वृक्षः &c.; तदस्य संजातमिति तारकादिभ्य इतच्।

पक्षीन्द्र—This was Jatâyu, the king of Vultures, and son of Aruna and Śyeni. According to the Râmâyana, he was the son of Garuda and younger brother of Sampâti. When he saw Râvana carrying off Sitâ he fought furiously with him to rescue her. Râvana however, overpowered him, cut off his wings and left him mortally wounded. Before he expired he met Râma and Lakshmana and told them what had become of Sitâ. They performed his funeral rites after he was dead and so sent him to heaven.

Śl. 54. लूनपक्षं—लूनो पक्षौ यस्य तम्. *Cf.* Râmâ —तस्य व्यायच्छमानस्य रामस्यार्थे स रावण। पक्षौ पार्दौ च पार्श्वौ च खड्गमुद्धृत्य सोऽच्छिनत् ॥ कण्ठ०— कण्ठे वर्तन्ते इति ते'। दशरथ०—Once Dasaratha assailed Śani (Saturn) because of a dearth due to his adverse influence, when he togeth

with his car was hurled down from heaven by the latter. Jatâyu, however, supported the falling king on his wings and saved him. Thenceforward they became friends. अनृणं—अविद्यमानमृणं यस्य तम्. For he died while trying to rescue the wife of his son.

Śl. 55. तस्याम्—Here चक्ष् is used in the sense of 'to tell', and hence governs the Dat. of the person to whom something is told, while the thing told is put in the Acc. case.

संस्थितः—For this sense *cf. supra* VIII. 72.

Śl. 56. नवीभूत०—न नवः अनवः; अनवः नवः संपन्नः नवीभूत; पितुर्व्यापत्तिस्तस्याः शोकः; now see Samj. व्यापत्ति, like विपत्ति, means death. अग्निसंस्कार—is the burning of a dead body upon the funeral pyre with the proper rites. परा: क्रिया:—subsequent (happening after) rites, such as offering libations of water to the dead, &c.; see *supra* VIII. 73. *Cf.* एवमुक्त्वा चितां दीप्तामारोप्य पतगेश्वरम् । ददाह रामो धर्मात्मा स्वबन्धुमिव दुःखितः ॥ ततो गोदावरी गत्वा नदीं नरवरात्मजौ । उदकं चक्रतुस्तस्मै गृध्रराजाय तावुभौ ॥ Ara. Canto 68. वव्रतिरे—proceeded or went on, *i. e.* the two performed them.

Śl. 57. वधनिर्धूत०—Kabandha was originally a dánava named Danu, the son of Śrî (according to one account he was the son of Danu. According to the Mahábhárata he was the Gandharva Viśvávasu—तस्याचचक्षे गन्धर्वो विश्वावसुरहं नृप । प्राप्तो ब्राह्मणशापेन योनिं राक्षससेविताम् । &c. Van. P. ch. 278) whence he is sometimes called Danu-Kabandha. As Kabandha, he is described as covered with hair, huge like a mountain, without head or neck, having a mouth armed with formidable sharp teeth in the middle of his belly, arms a *yojana* in length and an enormous eye in the breast. This his hideous deformity was due to a fight with Indra. He thus narrates his own account in the Rámâyana A'ra K.—Formerly I possessed beauty known all over the three worlds and like that of the sun, the moon and Indra. I used to assume a frightful form and frighten the ascetics living in forests. One day I offended the sage Sthûlaśiras who imprecated a curse upon me, saying—"Let this horrible form, hated of all mankind, be ever thine." Upon my praying to him for deliverance from the curse, the angry sage said—"Thou shalt regain thy large and graceful form when Râma, having cut off thy arms, will burn thee in a dreary forest." I propitiated the grandfather of the celestials by austere penance, who conferred upon me long life. I offended Indra once, thinking in my pride that he had no power

over me. But he with his thunder-bolt having hundred edges shattered my thighs and drove my head into the body. Wishing then to honour the words of Brahmâ he did not put an end to my existence, but making my hands spread over a Yojana, placed my mouth, with sharpened teeth, upon my belly. Having thus related his history he requested Râma to burn his body, so that purified by fire he might help him by his advice. That being done he shook off the funeral pyre and rose up pure as a heavenly being and counselled Râma to form a friendly alliance with Sugrîva. (See A'ra K. Chs. 71, 72).

मुमूर्छे—grew in intensity (see *supra* X. 79); *i. e.* was closely formed. समानव्यसने—व्यसन a serious calamity or misfortune; *cf.* यस्माद्धि व्यसति श्रेयः तस्माद्व्यसनमुच्यते । Kâm. N. S. XIII. 19. Both were similarly circumstanced, as both had lost their kingdoms on account of a brother and both were smarting under the outrage committed on their wives. *Cf.* Mahâbhârata—तेन त्वं सह संगम्य दुःखमूलं निवेद्य । समानशीलो भवतः स ते सख्यं करिष्यति ॥

Śl. 58. वालिन—Vâlî was the son of Indra, so named from Bâla or hair, being born from the hair of his mother. Sugrîva, the younger brother of Vâlî was the son of Sûrya, deriving his name from Grîvâ or neck, being born from the neck of his mother. The story of their birth is thus given in the Uttara-Kânda of the Râmâ:—

Once Brahmâ, while sitting in contemplation, dropped a tear of joy, which, falling on the ground was turned, into a male monkey, the first of his race. One day, while he overcome with excessive thirst was roaming about in search of water on the summit of Meru, he saw a beautiful lake. As he looked in at the clear surface of the water he saw his own image in it. Thinking it to be an enemy he jumped in, but when he came out of the water he found himself metamorphosed into a lovely damsel of the monkey race. The gods Indra and Sûrya who happened to come there accidentally, beheld her and became enamoured of her. Then अमोघरेतसस्तस्य वासवस्य महात्मनः । वालेषु पतितं बीजं वाली नाम बभूव सः ॥ भास्करेणापि तस्यां वै कन्दर्पवशवर्तिना । बीजं निषिक्तं ग्रीवायां विधानमनुवर्तता ॥ निवृत्तमदनश्चापि सूर्योऽपि समपद्यत । ग्रीवायां पतिते बीजे सुग्रीवः समजायत ॥ &c.

The cause of enmity between the two brothers was this—Once Vâlî had to fight with the demon Mâyâvî,* who fled into a cave. Vâlî also entered

*मायावी नाम तेजस्वी पूर्वजो दुन्दुभेः सुतः । तेन तस्य महद्वैरं वालिनः स्त्रीकृतं पुरा ॥ स तु सुप्ते जने रात्रौ किष्किन्धाद्वारमागतः । नर्दति स्म सुसंरब्धो वालिनं चाह्वयद्रणे ॥ &c. Kish. K. ch. IX.

the cave in pursuit of him, having asked his brother to guard the entrance to the cave. A month passed away when blood came out of the mouth of the cave. Sugrîva thought that Vâlî was killed, and, stopping the mouth of the cave to prevent the Asura from coming out retired to Kishkindhâ and became king in succession to Vâlî. Vâlî, however, returned to the city after having killed the Asura, and, knowing what had happened, deprived Sugrîva of his Râjya and wife and would have killed him but for his escape to the Rishyamûka mountain which was forbidden to Vâlî

वीर:—The word is appropriate here as Vâlî was himself a great warrior. धातो: स्थाने &c.—The simile is very happy and shows that Sugrîva was as able a ruler as Vâlî himself, to fill up his place. Again, an आदेश is said to be शत्रुवत्; Sugrîva and Vâlî were also enemies.

Ṡl. 59. इतस्तत:—Here and there, to all places they could have access to (if we take इव as expressing an Upamâ). In this sense cf. नास्यगतिर्मनोरथानाम्. The monkeys were sent in four batches, each under a leader, in the four quarters: thus one was sent to the east under Vinata, a monkey chief, another under Nîla, Hanúmat, Jâmbuvat and others, to the south; the third under Sushena to the west, and the fourth under Ṡatabali to the north. Kish. K. 40-43. मनोरथा इव—It is better to take this as an Utprekshâ. The monkeys set themselves about Râma's business in such earnest as to appear like the embodiments of his own desires. आर्त—fr ऋ to go, with आ.

Ṡl. 60. संपातिदर्शनात्—Sampâti said to be the son of Garuda and elder brother of Jatâyu. When Hanûmat and the other monkeys failed in their search to get any news about Sîta they resolved to starve themselves to death rather than return without accomplishing their mission. At such a time they met Sampâti who told them that he had seen Râvana carrying off Sîtâ and also gave them sufficient information about Lankâ and its situation. See Kish K. Chs. 58-59.

. मारुति:—also known as Hanúmat, was the son of Wind by Añjanâ, wife of a monkey named Kesarî. (According to another account he was a partial incarnation of Ṡiva). Mâruti, and the other Vánara chiefs who assisted Râma in the war with Râvana, were, of divine origin. Hanúmat had the power to assume any form at will, could tear off huge rocks or mountains, and fly through the air with the swiftness of Garuda. सागरं—For the derivation see *infra*, XIII 3.

निर्मम:—On this Hemá. comments—ममत्वान्निर्गतो निर्मम: । ममेति विभक्तिप्रतिरूपकमव्ययम् । Châr. has—ममभावान्निर्गतो नि:स्पृह: मुमुक्षु: । We may also analyse as निर्गतो मम इति शब्द: यस्मात्स । *Cf.* Bg. II. 71.

Śl. 61. विचिन्वता—Hanûmat at first searched for Sîtâ in Râvana's palace but he found no trace of her there. Thereupon he entered the garden of Aśoka trees where he found Sîtâ surrounded by Râkshasîs appointed by Râvana to keep guard over her. See Sundarakâ, Ch. 15. विषवल्लीभि: &c.—The simile implies the pitiable condition of Sîtâ, but at the same time it implies power in her to resist the influence of the wicked demonesses.

Śl. 62. अभिज्ञानं—अभिज्ञायते अनेन इति; अभिज्ञा+अन (ल्युट्); a sign of recognition. अङ्गुलीयकं—अङ्गुलौ भवं; fr. अङ्गुली+इय (छ)+स्वार्थे कन् (क). प्रत्युद्गतैः &c.—*i. e.* Sîtâ shed tears of joy white like pearls at its sight. *Cf* Hemá on this—अङ्गुलीयस्य रत्नैरेव प्रत्युद्गमन युक्तमिति कविना बिन्दुषु मुक्ताफलस्य समाधिर्विवक्षित: । 'अन्यधर्मस्ततोऽन्यत्र लोकसीमानुरोधिना । सम्यगाधीयते यत्र स समाधि: स्मृतो यथा ॥" इति काव्यादर्शे ।

Śl. 63. निर्वाप्य—fr. वा cau. with निर्; having cooled by removing the fever of anxiety of; having soothed or comforted her. *Cf.* शरीरनिर्वापयित्री शारदी ज्योत्स्ना. Śâk. IV. उद्धत—does not mean proud, but exasperated, his spirit raised by. अक्षवधो॰—After having comforted Sîtâ Hanumat wished to signalize his visit to the Aśoka grove by destroying it. As he tore up the trees several Râkshasas, dispatched by Râvaṇa, came there to prevent the act and among them was Aksha, one of the sons of Râvana, whom he killed. स दृप्तः....विषह—When Hanúmat was found to be more than a match for the ordinary Râkshasas, Indrajit was sent against him. He too found that Han. was not to be controlled by *ordinary* means and discharged the *Brahmâstra* against him. Hanûmat, out of deference to the missile, suffered himself to be bound up by it *for a time** and fell down helplessly. He was then seized by the Râkshasas, roughly handled and taken into the presence of Râvana. Enraged by his defiant attitude Râvana ordered his death. The demons accordingly tied pieces of old garments round his tail, poured oil upon it and set fire to it. Thereupon Han. assumed, a gigantic form and jum-

* न मेऽस्य बन्धस्य च शक्तिरस्ति विमोक्षणे लोकगुरुप्रभावात् । इत्येवमेवं विहितोऽस्त्रबन्धो मयात्मयोनेरनुवर्तितव्य: ॥ स वीर्यमस्त्रस्य कपिर्विचार्य पितामहानुग्रहमात्मनश्च । विमोक्षशक्तिं परिचिन्तयित्वा पितामहाज्ञामनुवर्तते स्म ॥ Sund. K. Ch. 48.

ping from house to house turning his formidable tail from side to side burnt Lankâ See Sundarak Chs 53-54

As the poet has described here the events with great brevity we have here a quality of style called सक्षप or brevity *Cf* संक्षिप्तार्था भिधान यत्सक्षप परिकीर्तित ।

Sl 64 प्रत्यभिज्ञान०—When Hanumat was about to return, Sitâ gave him her crest jewel as a token to be given to Râma This he showed to him कृती—Who had successfully accomplished his mission हृदयमिव—Hemâ says स्वच्छत्वादुत्प्रेक्षा The pure gem was as it were Sitâ's heart full of pure love for Râma Or, the gem was much prized by her being a gift from her father at the time of marriage So in sending it to Ráma she sent her heart as it were to him Or her heart was full of Râga (love for Râma) and the gem also was full of Raga (red lustre), so it represented as it were her heart

Sl 65 स्पर्शनिमीलित —Who closed his eyes on account of the pleasurable sensation caused by the touch of it *Cf* निमीलिताक्ष एव स्पर्श रूपयित्वा Vik IV Malli takes निमीलित in the sense of insensible to any other sensation' or perception अपयोधर०—पयसां धरौ पयोधरौ तयो सखग , now see com The poet refers to this because it is this that chiefly contributes to pleasure in such cases

Sl 66 उदन्त —उद्गत अन्त यस्य news ०त्सुक —see com ; also सगमेन उत्सुक अर्णव —अर्णासि अत्र सन्तीति, fr अर्णस्+व स being dropped before it परिखा—परित खन्यते इति, fr खन् with परि+ड (अ)

Sl 67 अनुद्रुत —quickly followed, *cf* अनुद्रुत सपति यन केवल Sis I 59 सबाध०—सम्बा ा यथा तथा वतन्ते तै । ०ब मभि c l–सम्बाध crowded बाधं येषां ते The number of monkeys was so vast that even when they flew through the sky in their eagerness to follow Ráma quickly they had to press against one another

Sl 68 निविष्ट—encamped on विभीषण —*Lit* 'The terrible one A younger brother of Râvana He was the the son of Visravas by his wife Mâlini He was virtuous, most handsome of the brothers, and opposed to the practices of the Râkshasas Like Ravana he also propitiated Brahmâ and chose a boon that he should never commit an unworthy action even in the greatest extremity Brahmà gave him Brahmâstra and raised him to the dignity of a god *Cf* मालिनी जनयामास पुत्रमेक विभीषणम् । विभीषणस्तु रूपेण सर्वेभ्योऽप्यधि-कोऽभवत् । स बभूव महाभागो धर्मगोप्ता क्रियारति ॥ विभीषण शीणपर्णमेकमभ्य-वहारयन् । उपवासरतिर्धीमान् सदा जप्यपरायण ॥ ब्रह्माण तोषयामास ॥ वर वृणु

इति महाणीक उवाच—परमापद्गतस्यापि नाधर्मे मे मतिर्भवेत् । अशिक्षितं च भगवन् ब्रह्मास्त्रं प्रतिभातु मे ॥ ब्रह्मोवाच । यस्माद्राक्षसयोनौ ते जातस्यामित्रकर्शन । नाधर्मे धीयते बुद्धिरमरत्वं ददामि ते ॥ Mahábhá. Van. Ch. 275.

When after the departure of Hanûmat Râvana held a consultation with the chief Rákshasas, Bibhîshana advised him to restore Sîtà to Râma and to save himself and the demon-race from certain destruction But for this sage advice he was severely rebuked by Indrajit and Rávana whereupon he deserted his brother and flying into the sky with four followers came over to the side of Râma, who then lay encamped with the monkey host on the other side of the sea See Râmá. Yud. K. ch s 16, 17; *cf.* also Adhyâtmarâmâyana—हितमुक्तं मया देव तस्य चाविदितात्मनः । सीतां रामाय वैदेहीं प्रेषयेति पुनः पुनः । उक्तोऽपि न शृणोत्येव कालपाशवशं गतः ॥ हन्तुं मां खड्गमादाय प्राद्रवद्राक्षसाधम ॥

स्नेहात्—out of affection for him, the best of the Râkshasa family. बुद्धिमाविश्य—having entered thought, *i. e.* having put that thought into his mind. Better read आदिश्य, having pointed out that course of action or inspired him with the thought The goddess of Royalty of the Râkshasas, as if afraid of being separated from the family, induced Bibhîshana to go to Ráma and seek his protection.

Śl. 69 निशाचरै॰—Sovereignty over the Râkshasas Châri. takes it in the sense of निशाचरस्य रावणस्य ऐश्वर्यम् नीतयः—political measures, diplomatic actions. In right time did Râma secure his help and thus paved his way to future success. *Cf.* सतां मार्गेण मतिमान् काले कर्म समाचरेत् । काले समाचरन्साधु रसवत्फलमश्नुते ॥ Kam. N. XI 73.

Śl 70 सेतु—When Râma with the vast monkey-army halted on the northern shore of the Indian ocean, the difficulty was how to transport the army to Lañkâ across the channel Wishing to propitiate the sea for a passage Râma sat on a seat of Kuś a grass on the shore and remained in meditation for three days. But the sea refused to appear before him, when, getting angry, Râma fixed an arrow on the bow-string and consecrated it with the charm of Brahmâstra in order to make the sea mere dry land. At this the earth shook, a terrible hurricane blew and the waters of the sea were thrown into strange commotion. The sea then appeared before Râma in his divine form, and beseeching his pardon requested him not to shoot the arrow at him, and advised him to ask the son of Viśvakarman, Nala, to construct a bridge across his physical body. Nala accordingly was asked to build the bridge. He had the power to make stones float on water. The monkeys then flew through the sky in different directions

and bringing trees hills, rocks and other things they could get hold of, gave them all to Nala. Nala threw them into the sea and by his touch the stones floated on the water In bringing huge crags from the Himâlayas some were accidentally dropped on the way and remain it is said to this day as monuments of the great exploit The bridge was then formed which was a hundred Yojanas in length and ten in width दशयोजनविस्तीर्णं शतयोजनमायतम् । ददृशुर्देवगन्धर्वा नलसेतुं सुदुष्करम् ॥ See Râmá Yuddha K Ch 22

प्लवगै —प्लवेन by leaping गच्छतीति fr प्लव+गम्+अ, we have also प्लवग and प्लवगम रसातलात् &c —शार्ङ्गिण शृङ्गस्य विकार (made of horn) शार्ङ्ग धनुस्तदस्यास्तीति तस्य । शेषं स्वप्नाय &c — The extensive bridge spreading over a length of hundred Yojanas could well suggest to the poet the idea of the serpent Sesha who forms Vishnu s couch appearing on the sea that his master appearing on earth as Rama might still sleep on him

Sl 71 द्वितीय—द्वयो पूरण द्वितीय । प्राकार—प्रक्रियत इति fr कृ with प्र & अ (घञ्) added कर्मणि The vowel of a preposition is mostly lengthened before घञ् by उपसर्गस्य घञि Pân VI 3 122, but not when the comp refers to man In the case of कृ with प्र it is lengthened when a building in meant; otherwise प्रकार Cf Brahmavaivarta-Purâna—ऊर्ध्व विंशतिहस्तस्य प्राकारं न शुभावहम् । प्रस्थे हस्तद्वयात्पूर्वं दीर्घहस्तत्रय तथा । न मध्यदेशे कर्तव्य किंचिन्न्यूनाधिक शुभम् ॥ Cf also Mahabhârata—तरुणादित्यसंकाशैः शणगौरैश्च वानरैः । प्राकार ददृशुस्ते तु समन्तात्कपिलीकृतम् ॥ वानरै —वने भव वान फलादि राति इति वानर, fr वान+रा to take+अ(क), or, वा किंचिन्नरः a little short of man Hence it is probable that the army of the Vánaras that followed Ráma to Lanká was composed of the aborigines of South India, who having come in contact with the Aryan conquerors that came from the north-west, were civilized, knew politics and had a kingdom of their own in the South.

Sl 73 पादपाविद्ध &c —These were the weapons used by both the parties The *Vanaras* used trees against the परिघ (wood rods tipped with steel and studded with nails) and so on The monkeys could use such weapons only as trees, rocks, and their nails The predicates आविद्ध (smashed) etc show that the monkeys over powered the demons everywhere मुद्गर—A hammer used as a weapon, or a club

Sl 74 रामशिरश्छेद etc —Ravana, under the delusion that Sitâ might yield to his desires if she knew that Ráma was killed in battle and there was no more hope of her rescue by him, asked the

demon Vidyujjihva to create by magic a head of Râma and to throw it before Sîtá, when he would be on a visit to her. This he did accordingly and Sîtá fainted at the sight. *Cf.* Agniveśa-Rámá.—आहूयाथ निशाचरं दशमुखो मायाविनं चाब्रवीत् सीताभर्तुशिरोऽनुजस्य च शिरः सीतापुरः प्रक्षिप । मायां तेन समाश्रितेन च कृतं शीर्षद्वयं जानकी दृष्ट्वा मोहमुपागता त्रिजटया भूयो विमोहीकृता ॥ and Rámâ.—विद्युज्जिह्वं च मायाज्ञमब्रवीद्राक्षसाधिपः । मोहयिष्यावहे सीतां मायया जनकात्मजाम् ॥ शिरो मायामयं गृह्य राघवस्य निशाचर । मां त्वं समुपतिष्ठस्व महच्च सशरं धनुः ॥...... ..एवमुक्तं तु तद्रक्षः शिरस्तत्प्रियदर्शनम् । उपनिक्षिप्य सीतायाः क्षिप्रमन्तरधीयत ॥ &c. See Yud. 31. This is according to Malli. But here it is Saramá, the wife of Bibhîshaṇa, who consoles Sîtá telling her that her husband could not be killed by any one and that he was alive (see canto 33). So the poet seems rather to refer to a later incident in the war, wherein Indrajit puts the two brothers in a deep trance by wounding them with arrows (*that were really snakes; cf.* Râma Yud. K.) and binds them and many other mokeys with *Nágapásas.* ब्रह्मदत्तवरो वीरो रावणिः क्रोधमूर्छितः ॥ अदृश्यो निशितान्बाणान्मुमोचाशनिवर्चसः । रामं च लक्ष्मणं चैव घोरैर्नागमयैः शरैः ॥ बिभेद समरे क्रुद्धः सर्वगात्रेषु राघवौ ॥ (44) बद्धौ तु शरबन्धेन तावुभौ रणमूर्धनि ।........निपेततुर्महेष्वासौ जगत्यां जगतीपती । (see canto 45). Rávana then orders the demonesses keeping watch over Sîtá to take her in the heavenly car Pushpaka, and show her the scene. They accordingly take Sîtá along with *Trijatá* to the scene of fight, and show her Ráma and Lak. lying apparently lifeless on the ground. See canto 48. Śl. 47 also makes a *reference to the two brothers being* bound up by snake bonds. Perhaps the poet has mixed up the two incidents.

त्रिजटा—A Rákshasi, also called Dharmajñá, who was appointed to look after Sîtâ by Rávaṇa. She was kindly *disposed towards* her charge and prevented the other demonesses from teasing her. It was she who cheered up Sîtâ in her sufferings.

Śl. 75. जीवितास्मीति लज्जिता—As a true Pativratá Sîtá felt ashamed that she came back to life after having fainted on hearing of her husband's death which she then believed to be true. *Cf.* Bhatti.—उत्तेरिथ समुद्रं त्वं मदर्थेऽरीनजिहिंसिथ । मदर्थे यातिघोरां मां धिग्जीवितलघूकृताम् । मृतेऽपि त्वयि जीवन्त्या किं मयाणकमार्यया ॥ XIV. 57, 58, and for a similar sentiment मदनेन विनाकृता रतिः क्षणमात्रं किल जीवितेति मे । वचनीयमिदं व्यवस्थितं रमण त्वामनुयामि यद्यपि ॥ Kum. IV. 21.

Śl. 76. गर्जद्घनाभ &c.—मेघस्य इव नादो यस्य मेघनादः Indrajit whose voice was deep and loud like thunder. This refers to Indrajit's

binding Ráma and Lakshmana together with the Monkey host by means of *Nagaps as* Garuda then came to the rescue, and touched the bodies of Ráma and Lakshmana, and the very moment all the serpents vanished, their wounds were healed and they got back not only their original but additional vigour ततो मुहूर्ताद्गरुडं वैनतेयं महाबलम् । वानरा ददृशुः सर्वे ज्वलन्तमिव पावकम् ॥ तमागतमभिप्रेक्ष्य नागास्तेऽपि प्रदुद्रुवुः । यैस्तु तौ पुरुषौ बद्धौ शरभूतैर्महाबलौ ॥ ततः सुपर्णः काकुत्स्थौ स्पृष्ट्वा प्रत्यभिनन्द्य च ॥ विममर्श च पाणिभ्यां मुखे चन्द्रसमप्रभे ॥ वैनतेयेन संस्पृष्टास्तयोः संरुरुहुर्व्रणाः । &c Vide Yud canto 50 स्वप्नवृत्त इव—Because no trace of the injuries remained afterwards.

Sl 77. पौलस्त्य —पुलस्त्यस्य गोत्रापत्यं पुमान्पौलस्त्यः रावणः । शक्त्या— The Sakti was a terrible weapon made by Mayásura, it was furnished with eight bells, flew through the air with a terrible roar, never failed in its aim and was sure to destroy an enemy *Cf* इत्येवमुक्त्वा तां शक्तिमष्टघण्टां महास्वनाम् । मयेन मायाविहिताममोघां शत्रुघातिनीम् ॥ लक्ष्मणाय समुद्दिश्य ज्वलन्तीमिव तेजसा । रावणः परमक्रुद्धश्चिक्षेप च ननाद च ॥ Rámá Yud K ch 100

रामस्वना०—Hemádri says–असंगतिर्नामालङ्कारो वामनस्तु विरोधाभासत्व विरोध इति । etc

Sl 78. मारुतिसमानीत०—When Lak, being wounded by the Sakti, lay in a deep trance, Ráma, thinking he might die, began to mourn his loss most pathetically, when Susohna, the monkey physician, told him that his brother was merely in a trance and would soon recover from it He then told Hanumat who was there, to get certain herbs from the mountain Gandhamádana विशल्यकरणीं नाम्ना सावर्ण्यकरणीं तथा । संजीवकरणीं वीर संधानीं च महौषधीम् ॥ संजीवनार्थं वीरस्य लक्ष्मणस्य त्वमानय । &c Yud. K. ch 101 Máruti went to the mountain, but forgetting the signs by which to recognize the herbs, he tore off the peak of the mountain where they grew and brought it to Lanká Sushena then took the necessary herbs, pounded them and poured some juice into the nose of Lakshamana, and the very moment he was re animated and rose up free from all pain

आचार्यक &c.—आचार्यस्य कर्म, see com , वुञ् (अक) is added to polysyllabic words which have य् for their penultimate and whose penultimate syllable is long, in the sense of 'nature or action thereof', thus रामणीयकं from रमणीय He gave them instruction in wailing, i. e. he killed the Rákshasas, their husbands, and taught them how to cry. *Cf.* आचार्यकं विजयि मान्मथमाविरासीत् । Mál -Mádh. I. 27.

Śl. 70 स मार्द &c.—*i. e.* he killed Indrajit. See Yud. ch. 90, ślokas 70, 71.

Śl. 80. सुग्रीवस्य: स्वसुः कृत—Kumbhakarna caught Sugrîva as he lay unconscious under his blow and bore him away to Lankâ. On his way back, however, Sugrîva regained consciousness and managed to get off from the demon's grasp after having cut off his nose and ears. *Cf.* ततः कराग्रैः सहसा समेत्य (सोऽभ्येत्य *v. l.*) राजा हरीणाममरेन्द्रशत्रोः । खरैश्च कर्णौ दशनैश्च नासां ददंश पार्श्वेषु विदार पश्चात् ॥ &c. Yud. 67. 86.

रुरोध—obstructed, *i. e.* opposed, attacked. शृङ्गी—शृङ्गमस्य विद्यते इति a mountain. टङ्क—a chisel टङ्कयति इति; fr. टङ्क्+अ (अच्); or टं इति शब्दं कायति fr. टं+कै to sound+aff. अ (क) by आतोऽनुपसर्गे क । Pân. III. 2. 3. मनःशिला—red arsenic, मनःशब्दाख्या शिला a comp. of the शाकपार्थिवादि class. टङ्कच्छिन्न is put in to bear out the comparison to the blood-besprinkled body of Kumbhakarna. The idea is taken from निकृत्तनासाकर्णेन विरराज रुधिरेण च । रुद्धेन सर्वगात्रेषु सधातुः पर्वतो यथा ॥ Râmâ. Yud. 68. 4.

Śl. 81. अकाले—at an improper time, *i. e.* before the sleep was complete. प्रियस्वप्नः—प्रियः स्वप्नः यस्य; also स्वप्नप्रियः by 'वा प्रियस्य' Vârttika on Pân II. 2. 35. Kumbhakarna had asked for such a boon; *cf.* Râmâ. स्वप्तुं वर्षाण्यनेकानि देव देव ममेप्सितम् । एवमस्त्विति तं चोक्त्वा प्रययौ ब्रह्मा सुरैः. समम् न बुबुधे—For he could be roused from it. दयेवास्य &c —Râma's arrows, as it were, took pity on him and made him sleep a sleep from which there was no waking. Now only he was a true lover of sleep.

Śl. 82. समरः—fr. ऋ 9 P. to go + अ (प or अप्) aff. समरोत्थानि—समरादुत्थितानि; fr. स्था with उद् and aff. अ (क). रजांसि इव—The comparison to dust implies the extreme insignificance of the *Râkshasas* before the monkeys and the ease with which they were crushed to death. The bodies of the monkeys that were reddish brown in colour (see *supra* 71), are compared to the rivers of blood mingled with dust kicked up in the act of fighting. The *Râkshasas*, as they fell upon the monkeys, were slain in no time and disappeared in the vast array of the Vânaras.

Śl. 83 अथ—After the destruction of the *Râkshasa* host. पुनः—His first fight is referred to in Śl. 77. मन्दिरात्—मन्द्यते सुप्यते अत्र इति मन्दिरं; fr. मन्द् 1. Â. to praise, to sleep &c. and the Uṇâdi aff. इर (किरच्) A house in which one sleeps, hence, a house in general. प्रतस्थे—[illegible] Cf. [illegible]

हनिष्यामि रिपूस्तूर्ण न जीविष्यामि दुःखितः । Bhatti. XVI. 13; and for a similar idea *cf.* अकेशवमपाण्डवं भुवनमद्य निःसोमकं &c. । Venī. III. 34.

Śl. 84. पदाति—and not रथचारिण, *i. e.* not having the advantage of the protection a chariot grants. वरूथिने—seated in a chariot; वरूथः अस्या स्तीतिवरूथी. वरूथ properly means a covering or a sort of armour for a chariot as a defence against collision or injury from outside, here *it stands for the chariot itself*. Rāvaṇa fought sitting in a chariot, which was made by himself by his māyá (superhuman power), which looked as bright as fire, was drawn by fleet horses with men's heads. and could go anywhere according to its master's wish हरियुग्यं—युग्य a horse (*lit.* one that bears a yoke युग; from युग+य, see com.; (we have similarly रथ्य and मासद्दय); हरयो युग्या यस्य त. In the Rigveda, हरि, is mentioned as the name of Indra's horses, which are sometimes spoken of as two (हरी), sometimes as more (हरयः, हरिभिः): see I. 16, 1; 101, 10 &c. *Cf.* Nirukta हरिरिन्द्रस्य Hence Indra is called हरिहय (*supra* IX. 23), हरिवाहन (Vik. III. 6) &c. For the technical meaning of हरि, see *supra* III. 43 रथ—It is thus described in the Rámá.—ततः काञ्चनचित्राङ्गः किंकिणीशतभूषितः । तरुणादित्यसंकाशो वैदूर्यमयकूबरः ॥ सदश्वैः काञ्चनापीडैर्युक्तः श्वेतप्रकीर्णकैः ॥ हरिभिः सूर्यसंकाशैर्हेमजालविभूषितैः । रुक्मवेणुध्वजः श्रीमान्देवराजरथो वरः ॥ परंदरः—See *supra*, II. 74 com. and note thereon. On seeing the unequal fight, Indra sent his own chariot, with Mátali, his charioteer, for Ráma's use. See Rámá. Yud. ch 102-5-10. भूमिष्ठस्यासमं युद्ध रथस्थेनेति मातलिः । आहरद्रथमग्र्यं च शशंस मघवाज्ञया ॥ Bhatti. XVII. 97.

Śl. 85. व्योमगङ्गो॰—व्योम्नः व्योम्नि स्थिता वा गङ्गा व्योमगङ्गा । तस्या ऊर्मयः large waves (*m. f.*) तेषां वायुभिः. आधूत॰—*scil.* on its way to the earth. देवसूत॰—देवस्य सूतः तस्य भुजं साधु आलम्बते स ॰भुजालम्बी । साधुकारिणि कर्तरि णिनिः । Várt. on Pán. III. 2. 78. जैत्रं—leading to victory; fr. जेतृ+अ (अण्) added स्वार्थे, like प्रज्ञ एव प्राज्ञः; see com. *Cf.* अयं हर्यश्वयुग्जैत्रो रथोऽनेन स्यन्दनोत्तम । अनेन शक्रः काकुत्स्थ समरे दैत्यदानवान्। शतशः पुरुषव्याघ्र रथोदारेण जघ्निवान् ॥

Śl. 86 माहेन्द्रं—महेन्द्रस्येदं. आमुमोच—fastened or put on. Hema'. and Vall. translate it by ददौ. For this sense *cf.* आमुमुचुर्दमं रत्नाढ्य Bh. XVII. 6; कङ्कटामुक्तदेहैः Venī. II. 27; आमुच्यमानाभरणा Kum VII. 21. ॰क्लैब्यं—*The powerlessness, helplessness or futility of. Indra's* bow, armour &c. were sent along with the chariot, *cf.* इदमैन्द्रं महच्चाप कवचं चाग्निसंनिभम् । शराश्चादित्यसंकाशाः शक्तिश्च विमला शिता ॥ Rámá. Yud. 102. 15.

Śl. 87 अन्योन्य &c.—अन्योन्यस्य दर्शनेन प्राप्तः विक्रमस्य (for the display of valour) अवसरः (opportunity) यस्मिन्. युद्धं—Hemádri

Dinakara, Châr. and others read वैरं for युद्ध, but it has no propriety. Châritra. remarks—यदि द्वयो परस्परविलोकन नामविष्यत्तदा समरामावात्मोट्टत-मपि वैरं नाफलिष्यदित्यन्योन्यसमागतफलमिवासीदिति भावः. Dinakara also says the same changing a word here and there. But then the same may be said of every वैर that leads to a fight. युद्ध is appropriate. A battle is worth the name when well fought; *cf.* the well-known line रामरावणयोर्युद्ध रामरावणयोरिव चरितार्थ—attained its meaning, *i. e* one that was unparalleled.

Śl. 88. भुजमू०—According to Yâdava quoted in the com. Râvana had four legs. The reading भुजोत्तमाङ्ग्रया० removes the difficul.y about ऊरुवा०. धनदानुजः—Râvana was the half-brother of Kubera, son of Viśravas, by his wife Idâvidâ. See śl. 52 above. अयथापूर्वः—not (surrounded by his attendants) as before This reading has no propriety; it is superfluous, as एकोऽपि has already occurred. The variant यथापूर्वः or ०पूर्व is, therefore, better. मातृवंश इव स्थितः—Some read इवा०. The name of Râvana's mother is variously given. See com. and foot-notes. Dinakara says—०मातृत्वात् आस्थितः निकषानाम्न्या राक्षस्या वश इव अवलोकितः, यद्वा वंशे इति सप्तम्यन्तपाठे मातृकुले स्थित इत्यर्थ । Râvana was a Brâhmana on his father's side, but his mother belonged to a Râkshasa family. Râvana, though alone, appeared as if surrounded by his maternal relatives (who alone would take the best care of him, as his hands and feet also did). Châri. says—स यथापूर्वमिति पाठे स रावणो यथापूर्वं रामेण विनाशितो मातृवंश इव वृद्धः ।

Śl. 89. लोकपालानां—For the लोकपाल see *supra* II. 75. The *Vahnipurâna* enumerates them as इन्द्रो वह्निः पितृपतिर्नैर्ऋतिर्वरुणोऽनिल । धनदः शंकरश्चैव लोकपालाः पुरातना ॥ जेतार—This indicates his extraordinary prowess स्वमूर्धैर०—When Râvana practised penance to please Śiva and found that the god was not easily pleased, he cut off nine of his heads, one by one, and offered them into the fire. When about to cut off the tenth, Śiva appeared before him and being highly pleased granted him the sovereignty of the three worlds. See Śiś I. 49 and Malli thereon. This indicates the additional advantage he got from the boon of and the weapon given by Śiva. तुलितकैलासं—तुलितः balanced in the लोपितैश्चरितेन वरमभावः Hema dri. कैलासः येन तम् । This brings out his immense physical strength See *supra* IV. 80, Mv V. 37.

Allusion—After his defeat of Kube a, Râvana went to the forest of reeds (शरवण) where Karttikeya was born There on ascending the mountain Kailâsa he found that the car Pushpaka which he had forcibly taken

from Kubera came to a standstill. While he was discussing the question of the sudden stoppage of the self-moving car with his ministers, Nandin, the Vehicle of Śiva, appeared there and told him to go back as S'iva was sporting there On hearing this and saying 'who is this Śankara to me,' he got down from the car, went to the base of the mountain, tore it up and balanced it in his arms. The mountain shook, and the Ganas of S'iva and even Párvati were seized with terror. Siva then pressed down the mountain with his great toe and the arms of Ra'vana were crushed beneath it. Thus pressed down he set up a terrible roar which shook the three worlds He then praised Śamkara with psalms and was set free after a thousand years by the god when pleased. Śiva also named him Rávana, as his roar had struck terror into the three worlds (यस्माल्लोकत्रयं चैतद्रावितं भयमागतम् । तस्मात्त्वं रावणो नाम नाम्ना राजन्भविष्यसि ॥) and gave him the sword *Chandrahása* See Ra'má., Uttar. canto 16, and *cf* समुत्क्षिपन्यः पृथिवीभृतो वरं वरप्रदानस्य चकार शूलिन । त्रसत्तुषाराद्रिसुतासस‍म्भ्रमस्वयंग्रहाश्लेषसुखेन निष्क्रयम् ॥ S'is'. I. 50.

अराति—न राति (gives) सुखमिति अरातिः. बहु०—For, there was real credit in fighting with and killing such an adversary. Notice the idiomatic use of मन् with बहु and लघु in the sense of 'to think highly of, to value', *and 'to think lightly of,' respectively. Cf.* प्रथमोपकृत मरुत्वता......लघुमन्यते भवान् । Śák. VII. I.

Śl. 90. सीतासं०—For the throbbing of the right arm is supposed to forebode union with one's beloved. तदुत्कमहुतसागरे वामेतर-भुजस्पन्दो वरस्त्रीलाभसूचकः । This is a very common idea with Sans. poets. *Cf.* अभिमतफलशंसी चारुपुस्फोर बाहुः । Bhatti. I. 27 ; शान्तमिदमाश्रमपदं स्फुरति च बाहुः कुतः फलमिहास्य । Sak. I. 15. अधिकक्रोधः—His anger was heightened because Ráma's right arm quivered and prognosticated his union with Sîtá, which of course meant his own death, he therefore planted the arrow into that arm. सव्येतरे—See com ; the comp. must not be dissolved (as Mr. Joglekar has done) as सव्या-दितरः as in that case the form will be सव्येतरस्मिन्.

Sl. 91. आशु गच्छति इति आशुगः an arrow. रावण —see com. विश्रवण and रवण are substituted for विश्रवस् when अण् (अ) is added to it in the *sense of 'the progeny of', these two words being given* under the शिवादि group. For its *pauránika* derivation, see the sl. from Rámá. quoted in the note to तुलितकैलासं above. उरगेभ्यः—उरसा गच्छतीति उरगः, the स् being dropped *irregularly* (by the Várttika उरसो लोपश्च) before ड (अ). प्रियं—The death of Rávana was a matter of joy to the Nâgas also, as he had offended them by ravishing their beautiful wives and daughters *Cf.* नृनागासुरदेवानां गन्धर्वाणां च योषितः । रक्षसां चाभवन्कन्याः स हि तस्य परिग्रहः ॥ Also एवं पन्नगकन्याश्च नागकन्यास्तथैव च । यक्षराक्षसकन्याश्च विमाने सोऽध्यरोपयत् ॥ Rámá Uttar. 24 3.

Śl. 92. वचसेव-As by words, *i. e.* argument. Chár., Din., Vallabha, and others read वचसैव; but एव has no propriety. निघ्नतोः—(1) striking back, nullifying; (2) refuting, disproving. वादिनोः—वादः अस्य विद्यते इति वादी । प्रमाणादिनियमेन पक्षप्रतिपक्षयोः परिग्रहो वादः । Hemâdri; a logical controversy, disputation. सरम्भे—vehemence, great ardour. For a slightly different sense, *cf.* 36 *supra*.

Śl. 93. विक्रम०—विक्रम prowess, success; व्यतिहार alteration. सामान्या—समाना एव सामान्या । स्वार्थे ष्यञ् (य). अगात्—remained stationary midway; did not go to this side or that; *cf. supra*, VII. 54. अन्तरा—is not connected with द्वयोः and so is not a *Karmapravachaniya*. वेदि—A sort of parapet or a wall sloping towards the centre, raised up between two fighting elephants, as a means of avoiding the terrible clash which otherwise would ensue

Sl. 94. कृतप्रतिकृत०—कृत action, *i. e.* the hurling of a weapon (see next śl.) or the employment of a miraculours missile (अस्त्र). प्रतिकृत—counteraction, *i. e.* the repelling or cutting off of the weapon hurled, or the use of a counter-missile, as that of the rain-missile against the fire missile (आग्नेयास्त्र). साम्या—see Samj.; *cf.* ततो रामोऽपि संक्रुद्धश्चापमाकृष्य वीर्यवान् । कृतप्रतिकृतं कर्तुं मनसा संप्रचक्रमे ॥ Yud. K. ch. 107. सुरासुरैः—सुराश्चासुराश्च तैः; Itaretara, and not Samâ. Dva, as there it no natural and eternal antipathy between the two, as there is between अहि and नकुल. *Cf.* मनुष्यजन्मापि सुरासुरान्गुणैः Śiś. I. 35; देवासुरैरमृतमम्बुनिधिर्ममन्थे Kir. V. 30; तर्कदीपिकायामपि-यत्पादाम्बुजभृङ्गालिरुच्चलादिव सुरासुराः इति । Hem. परस्परा०—for परस्पर and the retention of स् in this, when compounded, see note on परस्पराक्षिसादृश्यं I. 40. व्रात—a collection, volley of. न सेहिरे—*i. e.* the arrows of each intercepted the shower of flowers intended to fall on the head of the other, and thus prevented it from reaching its destination. See com.

Śl. 95 ०शङ्कुचितां—thickly covered or studded with iron spikes, शतघ्नी—*Lit.* that which kills a hundred warriors; शतं वीरान् हन्तीति. This is the technical name of a kind of missile studded with iron spikes and four tâlas in length. See com. वैवस्वत-God Yama, so called, being the son of Vivasvat or the Sun by his wife Samjñâ and the brother of Vaiv. Manu; see *supra*, I. 12. कूटशाल्मलि—कूटश्चासौ शाल्मलिश्च; properly the thorny tree (called in Marathi Sâvarî or Sâvar) which bears pods containing very fine cotton. *Cf.* दृश्यते शाल्मली तीक्ष्णामायसैः कण्टकैश्चिताम् । Râm. Ara. ch. 53. 11. Here by

transference of epithets it means the mace of Yama resembling the Śâlmali tree. Mr. Pandit says–"Sinners are supposed to be tormented in the kingdom of Yama by being mounted on the Kûtaśâlmali, an instrument of torture described as studded with adamantine thorns. The sinner, especially one who has been guilty of an unnatural offence, is prescribed the punishment of the Śâlmali. See Bhâg. P. Sk. V. Adh. 26. 20, ' यस्त्विह वै सर्वाभिगमस्तममुत्र निरये वर्तमानं वज्रकण्टकशाल्मलीमारोप्य निष्कर्षन्ति । ' *Cf.* also Mah.–Bh. कूटशाल्मलिकं चापि दुःस्पर्शं तीक्ष्णकण्टकम् । ददर्श चापि कौन्तेयो यातनाः पापकर्मणाम् ॥" The Śataghnî is compared to Yama's Kûtaśâlmali, to indicate its unfailing power of destruction, thereby to magnify the power of Râma.

Sl. 96. रथमप्राप्तां—before it reached his chariot. आशा–because Śataghnî was the mainstay of their hopes. कदलीसुखं—with the ease with which one cuts a plantain tree *This* shows the enormous physical strength of Râma.

Sl. 97. अमोघं—न मोघं going in vain अमोघ infallible, never failing *in its effect. Cf. Kum. III.* अस्मै—*for him, i. e. his death*, the Dative by कर्मणा यमभिप्रैति &c. एकधनु॰—एक unique, unmatched, *cf. supra*, III. 38. ब्राह्मम--The missile presided over by Brahmá, irresistible, without a counter-missile, and having the power to destroy the world even. The arrow used for being endowed with the efficacy of Brahmâstra was the one given to Râma by Agastya (see Râmâ., Ara. K. 12. 33.) It is thus described in the Râmâ.—ततः संस्मारितो रामस्तेन वाक्येन मातलेः । जग्राह स शरं दीप्तं निःश्वसन्तमिवोरगम् ॥ यं तस्मै प्रथमं प्रादादगस्त्यो भगवानृषिः । ब्रह्मदत्तं महाबाणममोघं युधि वीर्यवान् ॥ यस्य वाजेषु पवनः फले पावकभास्करौ । शरीरमाकाशमयं गौरवे मेरुमन्दरौ ॥ सर्वभूतत्रासनं भीमं यमरूपं भयावहम् ॥ &c. See Yud. K. ch. 108. The gods were also delighted when they saw the arrow fixed; *cf.* Bhârata—तं बाणवर्यं रामेण ब्रह्मास्त्रेणाभिमन्त्रितम् । जहृषुर्देवगन्धर्वा दृष्ट्वा शक्रपुरोगमाः ॥ प्रियाशोक—may be taken as प्रियाविषयक. शोकः his grief caused by the separation of his wife; or better as प्रियायाः शोकः the sorrow caused to his beloved (as Mâlli. has it); शोकः एव शल्यं a dart fixed in the heart, (here compared to a foreign substance got into the body), *cf. supra*, VIII. 88. निष्कर्षणौ॰—a medicine—an emetic—that ejects *things* from the stomach, hence, metaphorically, anything that draws out. The missile was sure to kill Râvana and remove thereby the dart of sorrow from Sitâ's heart.

Śl. 98. शतधा—in hundred ways. The affix धा is used after a numeral in the sense of 'change in the apportionment or distribution of a substance' The head of the missile branched off in a hundred ways. महोरगस्य—a huge cobra; Malli. says शेषस्य. Káli. compares a powerful missile to a cobra; *cf.* बाणपमस्त्रं शरधिं पुनस्ते महोरगः श्वभ्रमिव प्रविश्तम् Vik. I. 17. कराल—fierce. फणानां मण्डलं फणामण्डलम्.

Śl. 99. मन्त्र०—मन्त्रेण according to the secret charm प्रयुक्तं तेन; see *supra*, notes on V. 67. निमेषार्धात्—निमेषः the twinkling of the eye, तस्य अर्धः a part (and not exactly a half) of तस्मात्. निमेष as the unit of time has a special sense; *cf.* क्षणद्वयं लवः प्रोक्तो निमेषस्तु लवद्वयम्. अज्ञात०—न ज्ञाता अज्ञाता, अज्ञाता व्रणाना वेदना यया. All the heads were cut off with one fine stroke with such rapidity that life passed away before the pain could be felt.

Śl. 100. बालार्क०—The morning sun which is red. प्रतिमा—image. वीचिभिन्ना—broken up by the waves, *i. e* being reflected in the different waves, there appear as many (a series of) suns. कण्ठच्छेद—the circular parts of the necks from which the heads were cut off. The orifices of the necks covered with blood appeared like the disk of the morning sun reflected in a series of waves. The gods had misgivings in their mind.

Śl. 101. पुन.संधान०—because in their fight the day previous, when Ráma cut off a head of Rávana, another sprang up in its place and this happened a hundred times (see foot-note) and Ráma did not know what to do. See Rámá. Yuddh. K. 10. 7.

Śl. 102. मदगुरु०—मदेन (by the rut sticking to them) गुरवः (heavy) पक्षाः येषां ते:. *The epithet is intended to show how the heaviness of the wings assisted the light-bodied bees in descending to the earth along with the flowers* लोकपाल०—The Lokapálas or the guardians of the eight directons are—इन्द्रो वह्निः पितृपति (Yama)-नैऋतो वरुणो मरुत्(Váyu)। कुबेर ईशः पतयः पूर्वादीनां दिशां क्रमात्॥ Their elephants are ऐरावतः पुण्डरीको वामनः कुमुदोऽञ्जनः। पुष्पदन्तः सार्वभौमः सुप्रतीकश्च दिग्गजाः॥ *The elephants came to be together as their lords had assembled in the sky to witness the death of* Rávaṇa. गण्डभित्तीः—गण्डाः गण्डाः गण्डभित्तयः (a nityasamása) ताः-their large and expansive temples उपनत०—उपनत: (approached, at hand, *for a different sense cf VIII, 81; XVII. 61*) मणिबन्ध-the *fastening of jewels* (मणिबन्धो राज्याभिषेकर्कालेऽपि शिरसि Ch.) *or the placing of the crown* at the time of coronation यस्मिन्; मकुटे, बध्यते अस्यां मणिबन्धः मुकुट:. Some take it to mean 'the wrist' (मणिबन्धने अत्र). उपनतौ bent down near मणिबन्धो प्रकोष्ठो यस्मै तस्मिन्

referring to the bowing with hands folded and placed across the brow by tributary princes at the time of the coronation of an imperial king But this is far-fetched यद्वा उपनतो मणिबन्धो प्रकोष्ठप्रदेशो यस्मिन् । कृताञ्जलावित्यर्थः । Hemâ पौलस्त्य—see *supra* Sl 70 •वर्ष—वर्षं is also *neu* *Cf.* द्रवति सपरपुरे निर्जिते पुष्पकेतौ जयति जिततमस्के नरि जरके महर्षौ। युवतिरिव सहासा द्यौश्चकाशे सचन्द्रा सुरभि च जलगर्भं पुष्पवर्षं पपात ॥ Bud Ch XIII, 72

Sl 103 संहृत•—संहृता released from tension, taken off कार्मुकस्य ज्या येन तम्, see foot-note आपृच्छ्य—पृच्छ् with आ in the sense of 'to bid adieu to, to take leave of' is A'tm, see Megh I 10 •देवकार्य—See *supra*, X 40 नामाङ्क•—नाम एव अङ्क येषां ते नामाङ्कास्ते marked with the name (Râvana), see note on VII 38. •ङ्कितकेतुयष्टि—The arrows were shot by Râvana with such force that they pierced the pole of the flag and remained sticking to it हरिसहस्रयुग—The usual number of bay horses attached to Indra's chariot is seven, so the mention of a thousand horses is, as remarked by Mr Pandit, a poetic exaggeration Or हरि may be taken to mean 'a ray' (अंशु—see Amara quoted in the com), 'streaming with a thousand rays'

Sl 104 जातवेदोविशुद्धाम्—जातवेदस् 'fire' is derived as जातं वेदः धनं ज्ञानं वा यस्मात् जाते विद्यते इति, जातं वेत्ति वेदयति वा, fr जात+विद् and the Unâdi aff अस् (असुन्) •विशुद्धा—Notice the comp, जातवेदसि विशुद्धा (a comp सुप्सुपा) found pure in fire and not •वेदसा विशुद्धा purified by fire for she was already sinless

When Ravana was killed and the war was over, Râma sent for Sitâ, and when she was brought to him by Bibhishana, he with his mind pained by *the thought of public slander, in case he should admit her without* hesitation, after her long stay in the house of Râvana, said to her coldly—' I waged war with Râvana and killed him in order to avenge the wrong done to me and to uphold the dignity and retrieve the honor of my family I have nothing to do with you, O fair one! You may go any where or stay with any one you like What powerful man, born in a noble family, will accept a wife who has lived long in another's house?' On hearing these harsh words uttered by her beloved lord, Sitâ wept bitterly and asked Lakshmana to prepare a funeral pyre that she may enter it, as the only remedy for that disaster, and when it was prepared by Lakshmana, with Râma's implied consent and she entered it, the gods assured Râma that she was pure Dasaratha also bore testimony to Sitâ's virtue The god Agni brought her out unscathed and said—"O Râma here is thy Vaidehi no sin hath visited her do thou, therefore, accept Maithili! Do not speak otherwise, I command thee' Râma then accepted his wife See Râmâ, Yud K Sargas 115-118 According to the Brah Vai P, Sitâ's shadow (Chhâyâ) only, substituted by Agni, was carried off by Râvana It was this semblance that entered the fire in

order to give Agni an opportunity to restore the original to Râma. The Pad. P makes no reference to the fire ordeal, but simply brings Agni, Vâyu, Varuṇa, Brahmâ and Das'a. to testify to Sitâ's chastity.

रविसुत—Sugrîva. See above sl. 58, note on Váli, and Rámá. Uttar. K. प्रक्षिप्त॰ after Ch. 38. ॰विमानरत्न—For comp. see com; for रत्न see *supra* IV. 65 It was also called रत्नपुष्पक. This was the self-moving, capacious, aerial car (or aeroplane) originally obtained as a gift from Brahmá by Kubera but which was afterwards wrested from him by his half-brother, Rávana After Rávana's death it came into Ráma's possession and was made use of by him for conveying himself and Sîtâ, along with Lakshmana and his allies back to Ayodhyá. It was then restored by him to its proper owner Kubera, *on condition that it should come* to him whenever required. प्रतस्थे पुरीं—We may supply प्रति after पुरीं; or take स्था with प्र transitively, the idea of उद्दिश्य being included. See com.

CANTO XIII.

This is one of the best Cantos that the poem can boast of Ráma *after his rescue of Sîtá, proceeds to return with her to Ayodyâ,* in the aerial car, called Pushpaka. This his journey gives an opportunity to the poet to describe several scenes and places. These *descriptions show how close and accurate his observations* were. This canto, like the fourth, has also some interest from a geographical point.

This *Canto* has elicited high *praise from* European scholars also, and Mrs. Manning, in her *Ancient and Mediaeval India* (Vol. II pp 109-111) has summarized it in felicitous language, from which we take the following extracts which, although lengthy, will be found interesting by the students.

"The ocean, as seen at the southern extremity of India, much impressed him Ráma says, addressing his wife :—

"Look, Sitâ, look! away to Malay's side,
My causeway parts the ocean's foamy tide.
* * * * *
From the deep sea the sun god draws the rain,
To pour it down in boundless wealth again."

From the ocean also arose, he says, the silver light of the moon
"That ocean, whose waves are now at rest;"
But whose might is unknown, and unmeasured, and impossible to tell.
"When, from sky to sky his billows roll,
Boundless as Vishnu,—who pervades the whole."

Where a *river* runs into the sea, the eager wave of the ocean *is said* to "drink up the *river's* lips," and, foaming *o'er,* to "leap, *in a storm* of passion, on the *shore*."

Beasts, birds, fishes, shells, trees and flowers, are all observed by Kálidása :

Look, Sítâ look; those monsters of the deep
close by the river's mouth their station keep,

* * * * *

Now, see ! they shut their mouths, while gushing out,
From openings in their heads, high fountains spout.

The shells, cast upon trees of coral by the "furious swell" of the billows, are also noticed. And so soon as the travellers reach the strand, they see "uncovered pearls" upon the sand,' "cast by tempests from their ocean bed."......"hanging the burden of their branches low."

When they travel over the scenes in which they passed their years of banishment, Ráma alludes, in touching words, to his distress at losing Sítâ (Śls. 23-32), but we can give but a few lines :—

Look far before us, see the distant gleam,
Through the thick reeds of Pampâ's silver stream.
There on the bank I saw two love-birds play,
And feed each other with a lotus spray,
'Ah, happy birds,' I sighed, 'whom cruel fate
Dooms not to sorrow for an absent mate.

When they reach Pañchavatí, he sees "gazing deer". On the shore of the Godávari, he observes "troops of cranes" upward soaring. Further to the north, he calls Sítâ's attention to the mountain called Chitrakûta (Śls. 47-48).

Now to the left, dear Sitâ, turn thine eyes,
Where Chitrakûta's lofty peaks arise
Like some proud bull he lifts his haughty crest,
See the dark cave, his mouth, and shaggy breast,

* * * * *

She how the river, with its lucid streams,
Like a pearl necklace, round the mountain gleams

As they approach the junction of the Jumna with the Ganges, he sees a tree "with leaves of rosy red," from which he had twined a garland for Sítâ, and a fig tree "with leaves of emerald green, and fruit like rubies shining bright between;" and continues—

* * * * *

"Now see the waves of Jamnâ's stream divide
The fair-limbed Gangâ's heaven descended tide!
Distinct, though joined, bright gleaming in the sun,
Like pearls with sapphires mixt, the rivers run
Thus interwined, the azure lotus through
Crowns of white lilies pours its shade of blue."

The different colour of the rivers, after their union, seems much to have impressed Kálida'sa, for he uses six different images in its description

First. the blue lotus flowers, seen amongst the white lilies Second: "the dark gold shot glories of the drake," amid the white swans that float on Ma'nas lake. Third: *a line of ochre crossing a sandle mark. Fourthly and fifthly*:—the Jamna comes into the Ganges looking like

> "......the moon, whose silver radiance steals
> Through the dark cloud that half its face conceals;
> Or as a row of autumn's clouds, between
> Whose shifting ranks the blue of heaven is seen".

And sixthly: the colours of the two rivers remind him of "Śiva's body, white with ashes," around which "a serpent's subtle coils are wound."

Śl. 1. अथ—Then, after that—has the sense of आनन्तर्य (immediate succession after the happening of an event—here the mounting of the aerial car by Ráma with Sitá). आत्मनः शब्दगुणं पदं—is a periphrastic expression *for the* sky. आत्मनः पदं means—his (Vishṇu's) abode, Ráma being identified with Vishnu. The word *Vishnupada* is *Rûdha* (established) in the sense of 'the sky.' But the poet does not use that, but simply 'आत्मनः पदं'; now Vishnu has three *padas* or abodes—*तस्य हि भूर्भुवःस्वर्लक्षणानि त्रीणि पदानि*; hence the poet qualifies पद by शब्दगुणं 'that which has sound for its special quality', thus restricting the sense to आकाश. According to the Naiyáyikas, sound is the peculiar quality of Ákáśa or ether (which fills it), as smell is *of* the earth, 'taste' of water, 'form' *of* light and 'touch' of air. आकाशस्य तु विज्ञेयः शब्दो वैशेषिको गुणः। Bhâ. P. Kárikâ 44; see also Manus. I. 76. Here there is a reference to Vishnu's having covered the sky by his second step.* See *supra* VII. 35, and notes.

गुणज्ञः—does not seem to be used merely for alliteration; it bespeaks power *on* the part *of* Râma (*as a mortal*) *to appreciate* the beauty of scenes and to describe them. विमानेन—In the case of verbs implying motion the conveyance used takes the Inst. case.

रत्नाकरं—means by *rúḍhi* the sea, originally regarded as the store-house of jewels; *cf.* रत्नेषु लुप्तेषु बहुष्वमर्त्यैरद्यापि रत्नाकर एव सिन्धुः।

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* *This Pauráṇika story has its origin in Rigveda I. 154,* where the three strides of Vishṇu (the solar energy) are explained by the commentators as the three manifestations of light, *viz.* fire, lightning, and the sun; or as the three stations in the sky of the sun, *viz.* its rising, culminating and setting. विष्णुरादित्यः कथमिति । यत आह त्रेधा निदधे पदं ...। क तत्तत् । पृथिव्यामन्तरिक्षे दिवीति शाकपूणिः। पार्थिवोऽग्निर्भूत्वा पृथिव्यां यत्किंचिदस्ति तद्विक्रमते तदधितिष्ठति । अन्तरिक्षे वैद्युतात्मना दिवि सूर्यात्मना । इत्यादि समारोहणे उदयगिरौ उद्यन् पदमेकं निधत्ते । विष्णुपदे मध्यंदिनेऽन्तरिक्षे । गयशिरसि अस्तगिरौ इति और्णवाभ आचार्यो मन्यते । *See Durgácha'rya on Yáska's Nirukta.*

Vikram. Ch. I. 12. जायां—see com. on II. 1. रामाभिधानो हरिः—Hari going by the name राम; etymologically mean the same. हरि is a name of Vishṇu; *cf.* लोकत्रयस्य महतीमहरयदार्ति स्वायंभुवेन मनुना हरिरित्यनूक्त. । Bhág. P. II. 7-2. This is used to justify the use of आत्मन: in आत्मनः पदम्.

Śl, 2. वैदेहि—विदेहानां (of the Videha country) राजा वैदेह:, तस्य पत्यं स्त्री वैदेही. आ मलयात्—As far as the M. mountain, *i. e.* its southern extremity. Malaya is the southern part of the Western Ghats running from the south of Mysore and forming the eastern boundary of Travancore. See *supra,* IV. 51. फेनिल—fr. फेन foam + इलच् a *matub* aff (showing possession), see Malli; the च in the Sûtra shows that फेन takes लच् and वत् also, so we have फेनल and फेनवत्. By referring to the extent of the bridge, Ráma implies that he had to make Herculian efforts for her rescue.

छायापथ—'the path or belt of glimmering light' is the galaxy or milky way, popularly called आकाशगङ्गा, which is very clearly seen in autumn and summer. स नलेन कृतः सेतुः सागरे मकरालये । शुशुभे सुभग श्रीमान् (स्वाती) छायापथ इवाम्बरे । Rámâ. VI. 22 70. The comparison of the azure sea interspersed with patches of foam to the star-spangled clear autumnal sky is very happy. शरत्प्र०—शरदि प्रसन्न शर०. The brightness of the autumnal sky is often referred to by Sans. poets; *cf.* Mud III. 20, Rit. III. 7. ०चारुतार—आविष्कृताः चारवः तारा यस्मिन्. The clusters of stars correspond to the collections of foam.

Śl. 3. गुरोः—*i. e.* of Sagara, king of the Solar race, son of Báhu, and 38th in descent from Ikshváku See *supra,* III. 50. यियक्षोः—Gen. sing. of यियक्षु, a noun in उ from the desiderative base of यज् (यियक्ष्) कपिलेन.......तुरङ्गे—The horse was really taken away by Indra and not by Kapila; the poet says so following the belief of the sons of Sagara यद्यप्यश्वस्य भूतलसक्रमणमिन्द्रप्रयत्नकृतं तथापि कापिलान्तिकेऽश्वदर्शनादनेन हृतोऽश्व इति पूर्वेषां सगराणां बुद्धिमाश्रित्य कपिलेनेत्युक्तम् । Hemá; he, however, understands कपिल in the sense of इन्द्र and quotes वैजयन्ती in support—कपिञ्ज कपिलो वर्णः कापिलः पाकशासनः. When Sagara began the performance of the hundredth horse-sacrifice, the horse that was let loose was carried off by Indra to *pátála* although guarded by his sixty thousand sons. Sagara commanded his sons (see foot-note) to search for the steed; tracing the horse by the impressions of his hoofs they followed his course, until they came to a chasm through which he had entered. This they enlarged, digging downwards each for a league, and entered the nether world. For what followed, see notes on IV. 32. Amsumat, the son of Asamañjas, effected the recovery of the horse, whereupon Sagara completed the sarifice, and in affectionate memory of his

sons named as Ságara the chasm which they had enlarged, and which was afterwards filled with the water of the Ganges that was brought down to the earth by Bhagíratha. Ságara is still the name of the ocean, especially of the Bay of Bengal at the mouth of the Ganges. See Wilson's V. P. Vol. III. p. 302.

पूर्वैः—*ancestors* (*sons of* Sagara). परिवर्धित.—*Cf.* राघवस्य कुले जातैरुदधिः परिवर्धितः । Rámá. Sund. K. I. 105, also खानितः सगरेणायमप्रमेयो महोदधिः । कर्तुमर्हति रामस्य ज्ञातेः कार्यं महोदधिः ॥ Yudh. 19, 31.

Sl. 4. गर्भं दधति &c.—A reference to the evaporation of sea-water by the solar rays. The vapour held in supension in the atmosphere is poetically called its fœtus. See *supra*, X. 58, Brh. S. XXI. *Cf.* नवमासधृतं गर्भं भास्करस्य गभस्तिभिः । पीत्वा रसं समुद्राणां द्यौः प्रसूते रसायनम् ॥ Rámá Kishk. K. 28 3. विवृद्धिमत्र०—probably refers to the development of pearls in the sea. *Cf.* Kum. II 37.

अबिन्धनं वह्निं—'the fire that feeds on water'—is *Vadavánala* or the submarine fire. The sage Dadhícha got a child from a mare which was therefore called Vádava. Just after its birth the child felt a voracious appetite which could not be satisfied by any means. The gods Brahmá and others did not know what to do. At such a time Sarasvatí appeared before her father, and on knowing the cause of his anxiety played upon her lyre before the child in such a charming way that Vádava forgot his appetite. Sarasvatí then persuaded him to sit on her back, and when he did so she carried him to the ocean and assigning him a place at its botton told him to satisfy his appetite on the inexhaustible waters of the deep. See *Prayága-Máhátmya Uttar. Adhyáya* 96. The fire is also called 'Aurva,' for an account of which see *supra*, note on that word at IX. 82.

प्रह्लादनं ज्योतिः—The moon which appeared at the churning of the ocean by the gods and the demons. ततः शतसहस्रांशुर्मथ्यमानात्तु सागरात् । प्रसन्नात्मा समुत्पन्नः सोमः शीतांशुरुज्ज्वलः ॥ Máh.-Bhá. A'dip. Ch. 18; see *supra* I. 12. The first line implies that the sea is a universal benefactor, being the cause of the fertilizing showers. अनेन समस्तोत्पत्तिरुपपादि । Chár.; the second indicates its great wealth, and the third its magnanimity, since it gives shelter to its own enemy (*see* Malli.), while the fourth shows that the world owes to it the enjoyment of the delight-giving moon-light. *Cf.* अहो विततमूर्जितं भरसहं च सिन्धोर्वपुः । Bhar. Nit. 76.

Sl. 5. Having described the sea as the source of almost all the comforts that the world enjoys, the poet proceeds to describe the

immensity of the ocean. तां तां—The repetition expresses variety, various states (1) such as its swelling and ebbing, remaining calm or rising into waves, having a foamy surface &c; (2) in the case of Vishnu—his identifying himself with the three qualities and thereby assuming different forms, such as that of the fish &c; or the stages of creation; see *supra*, X. 16, 17. महिम्ना—(1) by its vast extent; (2) supreme greatnes or power as evidenced by the creation of the earth, &c.; see *supra*, X. 28. अनवधारणीयं—That cannot be comprehended by the mind; अवधारयितु योग्यमवधारणीयं न अव॰ अनव॰. ईदृक्तया—अयमिव दृश्यते ईदृक् of this form or nature; तस्य भाव ईदृक्ता the state of being such and such; तया. इयत्तया—इद परिमाणमस्य इयान् of this measure; तस्य भाव इयत्ता the state of being definable as regards size or measure.

Śl. 6. नाभिप्ररूढा॰—नाभिप्ररूढ (see Malli) अम्बुरुहमासनं यस्य नाभिप्ररूढ-सनः तेन। According to the Puránas, a lotus springs up from the navel of Vishnu, with Brahmá appearing thereon; hence he is called नाभिज, पद्मयोनि &c.; as the lotus forms his seat he is also called पद्मासन, नलिनासन &c.; see foot-note and *cf.* स पद्मे पद्मनाभस्य नाभिमध्यात्समुत्थिते। रोचयामास वसतिं गुह्यं ब्रह्मा चतुर्मुखः॥ Hv. प्रथमेन धात्रा—Brahmá is called the first creator, because he is represented as creating ten other Prajápatis for the work of creation. These are mentioned in the Hv. as—मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः। भृगुर्वसिष्ठो दक्षश्च नारदो दशमस्तथा। दशब्रह्माण इत्येत पुराणे निश्चयं गताः॥ See Manus. I. 34, 35.

युगान्तो॰—As the universe is not destroyed (*i e* resolved back—संहृत्य—into its original, matter being indestructible) at the end of each *yuga*, we must understand by Yuga a *Kalpa*, (the period of one thousand quarternions of the yugas). ॰योगनिद्रः—योगनिद्रा, or sleep characterized by contemplation, is one in which consciousness is not lost but in which the sleeper enjoys communion with other things; see *supra*, X. 14 Vishnu does not really sleep but only appears to do so (see Malli.) being absorbed in meditation; *cf.* आत्मना कृतिना च त्वमात्मन्येव प्रलीयसे। Kum. II. 10. Even for God such contemplation is necessary in order that he should be able to create the world anew. *Cf.* तदैक्षत बहु स्यां प्रजायेयेति &c Chand Up. VI. 2, and आत्मा वा इदमेकमेवाग्र आसीत्... स ऐक्षत लोकान्नु सृजा इति। Ait. Up. I. 1. अध्युषिते—Vishnu being the embodiment of सत्त्वगुण, the quality of goodness, firmness, &c. which displays itself as the preserving power, the self-existent, all-pervading spirit, is associated with the watery element, which, according to the Hindu theorey, spreads everywhere before creation. As such he

is called Náráyana and is represented as sleeping on Śesha, and floating on the surface of the ocean. See foot-note. The implication of the Śl. is that the ocean also is as permanent as the Supreme Being.

Śl. 7. पक्षच्छिदा etc.—पक्षान् छिनत्तीति पक्षच्छिद्; गोत्रान् mountains भिनत्तीति गोत्रभिद्; both formed by adding the affix क्विप्, which is added to root and then dropped. Indra is supposed to have cut the wings of mountains and made them stationary; see foot-note and *supra* III. 42 and notes thereon. गोत्रभिदा—Indra is also called the breaker or cleaver of mountains. The story is due to the misunderstanding of the word गोत्र. It originally meant a *cow-fold*, any fence that confines cows–hence the cloud that confines the cows of heaven—the *rain-water*; *cf.* यो गा उदाजदपधा वलस्य &c. Rigv. II. 12. 3. The word then came to mean 'a mountain'. शरण्यं—शरणे रक्षणे साधुः शरण्यः able to protect; fr. शरण+य (यत्); see com. on II. 30, *ante*. For Indra's thunderbolt had no power over the sea. See Kum. I. 20, *cf.* Bh. Nît. 76, (इतश्च शरणार्थिनः शिखरिणां गणाः शेरते)·

उपप्लविनः—उपप्लवः great trouble एषां विद्यते इति those harassed or hard pressed (by their enemies). धर्मोत्तरं—one known for, *i. e.* always ready to do, his duty. धर्मेण (by his sense of duty) उत्तरः (conspicuous) तं; उत्तर *when thus used as the latter part of a comp.* has the *sense* of 'excellence;' see *supra*, note on चक्रोत्तरा VII. 49. मध्यमं—Here Kálidása seems to have used the word मध्यम in the sense of the central *i. e. chief* king in a *mandala* or circle of kings, who is more powerful than all and is able to protect the weaker party. *Cf. supra*, उपगतोऽपि च मण्डलनाभितां &c IX. 15. Its technical sense in politics will not suit the context here. For मध्यम in the language of politics means—a king whose territory lies between that of a king seeking conquest and that of his enemy and who is able to help them with army and money if reconciled or to chastise these if at war. Malli. quotes only one line from Káma.; the other is अनुग्रहे संहतयोर्व्यस्तयोर्निग्रहे प्रभु. (VIII. 18), *this is explained as* न संहतयोः एकीभूतयोः तयोः अरिविजिगीष्वोः अनुग्रहे कोषदण्डाभ्यामुपकारे समर्थः तदपेक्षया हीनशक्तित्वात् । तयोरेव व्यस्तयोः एकैकमेव निग्रहीतुं समर्थः एकैकापेक्षया प्रकृष्टबलत्वात् । See Kullâka *on* Manus. VII. 155.

Śl. 8. रसातलात्—From the nether world to which the earth had sunk in the water. आदिमेन पुंसा—By the primeval being, i. e Vishnu, who according *to the* Váyu-P. assumed the form of a Boar as an animal delighting to sport in water—जलक्रीडासु रुचिरं वाराहं रूपमस्मरत् । See V. P. quoted in the foot-note. According to the Hv. the earth, not being able to bear the weight of the mountains upon it, sank into the unfathomable deep from which it was

-they can even take away and move by its light. See *supra* 7. For a similar idea *cf.* दिङ्नागहस्ताकृतिमुद्वहद्भिर्मेघैः मशस्तासितरत्ननीलैः । राजसर्पावलिरुल्लसन्ती तरङ्गमालेव नभोर्णवस्य ॥

Śl. 13. अधरस्पर्धिषु—अधरेण स्पर्धन्ते इति अधरस्पर्धीनि ०स्पर्धिनो वा तैः rivalling, vying with (in redness), is a forcible way of saying 'resembling.' Lips are generally compared to corals; here the comparison is reversed. ऊर्ध्वाङ्कुर०—ऊर्ध्वाश्च ते अङ्कुराश्च तैः प्रोतं (p. p. p. of वे 1 conj. with प्र to pierce, to sew)—pierced in, entered into—मुखं यस्य. As the conch-shells were forcibly cast over the coral-creepers, their mouths got fixed into the projecting points of the corals and then drifted on with great difficulty. शङ्ख०—is derived as शं happiness खनति जनयति; from खन् and affix अ (ड) or शं खं cavity अस्य ; or शाम्यति (शामयतीत्यर्थः । to be taken in the caus. sense) अलक्ष्मीं misery इति from शम् with the affix ख Uṇâdi I. 102.

Śl. 14. A huge cloud was being formed over a waterpool. To a spectator from above the column of vapour over the vertex of the waterpool would appear to be itself whirling round. This is poetically described as a cloud being caught into the cavity of a water-pool and being whirled round, thus looking like the mountain Mandâra when the ocean was being churned. There may be a reference here to the phenomenon of water-spouts भूयिष्ठं—अतिशयेन बहु -प्रायिष्ठ very much like.

Śl. 15 अयश्चक्रनिभस्य—अयसः चक्र अयश्चक्र तेन सदृशः अयश्चक्रनिभः a nitya-samâsa, the words निभ, संकाश &c. when forming the latter members of compounds express resemblence. *cf.* स्युरुत्तरपदे त्वमी । निभसंकाशनीकाशप्रतीकाशोपमादयः । Ak. II. 10. 37. तमालताली०—(1) तमालानां तालीना च वनराजिभि नीला; (2) ०राजीवन्नीला when going with कलङ्करेखा.

Śl. between 15 & 16. निस्त्रिंशकल्पस्य—almost resembling a sword in blackness. अरालभ्रु—अराले crooked, arched भ्रुवौ eye-brows यस्याः .

Śl. 16. केतक—केतकानां रेणवः केतकरेणवस्तैः. The Ketaka is very rich in pollen It has thick fragrant leaves of a yellow colour and is much liked by women संभावयति—decorates. आयताक्षि—आयते अक्षिणी यस्याः सा आयताक्षी; long eyes were considered a mark of beauty. आयताक्षं—*v. l.* qualifies आनन (the face having). मण्डनकाल०—See Malli.; the delay or loss of time to be caused by the act of decoration of Sitâ were she to do it herself, objective Gen.; Châr, and Din. explain this as मण्डनस्य कालस्य हानिः loss of the time of, *i. e.* delaying the act of भजते वेलीर—and so supplies the decoration at once. बिम्बा धर०—explains the अक्षमाव. बिम्बाधर is a comp. of the

राकदान्तादि class, see foot-note If dissolved as चिरम्बिदाधर: the comp. would be अधरबिम्ब like पुरुषव्याघ्र Vâmana also suggests the alternate dissolution बिम्बमधरं inferior to पाणिपद्. Râma says this merely to please his wife He was not so impatient as to have thought of kissing his wife so openly.

Śl 17 सैकतनिभ॰—सिकताः सन्त्यस्मिन् देशे इति सैकत a sandy bank; fr. सिकता+अण् (अ) showing possession and signifying land; see Pân V. 2 104, 105. For comp. see Malli; शुक्तिभिः (the Inst is हेतौ) पर्यस्तानि scattered by reason of the pearl shells being broken, *i. e.* split open Chár. and Din. solve the comp as ॰शुक्तिपुट॰ पर्यस्त &c मुहूर्तम्—In a short space of time. मुहूर्त as a measure of time means 2 ghatikas (48 minutes), see Ak. फलभार॰—Dissolve फलभारजिताः पूगाः येषां मध्ये यस्मिन् The areca palm grows straight up and is not bent down by its fruit. So it seems Káli. had not seen it personally.

Śl. 18 करभोरु—Voc. sing of करभोरू. Malli. takes करभ in the sense of 'the curved part of the palm between the wrist and the small finger' the comparison signifying that the thigh is fleshy and tapering like it. The commentators, however more generally understand करभ in the sense of 'the trunk (it, upper part) of an elephant,' and Káli. also seems to use it in that sense; *cf* नागेन्द्रहस्तास्त्वचि कर्कशत्वाद् &c Kum. I. 36, also द्विरदनासोरुः Bhatti. IV. 17. The fem. affix ऊ is added to compounds having ऊरु for their latter member and a word expressive of an उपमान for their first; see com मृगविलोकिनि—॰लोकिन्: one who habitually sees like—has eyes like those of—a deer; fr. लोक् with वि and aff. इन् added ताच्छील्ये: see Hema's remark in the foot note. See Śak I. 8 विदूरितरम् —fast receding farther and farther. विदूरे— दूर. विदूर : न विदूरः अविदूरः अतिविदूर उत्तम ः. विदूरितरम्; तसमात् निर्गच्छ— As the sea was being fast distanced the earth seemed to emerge from it with equal rapidity. For a similar description see Śik. quoted in the foot note

raised by Vishnu assuming the form of the holy Boar (यज्ञवराह), *cf* सहस्रशैलगहना विषमा मेदिनी त्वभूत् । अशक्ता वै धारयितुमधस्तात्प्राविशत्तथा ॥ पृथिवीं विशतीं दृष्ट्वा तामधो मधुसूदन । उद्धारार्थं मनश्चक्रे लोकानां हितकाम्यया ॥ भूत्वा यज्ञवराहोऽसौ द्रागध प्राविशद्गुरु । अद्भि सछादितामुर्वीं स तामाच्छेत्प्रजापति ॥ रसातलतले मग्नां रसातलतल गत । प्रभुर्लोकहितार्थाय दंष्ट्राग्रेणोज्जहार गाम् ॥ According to the तैत्तिरीयारण्यक the earth was raised by a black boar with a hundred arms, See com According to the Tait Bráh, Prajápati, afterwards known as Brahmâ, assumed the form of a boar and raised the earth out of the boundless waters The Bhâg P says that the Varáha issued from the nostrils of Brahmá, as he sat in anxiety on seeing the earth submerged in water, at first of the size of the thumb but suddenly growing to the dimensions of an elephant. See for the story Bh P III 13, Sls 16-32

प्रयुक्तो०—प्रयुक्ता उद्वहनस्य क्रिया यस्या, *lit* to which the operation of lifting up was directed, *i e* which was lifted up The sense of 'marriage' is also implied, as indicated by the word वक्त्रावरणं प्रलयप्रवृद्ध—The belief is that at the time of प्रलय or कल्पान्त the waters of the ocean swell up and deluge the whole earth, sweeping away all created things मुहूर्तं०—This refers to the condition of the earth when it was lifted up, being supported on the tip of his tusk by the Boar The sheet of waters, quickly receding as the earth was raised up, is compared to a piece of fine cloth with which the face of a girl is covered at the time of marriage See Din quoted in the foot note The reading ०भरण found in the MSS of Malli s com seems to be a mislection, as is clear from the way in which he explains the expression

Sl 9 Now the poet describes the sea as a lover enjoying the kisses of and allowing himself to be kissed at the same time by his river-wives मुखार्पणेषु-मुखानामर्पणानि मुखार्पणानि offering up the mouths for being kissed The plural indicates frequency of the action

प्रकृति०—Here the rivers are fancied as *praudha* (bold or advanced in love matters) wives as opposed to newly married ones who are coy or bashful दान०—the same as अर्पण above ०कलत्रवृत्ति —His behaviour towards his wives, *i e* his mode of enjoying sports with them पाययते—By the rule 'निगरणचलनार्थेभ्यश्च'—*i e* "Roots having the sense of 'eating or swallowing and shaking or moving' take the Paras in the causal even when the fruit of the action goes to the agent"—this should have been पाययति, but the operation of this rule is debarred by the exception न पादम्या &c Pán I 3 89 (See Malli)—*i e* "But the roots पा to drink, दम् to tame, आयम् to

extend, आयम् to exert oneself, &c. do not take the Paras.," and so we have पाययते, दमयते, आययते &c. alone. Of course when the fruit of the action does not accrue to the agent, there is Para. अकर्त्रभिप्राये शेषादिति परस्मैपदं स्यादेव । वत्सान्पाययति पयः । Sid. Kau. सिन्धुः—For the Acc see com. and A. G. § 44.

Śl. 10. ससत्त्व—सत्त्वैः सहितं Bah. Comp ; with sea-animals therein नदीमुखाम्भ—नद्या (the sing. because Ráma speaks with reference to a particular river) मुखं नदीमुखं तस्याम्भः. This shows that the Vimâna had come by this time over the shore of the sea where a river had joined it विवृतत०—owing to their having their mouths open; *i. e.* having opened their mouths (and then closed them) तिमय:—A monstrous fish having a fabulous length, see com.; probably it was a kind of whale larger than the modern ones. ऊर्ध्वं वितत०—As the *timis* closed their mouths the water being compressed forcibly escaped through the holes in their heads. इति तेषां स्वभावोक्तिः । Chár.

Śl. 11. मातङ्गनक्रैः—मातङ्गाकारा नक्राः तैः a comp. of the शाकपार्थिवादि class The comp. may also be taken as a Dvandva, मातङ्गाश्च नक्राश्च तैः, but that does not seem to be intended by the poet. सहसो०—suddenly jumping up to the surface. निभिन्न—divided (on account of the large size of the animals.) कपोल०—कपोलान् ससर्पन्ते इति कपोलसंसर्पिणस्तेषां भाव. ०र्पिता तया, on account of their gliding along &c. कर्ण०—क्षणं चामरत्वं क्षण०, Acc. Tat ; कर्णेषु क्षण० कर्णक्षणचामरत्व, a comp. सुप्सुपा.

Śl. 12. Now the party comes just over the boundary line of the sea वेला०—वेलाया अनिलः the wind blowing across the shore प्रसृत.—lying stretched at length महोर्मिविस्फूर्जथु—the swelling or curling up of the waves, *i. e.* the swelling waves. विस्फूर्जथु is formed from स्फूर्ज् with वि by by means of the affix अथुच् (थु) forming nouns, which is added to verbs having an indicatory टु prefixed, such as वेपृ (टुवेपृ), श्वि (टुओश्वि), स्फूर्ज् &c.; वेपथु, श्वयथु, स्फूर्जथु, &c ०निर्विशेषा—०विस्फूर्जथोः निर्गतः विशेषः येषां, not differing from, undistinguishable from This indicates the hugeness and great length of the serpents The serpents were stretched at length just near the edge of the water and were so huge that they appeared just like the swelling waves of the ocean that heaved near them and were not to be distinguished from them from a distance. सूर्यांशु०—Whose lustre was increased (*i e* which appeared more brilliant) as the sun's rays flashed back from them स्वफणस्थ—The serpents could only be distinguished as such from the waves by &c. It is a belief common in India that serpents of the best class and large in size carry a gem (a sort of phosphorescent stone), in their hoods which

among them; see his com. on IV. 45) object to the final इ being added here (the proper form being गन्ध:), as the Vârttika गन्धस्येत्वे तदेकान्तग्रहण requires that the smell should be natural with the thing; and according to them recourse should be had to the Sûtra 'अल्पाख्यायाम्' Pân V. 4. 136, and this should be explained as दानस्य गन्ध: लेश: अस्यस्मिन् इति गन्धि. *Cf.* Hemâdri—"महेन्द्रद्विपदानगन्धीत्यत्र गन्धशब्दस्याल्पपर्यायत्वादल्पस्य दानस्य ग्रहणाद्वायोर्मान्द्यम् ." But it is shown (see our notes on IV. 45) that the best grammarians do not hold this view, and so the form is correct.

त्रिमार्गगा—The Ganges; lit. the river that flows in three courses, *viz.* one in the sky, one on earth and one in the nether world. विमर्द—*lit.* rubbing against, hence close or hard contact with विनयौवनं—the noon, तस्मादुत्तिष्ठन्तीति; fr. स्था with उद्+अ (क), see *supra* XI. 16. आचामति—*lit.* drinks up; hence absorbs, completely dries up, see *supra* IX. 68; Kum. VIII. 25

Śl. 21. चण्डि—O passionate one, O you with delicate feelings; often used like भामिनी as a term of endearment. According to lexicographers चण्डी means one who is extremely irascible, one whose delicacy of feelings is easily affected; hence one having a high sense of personal dignity. Commentators, however, have exerted their ingenuity for nothing in justifying the use of the term; *cf* Hemâdri-सविद्युतं घनं दृष्ट्वा श्यामवर्णसाम्याद्राम: कुपन्तसुक्त इति सीताया: कोपोऽभूदिति चण्डिपदम् । Chár. and Suma. also have—विद्युद्युक्तं मेघमालोक्य वर्णसाम्याच्छ्यामोऽसौ राम: कुपन्तसहीति सीताया: कोपे समुत्पन्ने ज्ञाताभिप्रायस्य चण्डीति संबोधनम् । आमुञ्चति—gives; it may also mean—sets or places on; see XII. 86, XVII. 25. उद्भिन्न—उद्भिन्नं manifested विद्युद्वलयं a ring of lightning यस्य. The उत्प्रेक्षा is based on this.

Śl 22. जनस्थान—see *supra*, XII. 42. अपोढविघ्नं—अपोढा विघ्ना यस्मात् तत् चीरभृत—चीराणि bark-garments बिभ्रति इति. यथास्वं-according to one's proprietory right, i. *e.* each Rishi occupying the hermitage that was his. आश्रममण्डलानि—The hermitages and their environs. Each hermitage had a large compound surrounding it; *cf.* आभोग in आश्रमाभोग Śák. I. p. 15. The chief Rishi had his dwelling in the centre, while ordinary hermits lived in huts built round it

Śl. 23. स्थली—a natural level spot of ground (as opposed to स्थला which is artificial); see Kum. IV. 4. नूपुर—*m. n.* is a foot-ornament, worn on the ankle. It is furnished with a number of very tiny bells which produce a jingling sound at each step. The foot-ornament was thrown down by Sítâ as she was being carried away by Râvana, in the hope that, should it meet Râma's eye, it might give him a clue as to the direction in which she was

carried away. See Rámá. A'ra. K. 52, 29. स्वचरणा०—तव चरणस्त्वचरणः; त्वचरण एव अरविन्दं तस्माद् विश्लेषः &c.; see com. बद्धमौनं—Hemâ. remarks—यः किल विरही सोऽवश्यं भुवि पतति मौनी भवति।

Chàri., followed by Dinakara, observes (see foot note) that according to tradition Kâli. ingenuously refers to the *mantra* 'हंसः' which he practised and worshipped as a deity. "This refers to the practice of making a संकल्प or a solemn vow to perform a daily observance of the Mantra generally known as अजपा after the morning ablutions attended with the necessary sacred precepts connected therewith. The Mantra consists of the syllable हंसः. By inhaling one's breath the syllable हं is produced; and by exhaling the breath the syllable सः is brought forth, and thus it indicates the mystic syllable सोहं of the Vedánta doctrine The Mantra that is given in the *Tantra* book is as follows:—उच्छ्वासैरेव निश्वासैर्हंस इत्यक्षरद्वयम्। तस्मात्प्राणश्च हंसाख्य. आत्माकारेण संस्थितः ॥ नाभेरुच्छ्वास निश्वासाद्धृदयाग्रे व्यवस्थितः। षष्टिश्वासैर्भवेत्प्राणः षट्प्राणा नाडिका मता ॥ षष्ट्यनाड्यस्त्वहोरात्र जपसंख्याक्रमो मतः। एकविंशतिसाहस्रं षट्शताधिकमीश्वरि ॥ जपति प्रत्यहं प्राणी सान्द्रानन्दमयीं पराम्। विना जपेन देवेशि जपो भवति मन्त्रिणः॥ अजपेयं ततः प्रोक्ता भवपाशनिकृन्तनी ॥ इति। Thus a pious Bráhmana who after morning devotions makes a संकल्प of this अजपा or अजपेय has not to mutter any actual *japa*; but the breaths he takes in and gives out during day and night make up that जप." Nandargikar.

Sl. 24. भीरु—Voc. sing. of भीरु a timid woman; fr. भी+रु (क्रु), also रुक्; so we have भीरुक also. Malli. justifies the form by adding the fem ऊ which is then declined like नदी. Mark the propriety of the word. As soon as Râma uttered the word रक्षसा Sîtâ gave a start, and so Râma addresses her as such. He also adds अपनीता (not अपनीयमे). Here अप has the sense of 'force,' forcibly carried away.

आवर्जितपल्लवाभिः—Really the leaves of the creepers were drooping under the influence of the midday-sun. But Râma transfers his own thoughts to them. This is what the English critics call 'the Pathetic Fallacy.' Perhaps the creepers wanted to do some service to the divine Râma, as the poet says See Manu quoted in the com, whose statement is borne out by the experiments of Sir Jagadishachandra Bose.

Sl 25 ०निर्व्यपेक्षाः—निर्गता व्यपेक्षा expectancy यासां indifferent to, not caring for browsing. अगतिज्ञ—गतिं जानातीति गतिज्ञः from ज्ञा with अ (क); or जानातीति ज्ञः गते ज्ञः &c. who knows the destination; न गतिज्ञः अगतिज्ञः तम्. व्यापारयन्त्य.—व्यापारयन्ति pre. p. fem. form of the cau. of

पृ with वि and आ, 6 A'; directing their glances towards. उत्पक्ष्म०—उद्गता raised up पक्ष्मणां राजि: येषां तानि। समबोधयत्—*Cf.* Râmâ. Ar. K. Ch. 64 quoted in the foot-note.

Śl. 26. माल्यवतः—माल्यवान् पारियात्रिकः Hemâ. MÁlyavat is described as one of the smaller mountain-ranges of India; but it has not been identified with any mountain of modern name. It must be somewhere in the territory of Mysore or somewhere near it, as Râma is described to have lived upon it after he killed Vâli, and set Sugrîva on the throne; see Râmâ-Kish. K. 28. अम्बरलेखि—अम्बरं लिखतीति, aff. इन्; scratching, *i.e.* touching the sky. विसृष्टं—As the action of each is separate the sing. is used; when two persons do a work jointly, the dual is used.

Śl. 27. कादम्बं—The flower of the Kadamba tree which puts forth flowers at the rumbling of new clouds; see Megh. I. 25, Utt. III. 20. For a different sense see *infra*, 55. अर्धोद्गत०—अर्धं यथा तथा उद्गताः केसराः यस्य तत्. स्निग्ध—pleasing, agreeable; see I, 36. असह्यानि—Because all these together with the new clouds served as excitants of passion.

Śl. 28. कम्पोत्तरं—कम्पः उत्तरः prominent यस्मिन्; marked by tremor; hence full of &c.; for उत्तर see धर्मोत्तर *supra*, Śl 7. भीरु—is again used appropriately; it explains the *Kampa*. Châr. says that the quaking was due to Sitâ's suddenly hearing a thunder clap; जलदगर्जितमयात्सकम्पया त्वया क्रियमाणमित्यर्थः। But such a supposition is not necessary; *cf.* Kum. शिरसा प्रणिपत्य याचितान्युपगूढानि सवेपथूनि च। III. 17. उपगूढं-an embrace or clasping of, the त is added भावे (उपगूहन) गुहा०—गुहासु विसरन्तीति तच्छीलानि, spreading or reverberating in the caves; hence produced; *cf.* *supra* गुहानिबद्धप्रतिशब्ददीर्घं II. 28. घन०—may also mean, but not preferably, घनानि deep गर्जितानि.

Śl. 29. आसारसिक्त०—आसार a sharp heavy shower of rain. ०बाष्पयोगात्—on account of the vapour rising forth from the parched ground; this vapour is compared to the smoke rising up from the fire at a nuptial sacrifice which has to be inhaled by the newly-married couple. विभिन्नकोशैः—with the buds opened. कोश is the fold of the petals; hence the bud. विडम्ब्यमाना—*Being (imperfectly) imitated*; this word is used when the imitation is not complete. ०कन्दलै:—The flowers of the Kandali plant which is a small plant having bright red flowers; it cannot be the plantain tree as given in Apte's Dic; for Kâli. speaks of the Kandali as having a series of flowers which the plantain tree has not got. See Vik. IV. 5 quoted in foot note. विवाह०—see *supra*, VII 22.

Sl. 30. उपान्त॰—उपान्ते पानीराणां वनैः उपगूढानि covered or screened (the sense here is different from that in Sl. 28 above) तेः. आलक्ष्य—a little seen, because of the great distance. सरसि मग्नाः सारसाः aquatic birds such as ducks, geese, &c. पिबतीव संरात्—Râma looked intently at the waters; he says, however, my sight is drinking up the waters, as it were, being fatigued on account of its having to descend here from a great height. See foot-note. पम्पास॰—Pampâ a river which rises in the Rshyamuka mountain and falls into the *Tungabhadra*, but either swollen in the middle into the form of a lake or passing through it. It is described in the Râmâ. as a lake of enchanting appearance one mile round. Its transparent and extremely sweet water is covered with beautiful lotuses of various kinds. Ducks and geese play upon its surface and bees hover over the lotuses and water birds of radiant plumage crowd its water and the green margin around. The banks are covered with trees ever loaded with fruits and flowers which wave beautifully as a gentle breeze blows over them and spread a delicious perfume all round. See Râma *Ara.* K. canto 73 and *Kis.* K canto I.

Sl. 31. रथाङ्ग॰—रथाङ्गं—(*part of a chariot i. e.* चक्र) नाम यस्य असौ रथाङ्गनामा *the Chakrawaka bird, sometimes called* चक्र *also.* अवियुक्तानि—Because they were not cursed then. It is said that Râma, sitting on the bank of Pampâ was bemoaning the loss of Sîtâ when the Chakravâkas laughed at him. On perceiving this Râma cursed them perpetually to suffer nightly separation: see *supra* VIII. 56. अन्योन्य &c.—अन्योन्यस्मै दत्तानि उत्पलकेसराणि यैः तानि. दूरान्तर॰—दूरं च तदन्तरं च तत्र वर्तते असौ तेन. सस्पृहं—स्पृहया सहितं यथा तथा. longingly; I envied their lot; thought them to be more fortunate

Sl. 32. इमां—अमूं would have been better, as referring to a thing at a distance स्तनशोकलतां—Kâli. seems to use the word लता in the sense of a 'branch'; *cf.* घृतचन्दनलताः (दक्षिणानिल.) Kum. VIII 25. स्तनाभिराम &c—स्तनौ इव अभिरामौ स्तबकौ ताभ्यामभिनम्राम्; *for the comparison, cf.* पर्याप्तपुष्पस्तबकस्तनाभ्यः *&c.* Kum. III. 39. *This also shows that the branch is meant, as the load of two bunches of flowers cannot cause a tree, however small, to bend.* परिरब्धुकामः—Notice that the nasal of the infinitive is dropped before काम and मनस्. This indicates उन्माद on Râma's part, which the Sâh. Dar. defines as 'चित्तसंमोह उन्मादः कामशोकभयादिभिः'। Derangement of the mind due to love, or grief, or fear &c. Purûravas in the Vik. IV also feels a similar desire—पयोधरस्याः प्रियानुकारिण्याः परिष्वङ्गप्रणयि

Bráhmana. As Indra he aspired to the possession of Śachî and demanded her to become his consort. By the advice of Bṛhaspati, she agreed to comply with his request provided he came to her in a litter borne by great Ṛshis. Accordingly thousands of great Munis were summoned to bear the litter of Nahusha through the air. On one occasion while the Ṛshis were carrying him they asked him if he did not consider the Bráhmaṇas and the Vedas as the supreme authority. He not only replied in the negative to this but touched with his foot the great sage Agastya. The sage in anger cried out—'Fall thou a serpent' and Nahusha fell from his exalted state and became a serpent.* See Udyog. Par. Adh 10-16. At the supplication of Nahusha, Agastya put a limitation to the *curse;* and according to one *version* Nahusha was freed from the accursed form by his philosophical discussion with Yudhisthira, and again ascended to heaven clothed in a celestial body. He thus relates his story to Yud. (Vana. Par Adh. 180) नहुषो नाम राजाहमास पूर्वस्तवानघ । प्रथितः पञ्चमः सोमादायोः पुत्रो नराधिप ॥ क्रतुभिस्तपसा चैव स्वाध्यायेन दमेन च । त्रैलोक्यैश्वर्यमव्यग्रं प्राप्तोऽहं विक्रमेण च । तदैश्वर्यं समासाद्य दर्पो मामविशत्तदा । सहस्रं हि द्विजातीनामुवाह शिबिकां मम। ऐश्वर्यमदमत्तोऽहमवमन्ये ततो द्विजान् । इमामगस्त्येन दशामानीतः पृथिवीपते ॥ *Cf* भुक्त्वापि राज्यं दिवि देवतानां शतक्रतौ वृत्रभयात्प्रनष्टे । दर्पान्महर्षीनपि वाहयित्वा कामेष्वतृप्तो नहुषः पपात ॥ Budh. XI. 14 Manu says—By sacrifices, his austere devotion, sacred study, self-restraint and valour, Nahusha obtained the undisturbed sovereignty of the three worlds. But through want of humility he was utterly ruined. तस्याविलाम्भ &c.—Agastya was made regent of the star Canopies, in the south, which bears his name. At the rise of this star which happens between the latter half of Śrâvana and the first half of Bhádrapada (between 16th July and August) the waters on earth are said to become purified. See note on IV. 21 and Bṛhatsam. अगस्त्यचार Adh. XII.

Śl. 37. त्रेताग्नि•—त्रेता the three fires taken collectively; see foot-note; त्रेता चासौ अग्निश्च त्रेताग्निः the three-fold fire. The three fires usually worshipped by an Agnihotrin are गार्हपत्य, आहवनीय and दक्षिणाग्निः; *Cf.* पिता च गार्हपत्याग्निर्माताग्निर्दक्षिणः स्मृतः । गुरुराहवनीयस्तु साग्नित्रेता गरीयसी ॥ Manu IV. 231. धूमस्य अग्रं धूमाग्रं; now see Sanj.; the

* यस्मात्पूर्वैः कृतं ब्रह्म ब्रह्मर्षिभिरनुष्ठितम् । अदुष्टं दूषयसि वै यच्चमे मूर्ध्न्यस्पृशः पदा ॥ यच्चापि त्वमृषीन्मूढ ब्रह्मकल्पान्दुरासदान् । वाहान्कृत्वा वाहयसि तेन स्वर्गाद्धतप्रभः ॥ ध्वस पाप परिभ्रष्टः क्षीणपुण्यो महीतले । दशवर्ष सहस्राणि सर्परूपधरो महान्। विचरिष्यसि पूर्णेषु पुन. स्वर्गमवाप्स्यसि ॥ &c.

top of the column of smoke अनिन्द्यकीर्ते —न निन्द्या अनिन्द्या, अनिन्द्या कीर्तिर्यस्य Because Agastya had done nothing wrong or derogatory to his dignity आक्रान्त०—This shows that the Pushpaka was not passing at a great height as the column of smoke reached it when it came above the spot हविः—हविषां गन्ध हविर्गन्ध सोऽस्यास्तीति by adding इन्, bearing, charged with the smell of the holy oblations रजोविमुक्त —Freed from impurity (the effect of Rajas) Because the smoke arising from the sacrificial fires is purifying, *Cf supra* I 53 लघिमान् समे०—On inhaling the smoke Ráma felt a sort of mental freshness and ease and so calls his mind as being disburdened of its impurity

Śl 38 शातकर्णी —The sage Śâtakarni also called Mándakarni lived in the Dandaka forest He practised penance for 10000 years, standing in water and living on nothing but air This alarmed the gods, who sent down five principal nymphs to lure him away from his penance They succeeded and by the power of his penance the sage created a lake and a house under it for the enjoyment of the company of the five Apsarases, after whom the lake was called Panchápsaras *Cf* स हि तेपे तपस्तीव्रं माण्डकर्णिर्महामुनि । दशवर्षसहस्राणि वायुभक्षो जलाशये ॥ तत प्रव्यथिता सर्वे देवा साग्निपुरोगमा । तत कर्तुं तपोविघ्नं सर्वैर्देवैर्नियोजिताः । प्रधानाप्सरस पञ्च विद्युच्चलितवर्चस ॥ अप्सरोभिस्ततस्ताभिर्मुनिर्दृष्टपरावर । नीतो मदनवश्यत्वं देवानां कार्यसिद्धय ॥ ताश्चैवाप्सरस पञ्च मुने पत्नीत्वमागता । तटाके निर्मितं तासां तस्मिन्नन्तर्हितं गृहम् ॥ तत्रैवाप्सरस पञ्च निवसन्त्यो यथासुखं । रमयन्ति तपोयोगान्मुनिं यौवनमास्थितम् ॥ तासां संक्रीडमानानामेष वादित्रनिस्वन । भूषणस्वनमिश्रो गीतशब्दो मनोहर ॥ See Rámá Ar canto 9

विहारवारि—विहाराय वारि विहारवारि मेघान्तरा०—The circular tank with its surrounding forests is compared to the disk of the moon seen through the screen of clouds

Śl 39 पुरा—Formerly, *i e* before he was lured into the trap of the youth of the five nymphs दर्भाङ्कुर०—दर्भाङ्कुरा एव दमाम्यं तेन वर्तयन् Who lived upon the tender blades of Kuśa grass alone चरन् मृगै सार्धं—It is not unusual to read of sages as living like deer feeding on grass, fruits and water alone and even assuming their forms and associating with them Thus Ṛishyaśṛnga is described as being born of a doe (see note on कुमा० X 4) अये अनु कम्पते मां कश्चिन्मृगचारि मुनिर्भवान् । Vik IV p 111 समाधि०—समाधि Restraining of the mind, abstract meditation Concentration of the mind on one object, *viz* the supreme spirit, hence penance, as meditation forms the chief part of it, see Kum V 2 and *cf* अध्येतदुग्रतमा

धिर्भीरुत्वं देवानां; Śak. I. p. 13 किल—as history tells us. पञ्चाप्सरो॰—see Malli.; we might also dissolve ॰कूटे बन्धः कूटबन्धः तं was caught into the trap of. कूट is anything that deceives by its being apparently harmless but really harmful; hence a trap or snare. The figure is probably suggested by the मृगचारित्र of the sage. See Malli.

Śl. 40. अन्तर्हित॰—अन्तर्हितः concealed, lying under the surface of water, सौधः त (also *n.*) मज्जतीति तस्य. *cf. infra* XIX. 9 प्रसक्तसंगीत॰—प्रसक्तः continuous ; संगीताय संगीतार्थाः वा मृदङ्गाः संगीतमृदङ्गाः तेषां घोषः; now see Sanj.; or प्रसक्तं यत्संगीतं तत्र मृदङ्गघोषः. *cf.* संगीताय प्रहतमुरजाः स्निग्धगंभीरघोषम् । Meg. II. 1. several tabors, it seems were being played upon, as the sound of one tabor could not have been sufficient to resound through the upper terraces of the Pushpaka. *Tabors*, as the name मृदङ्ग (मृद् earth अङ्गमस्य) shows, were originally made of clay, and then of wood, the modern *tabalá* being a later invention. The Mrdanga is an essential constituent of the Indian Musical apparatus. चन्द्रशालाः—the apartments on the top. चन्द्र॰ is a room on the top of a house (शिरोगृहं) so called probably because it was fitted for the enjoyment of moon-light therein. प्रतिश्रुत्—an echo ; occurs again at XVI. 31.

Śl. 41. एधवतां—एधाः विद्यन्ते एषां; एध *m.* fuel; *fr.* एध् 1 A. to grow, to swell and अ (घञ्); *also* एधस् *n.* ललाटंतप॰—scorching the *forehead*. The nasal of ललाट is retained when followed by तप् with the affix अ (खश्), see com., so असूर्यंपश्या राजदाराः. सप्तसप्तिः—having seven horses (सप्त सप्तयो यस्य), the sun. *Cf.* सप्त त्वा हरितो रथे वहन्ति देव सूर्य । Saurasūkta. Some explain this as सप्तमाश्वानां सप्तिः प्रवृत्तिर्यस्मात् । सप्त रश्मिपर्याः भाषा इति श्रुतेः । सप्ति, however, in the *Veda means a ray, and* सप्त *spreading* ; he *of spreading rays.* तपस्यति—तपश्चरति तपस्यति; a verb from तपस् ; see com. The penance referred to here is called पञ्चाग्निसाधन or penance practised with a view to obtain super-human *powers*, in the midst of four fires on four sides with the summer sun shinning on the forehead, the sun being regarded as a form of fire (see footnote). *Cf.* Manu—ग्रीष्मे पञ्चतपास्तु स्याद्वर्षास्वभ्रावकाशिकः । आर्द्रवासास्तु हेमन्ते क्रमशो वर्धयंस्तपः ॥ VI. 23. For a description of such Yogins, see Indian Wisdom by Monier Williams, pp. 104, 105. सुतीक्ष्णः—Rāma passed some days with Sītā and Lakshmana in the hermitage of this sage, during his wandering in the Dandaka forest. The sage received him with the greatest kindness and delivered over to him the worlds he had acquired by the merit of his austerities. See Rām. Ara. K. cantos 7, 8. चरितेन दान्त —as explained in the next śl.

Sl. 42. सहासं॰—हासेन सहित सहासं; now see com.; the nymphs cast amorous glances at him smiling at the same time to win his affection. स्यार्धं॰—This was another trick used by them to attract his attention. अर्ध does not mean exactly a half here, but only a part, see com. मेखलानि—Under some pretext, such as adjusting their lower garment, they exposed their waist-bands, *i. e.* those parts of their body. नालं विकर्तुं—brings out his धैर्य which is defined as 'व्यवसायादचलनं धय विघ्ने महत्यपि ।' *Cf.* Sah. Dar. III. 53. and विकारहेतौ सति विक्रियन्ते येषां न चेतांसि त एव धीराः । Kum. I. 54, also III 40. जनितेन्द्रशङ्कं—जनिता इन्द्रस्य शङ्का (of course by his penance) येन. Indra is represented as getting alarmed when a mortal practises unusual austerties, fearing he might aim at his post See *supra VIII.* 79, and our note thereon. *Cf.* तपोविशेषपरि शङ्कितस्य महेन्द्रस्य Vik. I. p. 10.

विभ्रम—is any action under the influence of passion, such as rising *from one's seat apparently without any reason, getting angry* without any cause, meddling with one's dress, a garland etc, gestures etc.; hence Malli. dissolves the comp. as विभ्रमा एव चेष्टितानि; *cf.* IX. 59

Sl. 43. अक्षमालावलयं—having the rosary of Akshas for a bracelet *i. e* the rosary round the wrist; अक्ष the seed of the tree called *Eleocarpus Ganitrus*). Some take अक्ष to mean the letters of the alphabet from अ to क्ष, hence a rosary consisting of these, or of fifty beads; अकारादिक्षकारान्तः अक्षः तत्कृता तत्प्रतिनिधीभूता वा माला । तथा च गौतमीये-पञ्चाशल्लिपिभिर्माला विहिता जपकर्मसु । अकारादिक्षान्ता अक्षमाला प्रकीर्तिता ॥ ..अनया सर्वमन्त्राणां जपः सर्वसमृद्धिदः ॥ मृगाणां—objective gen. कण्डूयितारं-the scratcher of; noun in तृ, from कण्डू; कण्डू belongs to a class of words which are regarded as nouns and roots and which when roots take य; by कण्ड्वादिभ्यो यक् । Pān. III. 1. 27. कण्डूयति-ते. कुशसूचि॰ Malli. understands by this 'which cuts the Kuśas in the condition of Sûchis, *i. e.* when very tender, just sprouting up. Châr and Din. also take कुशसूचि॰-to mean the name when they say—कुशाः सूचय इव (taking it as an उपमितसमास like मुखं चन्द्र इव)-अल्पप्ररोहान् the tender sprouts; but here the identification of कुश with सूचि is not complete, so Malli 's way is better. Or we may dissolve with हेमाद्रि as कुशानां सूचीर्लुनातीति; but this is not so good as the first; for this will simply mean 'he cuts off the tips of the Kuśa grass, which may not be fresh or broughby himself.

सभाजने—सभाजन a *n.* from सभाज् 10th cl. to honour, to greet. The loc. sometimes denotes the object or purpose for which a thing is done; see Malli. ऊर्ध्वबाहु —Who had his left arm always raised up;

this is also a part of the penance This and the other epithets show that he was practising penance for securing the तपोलोक cf ऊर्ध्वहस्ता रावद्दशस्त्वेकाक्षिस्थाननिश्चला । स्थाणुसाम्यमपाला मृगकण्डूतिसौख्यदा । ब्रह्मायुष-स्तपोलोके ते वसन्त्यकृतोभया ॥ प्रार्थे—adv favourably or conformably to Malli connects this with इत -so as to favour this act-to show that he really means it इत may also be taken in the sense of 'in this direction, towards us'

Sl 44 वाचयम०—खच् (अ) is added to यम् when वाच् is used as an उपपद and a vow is indicated, in the case of the words वाचयम and पुरंदर अम् comes in irregularly (निपातवत), see Pán III 2 40, and VI 3 69 quoted by Malli किञ्चित्—is better construed with कम्पेन (as done by Malli मूधानं किंचित्कम्पयित्वा) than with प्रतिगृह्य which will mean 'having slightly acknowledged my salutation and will detract from the sage's devotion to Ráma व्यवधान—obstruction its being concealed by सहस्रा०—सहस्रं अर्चिष अर्चींषि वा यस्य असौ सहस्रार्चि । the sun For he had fixed his eyes on the sun when practising penance

Sl 45 शरण्य—able to grant protection, where travellers can find protection शरभङ्ग०—Sarabhanga was a sage whose hermitage was visited by Ráma during his journey to the south through the Dandaka forest, after he had killed Virádha See Rámá Aranya canto 5 आहिताग्नि —आहित अग्नि येन who had maintained perpetually the sacred fire The fires generally worshipped by an Agnihotri are three —दक्षिणाग्निर्गार्हपत्याहवनीयौ त्रयोऽग्नय । Amara The fire is kept perpetually in the Kunda called गार्हपत्य तनुमप्यहौषीत्—When Śarabhanga saw Ráma he said that the fruit of his austerities was gained in that he beheld him and that he would then depart to the highest heaven He then prepared a fire and entered it, as his body was consumed there arose from the fire a beautiful youth and in that form Śara departed to the world of Brahman ततोऽग्निं स समाधाय हुत्वा चाज्येन मन्त्रवत् । शरभङ्गो महातेजा प्रविवेश हुताशनम् ॥ स च पावकसंकाश कुमार समपद्यत । उत्थायाग्निचयात्तस्मात् शरभङ्गो व्यरोचत । स लोकानाहिताग्नीनामृषीणां च महात्मनाम् । देवानां च व्यतिक्रम्य ब्रह्मलोकं व्यरोहत । Ráma Aran 5

Sl 46 भूयिष्ठ०—Malli takes संभाव्य in the sense of 'excellent, of a good sort' and with greater propriety Some commentators take it in the sense of प्राप्य to be got from, but there is no propriety in this सुतवद्वृ—Because they were reared like sons For the idea of trees receiving guests, cf मम दत्त इवाप्य पुष्पवृष्टिं किन्त कथमतिथिसपर्यां शिक्षिता शाखिनोऽपि ॥ Nág I 11

Śl. 47. धारास्वनो॰—This and the following epithet qualify चित्रकूट and ककुद्मत् (a huge bull with a prominent hump), the former being compared to the latter. (1) उद्गिरतात उद्गारि sending forth a sound, resounding. धाराणां (of the streams) स्वना: तै: उद्गारि दरी एव मुखं यस्य with its mouth-like valley resounding with the sounds &c; (2) धारया continuously स्वनोद्गारि sending forth the sound of his bellowing दरीवत् valley-like (large and deep) मुखं यस्य. शृङ्गाग्र॰—(1) शृङ्गाग्रे on the top of its peak लग्न. अम्बुद एव वप्रपङ्क: यस्य a cloud looking like the mud got in butting sports; (2) शृङ्गाग्रयो: on the tips of his horns लग्न:अम्बुदवत् darkish like a cloud वप्रपङ्क: यस्य. वप्रपङ्क—Here वप्र stands for वप्रक्रीडा; वप्र is properly a rampart; hence any thing resembling it, such as the bank of a river, the slope of a mountain, &c —क्रीडा is the sport enjoyed by bulls, elephants, &c. of butting against such a thing or tearing up the earth from it by means of horns or tusks. उत्खातकेलि: शृङ्गाद्यैर्वप्रक्रीडा निगद्यते । *Śabdârṇava.* पङ्क *is the mud attaching to the body in this operation.* बध्नाति—holds fast, rivets. बन्धुरः॰—having some parts elevated and some depressed as required for the sake of beauty, hence beautiful-limbed. ककुद्मान्—प्रशस्ता or अतिशयिता ककुद् (hump) अस्यास्तीति a bull with a large hump. चित्रकूट.—see *supra* XII. 15.

Śl. 48. प्रसन्न॰—applies to both—सरित् and मुक्तावली. प्रसन्न (1) clear, limpid; (2) clean, bright. स्तिमित (1) steady; (2) fixed; प्रवाह (1) flow; (2) weaving, arrangement. विदूरा॰—The existence (भाव) of the great intervening distance or its being at a very great distance (from us). मन्दाकिनी—A river near Chitrakûṭa in Bundelkhanda. नगोपकण्ठे—नगस्य उपकण्ठे; उपगत: कण्ठमुपकण्ठ: A prâdi. Tat. Kâlidâsa uses this word in the sense of the ground near (here the foot of the mountain); *cf. supra* नगोपकण्ठे V. 61; उपकण्ठं महोदधे: IV. 34.

Śl. 49. सुजात:—Well born, *i. e.* with all parts grown; *cf. supra* सुजातयो: पङ्कजकोषयो:; III. 8; or forbunate in that it had the good fortune to have its leaf used as your ear-ornament. अनुगिरं—The final अ is optionally added to गिरि at the end of an Avya.; so अनुगिरि also. यवाङ्कुरा॰—The comp. must be dissolved as Malli. does. यवाङ्कुरवत् can not be connected with शोभी as proposed by Mr. S. P. Pandit. There is no propriety also in saying that the Tamâla leaf-ornament shone like *yavankura* as the one is yellowsh white while the other is dark. अवतंस:—also witten as वतंस.

Śl. 50. अनिग्रह॰—निग्रह punishment; see com.; for a similar description, *cf.* Kâda, अहो प्रभावो महात्मनाम्। अत्र हि शाश्वतिकमपहाय विरो-

धनुपपान्तान्तरागमानः तिर्यञ्चोपि तपोवनवसतिसुखमनुभवन्ति । Also *supra* II. 14.
फलबन्धि॰—फलानि बध्नन्तीति फलबन्धिन.; now see com.; *cf.* Śak. VII. 30.
अत्रेः—Atri-a well known sage of Vedic reputation. He is also the author of a code of laws known as अत्रिस्मृति or अत्रिसंहिता. See *supra* II. 75. आविष्कृतोद॰—उदग्रतर here means अत्युच, तर indicating excess. ॰प्रभावं—This is explained in the first two lines.

Śl. 51. सप्तर्षि॰—The seven sages are—मरीचिरत्रिः पुलहः पुलस्त्यः क्रतुरङ्गिराः । वसिष्ठश्च महाभागः सप्तैते ब्रह्मणः सुताः ॥ In the Śatapatha Brâhmaṇa and elsewhere they are mentioned as कश्यपोत्रिर्भरद्वाजो विश्वामित्रोथ गोतमः । जमदग्निर्वसिष्ठश्च सप्तैते ऋषयः स्मृताः ॥ For other particulars see our note on सप्तर्षि, Kum. I. 16. Astronomically represented, they form the constellation Ursa-major or the Great Bear. Hemâ. quotes from Vârâhisamhitâ पूर्वे भागे भगवान्मरीचिरपरे स्थितो वसिष्ठ स्मात् । तस्याङ्गिरास्ततोत्रिस्तस्यासन्नः पुलस्त्यश्च । पुलहः क्रतुरिति भगवानासन्नानुक्रमेण पूर्वाद्याः । तत्र वसिष्ठं मुनिवरमुपाश्रितारुन्धती साध्वी ॥ They are often described as plucking the lotuses growing in the Ganges after their bath, for offering worship. *Cf.* Kum. I. 16; for the golden lotuses, see Kum. II. 44. अनसूया—There was a ten year's draught and by the power of the austerities of Ana. fruits and roots were produced in her penance grove, and the holy Gangâ was brought near her dwelling. See Râma. quoted in the foot-note त्रिस्रोतसं—The heavenly Ganges; see X. 62; Śâk. VII. 6. *Lit.* the river having three courses (त्रीणि स्रोतांसि यस्याः), one in heaven, one on earth (called भागीरथी) and one in the nether region (called भोगवती). त्र्यम्बक—is usually explained as त्रीणि अम्बकानि (eyes) अस्य; other explanations are—त्रयाणां लोकानां अम्बकः पिता; यद्वा त्रीन् वेदान् अम्बते शब्दायते इति । कर्मणि अण् । संज्ञायामिति कः । यद्वा त्रयः अकारोकारमकारा अम्बाः शब्दाः प्रतिपादका अस्य । यद्वा त्रीणि पृथिव्यन्तरिक्षद्युलोकाख्यानि अम्बकानि स्थानान्यस्य ।

Śl. 52. वीरासनैः—आसन according to the Yogaśâstra is a fixed posture, sitting down steadily and without feeling uneasy (स्थिरसुखमासनं) necessary for meditation. It is the third stage of Yoga. There are many *âsanas* mentioned which a Yogî may adopt when engaged in the practice of Yoga. Of these five are most important, viz. पद्मासन, स्वस्तिकासन, भद्रासन, वज्रासन and वीरासन. Out of these Virâsana also called पर्यङ्क (see Kum. III. 45, 59, Mrch. I. 1) is best adapted to the practice of Yoga as it favours tranquil circulation and slow respiration. In this posture the Yogî mentally pronounces the sacred syllable Om and meditates upon it. It consists in placing the right foot on the left thigh and the left foot on the right one, keeping the sight on the tip of the nose. See Kum.

III. 45, 48. Hemá. and Valla quote from चतुर्वर्गचिन्तामणि—उत्थितस्तु तिष्ठेदुपविष्टस्तया निशि । एतद्वीरासनं प्रोक्तं महापातकनाशनम् ॥ and Valla. further says—अङ्गुष्ठाग्रैरूर्ध्वबाहुभिः सूर्यावलोकनं वीरासनम् । But this does not seem to be meant here. ध्यान—एकाग्रचेतसा परमात्मचिन्तनं; एकतानेन मनसा चिन्तनं ध्यानमुच्यते ध्यै । चिन्तायां स्मृतो धातुश्चिन्ता तत्त्वेन निश्चला । एतद्ध्यान-मिह प्रोक्तं सगुणं निर्गुणं द्विधा ॥ मुनीनां—is connected with शाखिनः; the trees belonging to the sages, which are fancied here as engaged in deep meditation. समध्यासित॰—समध्यासितः वेदिमध्यो यैः। वेदि is the piece of raised ground consecrated for a seat for the practice of meditation. The Yogî sits in its middle and contemplates. See Kum. I. 60; Bg. VI. 11-12. The trees also occupied the central part of their *Vedis*, *i. e.* the basins constructed at their roots for the reception and retention of water, manure, &c. निश्चल॰—As there was no wind blowing the trees were motionless and so they looked like ascetics engaged in meditation sitting erect and steady, even without the motion of the respiratory organs. *Cf.* अन्तश्चराणां मरुतां निरोधान्निवातनिष्कम्पमिव प्रदीपम् ॥ Kum. III. 46. योगाधिरूढाः—योग uniting the individual soul with the supreme spirit; संयोगं योग-मित्याहुर्जीवात्मपरमात्मनोः। or तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् । Kath. Up. II. 6. 11. *Cf.* फलमूलभृतो वल्कलिनो निश्चेतनास्तरवोऽपि सनियमा इवास्य भगवतः समीपवर्तिनो लक्ष्यन्ते &c. Kâd. p. 79.

Śl. 53. उपयाचितः—approached with a request. उपयाचितक is a promise made to a deity of some gift to be given on the fulfilment of one's desire; *cf.* दीयते यत्तु etc. quoted in the foot-note वट. श्याम—The tree stood on the southern bank of the Yamunâ. It was so called probably because it had leaves of a darkish green colour *cf.* अथासाद्य तु कालिन्दीं प्रातः स्रोतः समागतम् ।......ततो न्यग्रोधमासाद्य महान्तं हरितच्छदम् । परीतं बहुभिर्वृक्षैः श्यामं सिद्धोपसेवितम् ॥ Râmâ. Ayodh. K 55, 5, 6 The Śl. quoted by Malli. is 24th of the same canto.

गारुडानां मणीनां—emeralds. The green leaves of the tree are compared to emeralds, its red fruit to rubies. फलितः—फलानि अस्य संजातानि असौ; from फल+इत (नू). *Cf.* पुष्पित.

Śl. 54. This and the following three ślokas form what is called a *Kalâpaka* (4 ślokas syntactically connected). In these the poet very beautifully describes the scene presented by the white waters of the Ganges mingling with the dark ones of the Yamunâ at their confluence. These are full of imagery, and may be counted among the poets' master-pieces.

The principal sentence is यमुनातरङ्गैः भिन्नप्रवाहा गङ्गा विभाति (śl. 57) भिन्नप्रवाहा—भिन्न broken into प्रवाहो यस्याः whose current is inter-

mixed with, diversified by. Properly we should have यमुनातरङ्ग-
भिन्न॰, but as the connection is easily seen the words are not com-
pounded. क्वचित्—in some places. प्रभालेपिभि —covering adjacent
things with their lustre; *i. e.* shedding their lustre all round; see
com ; *cf.* प्रभालेपी नायं हरिहतमृगस्यामिपलवः । &c. Vik. IV. 34 इन्द्रनीलैः—
with saphires. इन्द्र इव नील' श्याम or इन्द्रः लक्षणया उत्तमः श्यामः वर्णः यस्य.
Its test is thus given—क्षीरमध्ये क्षिपेन्नील क्षीरं चेन्नीलतां व्रजत् । इन्द्रनील-
मिति प्रोक्तम् । यष्टि —a string or necklace. अनुविद्धा—interwoven with
p. p. p. of विध् or व्यध्. इन्दीवरैः— इन्दी लक्ष्मीः (the goddess of wealth)
तस्या वरमिष्टं (desired, loved by), a blue lotus. उत्खचितान्तरा—उत्खचि-
तानि अन्तराणि यस्याः with the interstices or intervening spaces stud-
ded or woven with.

Śl. 55. खगानां प्रियमानसानां—The birds that love the Mânasa lake,-
i. e. the royal swans. प्रिय मानसं येषां ते; also मानसप्रियाः, as प्रिय optionally
comes latter in a comp. The lake Mânasa is the favourite residence
of the flemingoes ; but as their stay there in winter is harmful,
they migrate to the plains of India and again go back to it in the
rainy season See our note on मानसोत्काः Meg. I. 11. कादम्ब—
is a kind of goose black in colour. कालागुरु॰—अगुरु (नास्ति गुरुर्यस्मात्
i. e. in fragrance) is the aloewood, which has a most pleasing
smell ; कालं च तदगुरु च कालागुरु here its paste; तेन दत्तानि पत्राणि यस्याम्
पत्र, usually पत्रावली—ornamental linear decorations (generally
resembling a Makara-see com.). भक्ति॰—ornamental paining,
or arrangement. चन्दन—white sandal paste.

Śl. 56. छायाविलीने —Lurking *i. e.* lying under shades.
शबलीकृता—rendered variegated, interspersed with. शारदाभ्ररेखा—a
row of autumnal clouds which are white. ॰नभःप्रदेशाः—portions of
the azure sky ; *i. e.* the line of clouds with the portions of the-
blue sky visible through the holes of the clouds seen at a glance.

Śl. 57. कृष्णोरग॰—कृष्णाश्च ते उरगाश्च कृष्णोरगाः, कृष्णोरगा भूषणानि
यस्याः. भस्माङ्गरागा—भस्म white ashes अङ्गरागो यस्याः. The black
serpents coiling round his wrists, the knot of the hair, &c. serve as
ornaments. See Kum. V. 66, VII 34. अनवद्याङ्गि—अवद्य is what is
unfit to be mentioned (न उद्यते इति), is censurable or blamable;
न अवद्यानि अनवद्यानि (faultless, praiseworthy, beautiful) अङ्गानि यस्याः
सा अनवद्याङ्गी.

Śl. 58. समुद्र॰—For the idea see *supra* śl. 9. पूतात्मनां तनुत्यजां—
is equivalent to अभिषेकात् पूतात्मानो भूत्वा तनुं त्यजन्ति तेषाम् । *Cf* स्नात्वायोऽ-
भिलषन्मोक्षमन्यान्कामान्विहाय च । सोऽपि मोक्षमवाप्नोति कामदात्तीर्थराजतः ॥
Kaśîkhanda Adh. 22, see also foot-note. किल—verily, certainly.

तत्त्वावबोध—knowledge of the real nature of Brahman. शरीरबन्ध — being bound up in, confined into, the material body; hence, birth and rebirth; *cf.* XVIII. 7.

Śl. 59. निषादाधिपतिः—This was Guha, king of the Nishâdas The Nishâdas were probably one of the wild aboriginal tribes of India who lived on hunting, fishing, &c, and were driven to the mountains by the Aryan settlers. The Aryan writers represent them as of mixed origin, being the offspring of a Brâhmaṇa father and a Śûdra mother, also called पारशव, ब्राह्मणाद्वैश्यकन्यायामम्बष्ठो नाम जायते । निषादः शूद्रकन्यायां यः पारशव उच्यते ॥ His capital was शृङ्गवेर, where Rāma and Lakshmana changed their dresses, wore matted hair and then crossed the Ganges on their way to the forest. Guha was a friend of Râma and received the party hospitably. *Cf* समुद्रमहिषीं गङ्गां सारसक्रौञ्चनादिताम्। आससाद महाबाहुः शृङ्गवेरपुरं प्रति ॥ .... तत्र राजा गुहो नाम रामस्यात्मसमः सखा । निषादजात्यो बलवान्स्थपतिश्चेति विश्रुतः ॥ See Râmâ Ayodh. cantos 50, 51. मौलिमणिं विहाय—Because that was the mark of royalty. जटासु बद्धासु—Râma asked Guha to bring the sap of a banian tree for making the hair matted and stiff, *cf.* सोढ गृहीत्वा नियमं तपस्विजनभूषणम् । ....जटाः कृत्वा गमिष्यामि न्यग्रोधक्षीरमानय । तत्क्षीरं राजपुत्राय गुहः क्षिप्रमुपाहरत् ॥ लक्ष्मणस्यात्मनश्चैव रामस्तेनाकरोज्जटाः । Ayod. 52. कैकेयि—see *supra* XII. 5. फलिताः— P. p. p. of फल् to bear fruit.

Śl. 60. Ślokas 60–63 form a *Kalâpaka* पुण्यजनाः—The Punyajanas are the Yakshas, the subjects of Kubera, living in Alakâ, on mountain Kailâsa. निर्विष्ट०—हेम्नः अम्बुजानि हेमा०, तेषां रेणुः, now see com, निर्विष्ट as they bathe in it. यस्याः —refers to सरयू in sl 63 below. ब्राह्म सरः—The lake Mânasa, called ब्राह्म, as it was created by Brahma from the water in his Kamandalu (according to some from his mind), see com, and foot-note. According to the Râmâ which Kâli. seems here to follow, the Sarayu or Gogra arises from it; but in reality no river issues from this lake, though the river Satlej flows from a larger lake called Râvanahrada, lying close to the west of Mânasa According to the Vâyu Purâna when Gangâ fell from heaven upon Meru, she got divided into four rivers which ran down the mountain on four sides and formed four great lakes, अरुणोद on the east, शीतोद on the west, महाभद्र on the north, and मानस on the south.

आप्तवाचः—does not seem to mean here the Vedas; Malli. himself, as if dissatisfied with his first explanation preferes another, which is the meaning here. आप्ताः यथार्थाः वाचः येषां those whose state-

ments are always true or trustworthy, hence (1) writers of the Purânas (which include geography) and (2) the writers of the systems of philosophy.

बुद्धेरिवाव्यक्तं—Here Kâli. seems to refer to the Sâmkhya philosophy, according to which there are two original principles. Prakriti, also called Pradhâna, Avyakta &c. is nature, and the other Puru-ha or the soul. Purusha does not take part in the creation of the world. Prakriti first evolves the seven principles—महत् or बुद्धि or intellect, अहंकार or egotism (self-consciousness), and पञ्च तन्मात्राणि the five subtle rudiments; and then the sixteen products, viz. the five organs of sense (ज्ञानेन्द्रियाणि), the five organs of action (कर्मेन्द्रियाणि), the mind (organs of volition and thought), and the five elements (महाभूतानि). Thus there are 25 original principles evolved by Pradhâna. *Cf* मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त । षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः ॥ Sân Kâ. 3. For more information on this subject, see our note on प्रकृतिं Kum. II. 13. The poet means to say that the river Sarayû springs out of the Brâhma lake as naturally and spontaneously as Buddhi does out of Avyakta (Prakriti).

Śl. 61. तीरनीखात०—तीरयोर्निखाता (implanted) यूपा यस्याः सा. अनु—near; is कर्मप्रवचनीय and governs the acc; here अनु has the sense of लक्षण or a sign or indication. The full text of the Sûtra referred to by Malli is लक्षणेत्थंभूताख्यानभागवीप्सासु प्रति पर्यनव: । 'प्रति, परि and अनु are कर्मप्र (and not उपसर्ग) in the sense of लक्षण sign or indication (as वृक्षं प्रति परि अनु वा विद्योतते विद्युत्), statement of being such, limitation (as भक्तो विष्णु प्रति &c.), share, repetition (as वृक्षं वृक्षं प्रति-परि-अनु वा सिञ्चति).

राजधानी—धीयन्ते अस्यामिति धानी; राज्ञां धानी. तुरङ्गमेध—It was usual with great Indian kings of ancient times to perform a horse-sacrifice. Originally it was performed for progeny, but susequently as a mark of universal sovereignty. A horse was let loose to wander over the earth for one year protected by an army under a general. The unobstructed passage of the horse through foreign territories meant the acknowledgement of the supremacy of its owner by the rulers of those territories. In case the horse was seized by a king the accompanying army had to fight with him and to rescue the animal. On the return of the horse after one year the sacrifice was performed. In the Bâlakânda of the Râmâ; cantos 12-14, there is a detailed description of the Aswamedha performed by Dasharatha. अवभृथ—is the ceremonial bath at the conclusion

the state of affairs there and of Bharata's mind also, and then to come back quickly to him. भरतस्तु त्वया वाच्यः कुशलं वचनान्मम । सिद्धार्थं शत्रुं मां तस्मै सभार्यं सहलक्ष्मणम् ॥ Yuddha-K. 125. 7.

Śl. 65. अद्धा—truly, certainly; अस्यते इति अत्; fr. अत् to go continuously, अतं दधातीति. संगरः—a promise (to pass 14 years in the forest), प्रतिज्ञापश्च संगरः इत्यभिधानचिन्तामणि. अनघां—अविद्यमान अघं यस्याः (1) without damage; (2) without harm or injury; hence (1) unpolated by enjoyment; (2) safe. संरक्षितां &c.—See *supra*, XII. 44.

Śl. 66. पदातिः—पादाभ्यामतति गच्छतीति; walking *on foot*; from पाद्+अत् to go and the Unādi aff. इ. पाद् is changed to पद् before आजि, आति, ग and उपहत (Pāṇ. VI. 3. 52), so पदाजिः, पदगः &c. वाहिनी—an army. क is added to a Bah. comp. ending in a word of the नदी class (*i. e*, a fem. noun ending in ई or ऊ) or a word ending in ऋ; see com. चीरवासाः—चीरं मुनिवस्त्र वासः यस्य; dressed like an ascetic (wearing bark garments). अर्घ्य॰—अर्घाय (for worship) इदं अर्घ्यं; अर्घ्यं पाणौ यस्य सः.

Śl. 67. मदपेक्षया—Out of regard for me or my claim (expecting me to do it since I had a *prior claim to royalty*) श्रियं अभोक्ता—we cannot say श्रियः अभोक्ता, as the use of the Gen. is precluded with a noun of agency ending in तृ; see Pāṇ. II. 3. 69; कर्ता लोकान् (not लोकानां). इयन्ति—इदं परिमाणमेषां तानि. अभ्यस्यति—For he was practising it even then. आसिधारं—असिधाराया इदं; fr. ॰धारा+अण (अ). This is explained in the com. and foot-note.

Śl. 68. एतावत्—एतत् परिमाणमस्य. 'When Rāma after reaching Ayodhyā had said this much.' आधिदैवतया—अधिदात्री देवता अधिदैवता तया through its presiding deity. ज्योतिष्पथात्—ज्योतिषां of the stars पन्थाः ज्योतिष्पथः तस्मात्. भरतानुगामिः—अनुगच्छन्तीति अनुगाः भरतस्य अनुगाः ताभिः. Bharata was advancing to receive Rāma.

Śl. 69. सेवाविचक्षण—Clever in court-service. हरीश्वरः—the lord of monkeys, Sugrīva अवतरहीरo—*This shows that the Pushpaka did not touch the ground.* मणिo—*lit* which had crystal slabs arranged in waving lines; *i. e.* in the form of steps, which had steps formed *of crystals.*

Śl. 70. गुरवे—on the use of the Dat. Hemādri observes—क्रियया यमभिप्रैति इति चतुर्थी इति रूपमालायाम् । कुमारसम्भवे च—'प्रणम्य शितिकण्ठाय' इति. The Acc. is more usual. प्रयतः—may mean—(1) self-restrained; or (2) devout, pious, *cf.* I. 95, V. 28, VIII. 11. अर्घ्यं—see *supra*, XI. 69. पर्यश्रुः—परिगतोऽश्रुणि Prādi Tat. मूर्धनि चोप॰

—On this Hemádri observes—प्रेमातिशये एष वृद्धाचारः (smelling a child on the head is a custom followed by old men and is indicative of extreme affection). तद्राज्ये०—पितृराज्ये महाभिषेक पितृराज्य०; now see com. His father had given the kingdom to Bharata; and but for his unparalleled devotion to Ráma, his head would have experienced the sprinkling with holy water at his great coronation ceremony.

Śl. 71. दनश्रुप्रवृद्धि०—Out of their regard for and devotion to Ráma the ministers had not shaved their beards during his exile विक्रिया—Properly, a change in constitution, form &c., which is temporary; hence, here, deformity or disfigurement मन्त्रिवृद्धान्—वृद्धा मन्त्रिणः. मन्त्रिवृद्धा, the परनिपात (coming latter in a comp) of वृद्ध must be explained by taking the comp as one of the राजदन्तादि class. अन्वगृहीत—*Cf. supra* X. 14. वार्तानुयोग—वार्ता welfare, good health. *Cf. supra* सर्वत्र नो वार्तमवेहि राजन् V. 13. अनुयोग—a question; from युज् with अनु 7. A'.

Sl. 72 दुर्जातबन्धु —दुर्जाते बन्धुः a friend in adversity. पौलस्त्यः—Bhibhishana, see XII 68. आदृतेन—feeling respect for them, earnestly. व्युत्क्रम्य—having passed over (Lak., whom he should have saluted next after Ráma).

Śl. 73. ससृजे—came in contact with, met. Perf. 3rd pers. sing. of सृज् with सम् 4 A', which governs the person or thing met in the Instr case, *cf. supra* संसृज्यते सरसिजैररुणांशुभिन्नैः. V. 69. स च—*scil.* Lakshmana नवशिरसा एन भरतमुत्थाप्य &c. is the natural construction. Malli. construes differently, taking स to refer to Bharata and एनं to Lakshmana, being constrained to do so, as he says, to make the Śl. conform to the story of the Rámá; which makes Bharata older than Lakshmana But this is disturbing the natural order of the Śl. The words of the poet in the preceding Śl, *viz* व्युत्क्रम्य लक्ष्मण &c, clearly show that Káli at least regarded Bharata, in this part of the story, as younger than Lakshmana. See remark on this in the foot-note. रूढ—overgrown with flesh इन्द्रजित. प्रहरणानि इन्द्रजित्प्रहरणानि; तैः मग्नानि इन्द्र० नि, व्रणानि च तानि इन्द्राजि०णानि रूढेन्द्रजित्प्रहरणव्रणानि; now see com.

Śl. 74. इच्छा मनुष्यवपु —They had the power of changing their form as they were of divine origin; see Rámá. I. 17. सप्तधा—in several ways (*i e* from 7 places), see foot-note. मदसरित्प्रपाता—&c. the elephants were huge and shed streams of ichor from the different parts of their bodies, and thus resembled mountains with streams dripping from them.

Śl. 75. सानुप्लव.—अनुप्लवैः followers सहितः. क्षणदा॰—क्षण rest or joy ददातीति क्षणदा, क्षणदायां चरन्तीति क्षणदाचराः night-rangers, demons. मायाविकल्प॰—विशिष्टः कल्पः विकल्पः a particular or special thought or effort of Máyá (magic, highly developed will-power), strongly willing that such and such a thing should happen by Máyâ. तुलित॰—कृत्रिमा brought about by art; see com.; the aff. त्रिम is added in the sense of 'the result or outcome of,' to the roots which have an indicatory डु (कृ is given as डुकृञ्) prefixed to them. The chariots of Bibhîshana who as a Rákshasa was possessed of magical power, being called into existence by an act of will, would be as perfectly beautiful as they could be wished for, and as such should have been superior to those of Râma that were built by art. But even they could not reach the high level of beauty attained by Râma's chariots

Śl 76 विलसत्प॰—विलसन्तो विलसन्त्यो वा पताका यस्मिन् सावरज.—अवरजाभ्यां सह वर्तते इति । तुल्ययोगे बहुव्रीहिः. दोषातन—of the evening time, from दोषा indec + तन, which is added to adverbs of time, such as सायं, चिरं, दिवा &c बुध॰—बृहतां of the deities पतिः बृहस्पति. irregularly formed, similarly तत् करोतीति तस्करः. सरलविद्युत्—takes the place of विलसत्पताका.

Sl 77. जगता प्रलयाद् &c.—see *supra* 8 वर्षात्यय—वर्षाणामत्ययः the passing of the rains, *i. e.* the Śarat season घन *m.*—a multitude. मैथिल॰—see XI 32. दशकण्ठ॰—The calamity in the form of Râvana. Malli. does not say दशकण्ठात् कृच्छ्र, as Daśakantha was actually killed. धृतिमती—धृति calmness or ease of mind

Śl. 78. लङ्केश्वर॰—It is better to take the comp. as भङ्ग एव इङ्ग यस्य; which observed the rigid vow of rejecting the salutation *i. e.* suit of Râvana If we follow Malli. पातिव्रत्य becomes an attribute of feet. ज्येष्ठानु॰—Bharata also wore matted hair as that was done by Râma; see *supra* 59 and notes thereon. So his head also practised a sort of vow and was holy. पावन—See XI. 22.

Sl. 79 क्रोशार्ध—About half a Krosa, Malli. says क्रोशैकदेश part of a Krosa, because अर्ध meaning 'exactly a half' is *neu.*, and takes पूर्वनिपात (comes first in a comp.); so the comp. would have been अर्धक्रोश साधुप्रति॰—see com. उपकार्या—a tent; see *supra* V. 41. आर्य —the noble or respectable one; *lit.* one who always abides by his duty, and refrains from doing what is condemned by the Sâstras; कर्तव्यमाचरन्कार्यमकर्तव्यमनाचरन् । तिष्ठति प्रकृताचारे स तु आर्य इति स्मृत ॥ इति वसिष्ठ . From ऋ to go (अर्यते इति) and aff. य (ण्यत्). उदार—grand and extensive, fr रा to take (उत्कृष्टमा समन्ताद्राति इति) and aff. क (अ), or from ऋ to go and aff. अ (अच्)

CANTO XIV.

Śl. 1. प्रणाघात्—The न् of a root occurring in it as originally mentioned (*e. g.* णीञ् प्रापणे) is changed to ण् even if the र् be in a preposition, whether compounded or not with the root, by उपसर्गादसमासेऽपि णोपदेशस्य Pân. VIII. 4 14. अथ—After Rama's encampment in the garden adjoining Ayodhyá as mentioned in the last sloka of the last Canto. दशान्तर—अन्या दशा दशान्तर a Tat comp. of the नित्य class, it is always of the neu gender, no matter of what gender the first member is, *cf.* राजान्तर, द्रव्यान्तरम्. सम—simultaneously. Malli. takes this with अपश्यताम्, it may also be taken with प्रपन्ने, or as an adj. to दशान्तरं (a condition equally painful). अपश्यतां—saw, *i e* met; mark this sense of दृश् which is similar to that of 'see' in English. उपघ्न०—उपहन्यते (that which is resorted to, being near) इति उपघ्न. from हन् with उप and aff. अ (अप्), the अ of हन् being irregularly dropped. *Cf. supra* VIII. 47, and अनपायिनि संश्रयद्रुमे गजभग्ने पतनाय वल्लरी। Kum. IV. 31.

Śl. 2. प्रणतौ—bowed bending very low or reverentially (प्र) यथाक्रमं—According to seniority (goes with प्रणतौ), they two bowed to Kausalyá first, Ráma bowing before Lakshmana, and then to Sumitrá similarly. Mallinátha's स्वस्वमातृपूर्वकं does not seem to be in good taste Lak. had the same regard for Kausalyá as he had for his own mother, and it was natural that he should salute her as being the senior, before his own mother. विस्पष्टं—*Very distinctly.* न दृष्टौ—*There is an apparent contrast between* ०शोभिनौ (resplendent with) and न दृष्टौ. सुतस्पर्श०—*i. e.* on experiencing the peculiar sensation of joy which the touch of a son alone causes. *Cf supra* III. 26; Śák. VII. 19, and Bhárata—पुत्रगात्रपरिष्वङ्गो श्रेष्ठ पुत्रः स्पर्शवतां वर.। पुत्रस्पर्शात्सुखतर. स्पर्शो लोके न विद्यते॥

Śl. 3. शोकजं—Because their eyes were ever full of tears of sorrow until then. बाष्प:—The word is appropriately used. It is the moisture gathering on the surface of the eye and marks the first stage of tears, and so it follows the tears already formed. शिशिर—The tears of joy are cool *because joy like sorrow* does not impart additional heat to the head that would make the tears hot. बिभेद—broke through, rushed or forcibly entered into. This shows the ecstacy of their joy; the tears of joy gushed out with greater force and swept away those of sorrow.

गङ्गासर०—For सरयू *see* XIII. 63. *The two rivers are mentioned* together as they meet like those two queens sitting together. हिमाद्रि-

निस्यन्द.—The current of the water of the melted snow of the Himâlayas. This refers to the climatological phenomenon of the Himâlayan snow melting under the heat of the summer sun and causing the rivers rising therefrom to swell in summer, by sending down large volumes of water into their channels. The gist of the śloka is that the overpowering joy of the mothers at the sight of their son made them forget their sorrow.

Śl. 4. नैर्ऋत—see XI. 21. मार्गान्—the passages into the body of, *i. e.* the wounds caused by. आर्द्रान्—wet, unhealed, *i. e.* fresh स्पृशन्त्यौ—touching, moving their hands across. क्षत्र०—कुलपालिका अङ्गनाः कुलाङ्गनाः a comp. of the शाकपार्थिवादि class, क्षत्राणां कुलाङ्गना क्षत्रकुलाङ्गनाः Kshatriya ladies with a high sense of family honour. ईप्सितं—P. p. p. of the Desid. base of आप् (ईप्सते), coveted, much prized by. वीरसूशब्द:—वीरं सूते, असौ वीरसूः (सू and aff. क्विप्); वीरसूः इति शब्दः वीरसूशब्दः. This indicates the high spirit of chivalry which characterized the ancient women of the Kshatriya class. न अकाम-येताम्—They were so much overpowered by motherly affection on beholding their sons' bodies covered with wounds that they thought they had rather not given birth to valiant sons, in which case they would not have suffered that kind of pain.

Śl. 5. क्लेशावहा—क्लेशानामावहा; see com.; 'the bringer of trouble to' अलक्षणा—अप्रशस्तानि लक्षणानि यस्याः सा. She says this in dejection, as after her marriage her husband had to go into exile and had to suffer all the hardships consequent thereon It was a general belief that any good or evil befalling a family after the admission of a new daughter-in-law into it, was due to her being possessed of good or bad physiognomical signs. And Sîtâ shared that belief. *Cf* तयोश्च तादृशयोरहमीदृशी विगतलक्षणा शोकायैव केवलं .... आत्मजा समुत्पन्ना । Kâd. p. 221. स्वर्गप्रतिश्रयम्—प्रतिश्रय residence, abode. अभक्ति०—भक्तेः भेदः भक्तिभेदः न भक्तिभेदः अभक्तिभे० तेन; with equal devotion or reverence.

Śl. 6 ननु—Malli. takes this with वत्से, evidently as a voc. particle (आमन्त्रण); it is better to take it with तीर्णं, in the sense of 'surely, indeed.' सच्चरितेन कृच्छ्रेण—*Cf.* Mah.-Bhâr. भार्यो मूलं त्रिवर्गस्य भार्या मूलं तरिष्यतः. कृच्छ्र—See XIII. 77. प्रियमत्र०—This refers to the proverbial difficulty of saying what is agreeable and true at the same time. See foot-note. *Cf.* Manu. सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रि-यम् । प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥ IV. 138.

Śl. 7. अभिषेक—Properly, bathing or sprinkling all round with water; hence coronation or installation of a prince on the throne,

anointing with unguents and sprinkling with consecrated water formed the principal part of the ceremony रघुवंशकेतो —केतु properly a flag; hence the most distinguished or chief person of तीर्थाहृते &c —For the royal inauguration water had to be brought filled in golden pots from the confluence of the Ganges and the Jumna, from the sacred rivers in all directions and from all the oceans Various articles were then immersed in it and then it was used for sprinkling

This *Abhisheka* was celebrated will great pomp and *eclat* On the day of the coronation, after the king and queen had bathed auspiciously, the royal priest accompained by the ministers and the tributary princes made them touch gold gems earth flowers and other auspicious things, and then conducted them to a hall overhung with a rich awning The king and queen were then made to sit on a golden throne covered with a tiger's skin A sacrifice (*Homa*) was offered in front of the throne with the recitation of the holy Mantras Then the priest accompained with other priests and virgins, besprinkled the royal pair with the holy water contained in golden pots reciting *Mantras* from the Vedas, while auspicious instruments kept playing during the ceremony Then the royal priest, with the virgins and tributary princes and ministers painted the foreheads of the royal couple with a paste of *aguru*, musk &c Then the crown was set on the head of the king and the emblems of royalty were presented to him Then the Brâhmaṇas blessed the king and the queen, and the ministers, the princes, and the principal persons of the kingdom offered presents Then the king gave the Brahmaṇas gold kine, lands &c, and after the bestowal of honours on the ministers, the subsidiary princes &c, the ceremony came to a termination

Sl 8 सरसी —large lakes महान्ति सरांसि सरस्य इति न्यासकार Obâr जिष्णु—*lit* habitually conquering, always victorious fr जि and aff स्नु which is added to the roots ग्ला जि, स्था and भू; ग्लास्नु, स्थास्नु and भूष्णु, see com मेघप्र०—shows that water fell on Râma's head from all sides

Sl 9 तपस्विवेष०—see XII 8 and notes यावत्—is used for emphasis 'who, indeed,' &c or after Malli in the sense of एव, 'who appeared handsome alone (and nothing else)' राजेन्द्र &c —राजसु इन्द्र इव राजेन्द्र तस्य नेपथ्य तस्य विधान the putting on of तस्मात् शोभा उदिता—*which arose* Malli *does not analyse the comp* when he says ०विधानत उदिता या शोभा &c, he merely explains it ०विधानशोभा या उदिता which there rose up about him पुनरुक्तदोषा आसीत्— had the fault of superfluity, *i e* was a mere superfluity, did not add a bit to his beauty, he was naturally so supremely beautiful *Cf* किमिव हि मधुराणां मण्डनं नाकृतीनाम्। Śák I 18 The idea *r* -

similar to Shakespear's—"To gild refined gold, to paint the lily . To seek the beauteous eye of heaven to garnish, is wasteful and ridiculous, excess " Some commentators, not understanding the proper sense of उदिता, give fanciful explanations *Cf* Dinakara—यो रामस्तपस्विनां वेषस्य क्रियया तात्कालसाफल्येन (this will not do, it is absurd to say साकल्येन सुतरां भे०) सुतरां भृशं दर्शनीयोऽभूत् । तस्य राज्ञ नेपथ्यस्य अलंकारस्य विधानेन या शोभा सा उदिता कथिता पुनरुक्तदोषाभिधानो दोषो यस्या तादृशी स्यात् । तापसवेषाधिकशोभया नृपनेपथ्यशोभाद्विगुण्येऽनुमितेऽपि यदि सा शोभा वर्ण्यते तर्हि पौनरुक्त्यं स्यादित्यर्थः । Obár (whom Din. follows) nearly says the same thing, तापसवेषातिशयशोभया राजनेपथ्यशोभाद्विगुण्येऽनुमितेऽपि यदि सा शोभा कीर्त्यते तदा पौनरुक्त्यं सपद्यते इत्यर्थः । Hemá says तेन शोभा उदिता उक्ता सती पुनरुक्तमिति दोषो यस्या सा स्यात् (these commentators read स्यात् for आसीत्) । पुनरुक्तदोषभयात्पुनर्नाभिधीयते इत्यर्थः । पूर्वमपि तस्य रमणीयत्वात्किमाभरणे प्रयोजनमिति भाव

Sl 10 मौल—Hereditary ministers, *fr* मूल+अ (अण्), see com and XII. 12 रक्षांसि—The Rákshasas that had accompanied Bibhishana. विवेश—Because he was crowned outside the city सौधोद्गत०—सुधा लेप (white-washing with *chunam*) अस्यास्ति इति सौध—धं a mansion, a palace लाजानां वर्षाः showers लाजवर्षाः, सौधेभ्य उद्गता लाजवर्षा यस्याम्. For the custom of throwing *lajás* (rice blown out by frying) on the heads of kings &c , see *supra*, II 10 उत्तोरणां—उद्गतानि तोरणानि (*ornamental arches*) यस्यां ताम्. अन्वयराजo—अन्वीयते पुरुषे अन्वियन्ति वा पुरुषा अस्मिन्, *fr* इ+अच् (कर्मणि or कर्तरि) a race, अन्वयस्य राजधानी ताम्

Sl. 11 सावरजेन—अवरजेन सहित सावरज , अवस्मिन् काले जात अवरज a younger brother, see *supra* X 71 बालव्यजन-बालानां बालनिर्मितं वा व्यजनं *lit* a fan made of hair, hence a *chauri* or *chámara* made of the hair of the Bos Grunniens (the wild ox of Thibet), and used as one of the insignia of royalty in India उपायसंघात —The collection of the four Upáyas or means of gaining a political object इव—The comparison has occurred before; see XI 55 The four brothers grouped together are fitly compared to the four Upáyas, all serving political ends प्ररूढ—grown into shape, in a distinct form.

Sl 12 प्रासाद०—प्रसीदन्ति मनांसि नयनानि वा अत्र इति प्रासाद , *fr* सद् with प्र and the aff. अ (घञ्), which causes वृद्धि and before which the vowel of a prep is lengthened प्रासादे कालागरुधूम a comp पुरुषार्थ. see com वायुवशेन—वायो वश तेन by the force of the wind भिन्ना—split up This is necessary to make the column of smoke look like the वेणी (braided flat mass of hair) of a woman.

रघूत्तमेन—रघुषु उत्तम तेन. रघूद्वहेन v. l.—see supra XI. 54. मुक्ता—let loose by. The rule is that a lady of family whose husband goes on a journey, or who is separated by force from her husband, is neither to let loose her braid of hair or to decorate her hair during the period of absence or separation. The husband on coming generally loosens it. Cf. supra X. 44 ; Megh. II 32 (तां शिखां मयोद्वेष्टनीयां). A thick line of smoke of the black aloe-wood burnt inside the royal palace issued forth from it. It was shaken and split by the wind. Now the poet fancies that it was the mass of hair of Ayodhyá (compared to a lady) kept tied into a knot uncombed and undecorated during the exile of her lord Ráma, now set free by him on his return home.

Śl. 13. श्वश्रूजना°—जन, when used as the latter part of a comp., may signify an individual of a class (and hence Malli. uses the plu.), or a collection, cf वधूजन, सखीजन, तपस्विजन &c. अनुष्ठित—arranged, put on. कर्णीरथस्थां—seated in a Karnīratha. कर्णीरथ is thus (fancifully) derived by Bhá Dík. in his Rámásramí—कर्णेसाध्या श्रवणक्रिया उपचारात्कर्णः । कर्णोऽस्यास्तीति कर्णी । कर्णी चासौ रथश्चेति कर्णीरथः । शब्दमात्रेण रथ. न वस्तुतो रथ' । यद्वा सामीप्यात्कर्णशब्देन स्कन्धो लक्ष्यते । सोऽस्त्यस्य वाहकत्वेन (इनिप्रत्यय.) । कर्णी चासौ रथश्च । It appears to be a sort of conveyance borne on men's shoulders. पुरुषस्कन्धवाह्यो यानविशेषः डोला (चोडाला says S P. Pandit) इति ख्यात'. रघुवीर—रघुषु वीर. रघुवीर'. °दृश्यबन्धै'—the folding or joining of which could be seen at the windows, i. e the women stood at the windows and bowed to her with folded hands Cf. Budh -Ch III 19.

Śl. 14. स्फुरत्प्र°—स्फुरत्प्रभामण्डल यस्य. आनसूर्य—which came from अनc; affix. अण्. It did not get dry and the halo of its brilliance always flashed round Sītá. See supra XII. 27 and Rámá Ayodh. K. IX. 89 अनसूयादत्तोऽङ्गरागोऽन्यपुरुषसङ्गे मलिनः स्यादिति पतिव्रतात्वं प्रसिद्धिः । अस्यां तु विद्दीप एवेति पतिव्रतात्व ख्यापितम् Hemá. पुन:—Again; for she had already undergone the fire-ordeal once (see XII. 104), as Sītá was surrounded by the brilliance of the unguent, the poet fancies that the was shown to be pure to the city by her being in the midst of blazing fire as it were.

Śl. 15. परिबर्हः—Furniture; it also means retinue, servants; fr. बृह् or बृंह् to surround, to be great, and aff. अ (अच् or घञ्). सौहार्दे—fr. सुहृद् (शोभनं हृदयं यस्य) and aff अ (अण्), the first vowels of both the words take Vṛiddhi before an affix having an indicatory ञ्, ण् or क्; see com. बाष्पायमाण:—Pres p. of the Denom. from बाष्प by affixing य (क्यङ्) which forms A'tm. bases; it is added to

the words बाष्प and ऊष्मन् in the sense of 'sending forth or ejecting' (बाष्पायते, ऊष्मायते); see com. बलिमत्—furnished with offerings of flowers (and other decorations) for the reception of Râma. Such flower-decorations are often mentioned in Kâd. मणिमत् *v. l.*—full of jewels *i. e.* jewel decorations. आलेख्यशेषस्य—आलेख्यं शेषः यस्य. It seems it was customary to perpetuate the dead by painting their exact forms on canvas, walls &c.

Śl. 16. अश्रद्दयत—Imper. Pass. 3rd pers. sing. सत्यात्—From being true to the truth *i. e.* carrying out a promise given. For it is said that he who does not fulfil the promise of a gift goes to hell taking *with* him his *ancestors*; *cf.* यो दत्त्वा ददौ दत्त्वा न करोति च तत्तथा । स याति नरकं घोरं सह पूर्वैर्न संशयः ॥ चिन्त्यमानं—If properly thought over or considered. सुकृतं—Religious merit; or a good deed *on your part*. जहार लज्जां—This brings out the *magnanimity* of Râma's mind; he knew that his sight would fill Kaikeyî with the utmost shame, as she was the cause of his being sent into exile. He, *therefore*, thus addresses her and gives her no room *for* feeling abashed.

Śl. 17. उपाचरत्—Waited upon, attended to the comforts of. See V. 62 कृत्रिमसंविधा.—Preparations, articles of comfort, got ready by human *effort, or art*; *for* कृत्रिम *see supra* XIII. 75; *for* संविधा: see VII. 16. संकल्प०—संकल्प mental effort, strong thought. सिद्धि-attainment of the desired object. Sugrîva being of divine origin and Bibbishana a Râkshasa (see XIII. 75), they had such power. For a similar power *cf. infra* XV. 12.

Śl. 18. सभाजनाय—see XIII. 43. दिव्यान्-see com., fr. दिव्+य (यत्), by द्युप्रागपागुदक्प्रतीचो यत् Pân. IV. 2. 101, so प्राच्य अपाच्य &c सुग्रीव—*see supra*, 18. स्वविक्रमे &c.—Because even such a one was killed by him.

Śl. 19. अर्धमास—अर्धं मासस्य अर्धमासः; see note on कोशार्ध XIII. 79. According to the *Râmâ*, *the Râkshasas and the monkeys were* entertained for two months at Ayodhyâ *Cf.* एवं तेषां ययौ मासो द्वितीय शिशिरः सुखम् । वानराणां प्रहृष्टानां राक्षसानां च सर्वशः ॥ इक्ष्वाकुनगरे रम्ये परां प्रीतिमुपासताम् । रामस्य प्रीतिकरणैः कालस्तेषां सुखं ययौ ॥ Uttara-K. 39. 29, 30. सीतास्वहस्तेति०—अग्रे भवा अग्र्या the best; fr. अग्र and य (यत्), also अग्रिय or अग्रीय. It was natural that Râma *should have* asked Sîtâ to honour, out of gratitude, the Râkshasas and Vânaras by giving them presents with her own hands, although there were servants *ready near* by to do it.

Śl. 20. आत्मचिन्त्य॰—आत्मनः चिन्ता thought आत्मचिन्ता तया सुलभं, easily to be obtained whenever thought of or mentally desired, *i. e.* with instructions to it to come to him whenever he (Ráma) would require it. कैलासनाथो॰—For Kubera was its original and rightful owner. This shows Ràma's high sense of justice. पुष्पं दिवः—'the flower of heaven'; "an epithet suggested by its form, the lightness and swiftness of its motion, and perhaps by the alliteration that पुष्प affords with पुष्पक." S. P. Pandit.

अन्वमंस्त—*Cf.* Rámá. अब्रवीत्तु तदा रामस्तद्विमानमनुत्तमम् । वह वैश्रवणं देवमनुजानामि गम्यताम् ॥ Yud. 127. 60.

Śl. 21 निस्तीर्य—Having successfully got through; तॄ with नि means properly 'to cross' or get over a body of water; hence metaphorically to get over a difficulty &c.; *cf.* supra III. 7; and येन मया निस्तीर्णा दुस्तरा प्रतिज्ञासरित् Mudrá. I. धर्मार्थ॰—These are the three of the four principal objects of human life. The attainment of the 4th, *viz.* Moksha, depends on these three when well-attained. See *foot-note.*

Śl. 22. वत्सलत्वात्—वत्सल fr. वत्स a calf and the मतुप् aff. ल which is added to वत्स in the sense of 'loving' and to अंस in the sense of 'strength'; properly this means 'loving a calf or a child;' thence, 'loving towards any one;' so in वत्सल all trace of its origin is lost, as it is applied to father, mother, a master, &c. *Cf* Mál.-Mádh. त्वद्वत्सलः क स तपस्विजनस्य हन्ता &c. VIII. 8, and *supra* II. 69. निर्विशेष॰-निर्गतो विशेषो यस्याः सा निर्विशेषा having no difference, equal; प्रतिपत्ति honour, reverence; for this sense, *cf.* प्रथमोपकृतं मरुत्वतः प्रतिपत्त्या लघु मन्यते भवान् । Śák. VII. 1 also IV. 17; for a slightly different sense see *infra*, XV. 12.

नेता चमूनां—The leader of the heavenly forces (against Táraka), Skanda, or the war-god. कृत्तिकासु—Skanda is represented as the son of the six कृत्तिकाs (the stars forming the constellation Pleiad), and is, therefore, called Kárttikeya. According to one account Śiva cast his generative energy into fire; he, being unable to bear its heat, went to Brahmá who told him to cast it into the Ganges. Gangá became pregnant and deposited the embryo on a tuft of Śara grass. The Krittikás coming to the Ganges saw it and approached it, each calling it her child. Knowing their desire, the divine child manifested six heads (*i. e.* months, and hence called Shadánana) and sucked their milk. For a different account see Kum. IX; there also the Krittikás nurse the child. See also our foot-note.

Śl. 23. Herein are described the family characteristics of the Raghus, or rather of most Indian kings. अर्थवान्—Rich, wealthy, *i. e.* the subjects who were poor or in want of money could

count upon his money as theirs; *cf. supra* प्रजानामेव भूत्यर्थं स ताभ्यो बलिमग्रहीत् I. 18; and अपुष्करादेदे सोऽर्थं I. 21. तेन प्रजा—*i. e.* people had only to attend to their religious performances; he removed all the obstacles. आस-Perf. of अस् to be; but grammarians regard this as an indeclinable, see note on XI 81. पितृमान्-*Cf.* प्रजानां विनयाधाना-द्रक्षणाद्भरणादपि । स पिता &c, *supra* I. 24. शोकापनुदेन—one who removes sorrow, *i. e.* gives happiness thereby, see com. By the Vârttika आलस्यसुखाहरणयोरिति वक्तव्यम्, the affix क (अ) is added to परिमृज् and अपनुद् having तुन्द and शोक for their object in the sense of 'dulness' and 'the bringer of happiness' respectively; so शोकापनुद, सुखस्याहर्ता; otherwise शोकापनोदनः-the remover of unhappiness only. *Cf.* for the idea—येन येन वियुज्यन्ते प्रजाः स्निग्धेन बन्धुना । स स पापादृते तासां दुष्यन्त इति घुष्यताम् ॥ Śâk. VI. 23.

Śl. 24. समीक्ष्य—Having carefully attended to. विदेहाधिपते—For Videha, see *supra* XI. 32. दुहिता—see XI. 49.

उपस्थितः—Being in the company of. कृत्वा-Here it is necessary to supply some such word as स्थितया as done by Malli., otherwise it will not be syntactically connected with Lakshmi. Some say that there is समानकर्तृत्व between the two *Kriyâs* expressed by कृत्वा and उपभोग. *Cf.* कृत्वेत्यत्र करोत्युपभुज्योः समानकर्तृत्वात् क्त्वाप्रत्ययः । अथ वा कृत्वा वर्तमानयेत्यध्याहार्ये समानकर्तृत्वम् । Châr.

Śl. 25. यथाप्रा०—प्रार्थितमनतिक्रम्य यथा०; accoding to their desire (*lit.* seeking). इन्द्रियार्थान्—इन्द्रस्य आत्मनो लिङ्गमिन्द्रियं करणेन कर्तुरनुमानात् the sign (indicator) of the soul, *from* इन्द्र and इय (इयन्); see Pân. V. 2. 93; the *Indriyas* meant here are the *Jñânendriyas*, *viz.* श्रोत्रं त्वक्चक्षुषी जिह्वा नासिका चैव पञ्चमी. Their objects are शब्द, स्पर्श, रूप, रस and गन्ध. इन्द्रियाणामर्था इन्द्रियार्थाः. अर्थ्यते असौ अर्थः, that which is sought or eagerly desired; *fr.* अर्थ् and अ (घञ्); or अर्यते that which is reached; fr. ऋ to go and थन् (Unâdi II. 4) आसेदुषी:—who had obtained; perf. p. of सद् with आ चित्र०—चित्राणि paintings of scenes विदन्ते एव मिति चित्रवन्ति. वण्यवेतु—The forest-tracts near Godâvarî described by Bhavabhûti in his Uttar. III. दुःखान्य०—It was a pleasure to them to recall to memory the past hardships and the scenes associated with them which enabled them to bear those Hemâ and Vallabha say—तौ तो विरहावस्थां विरतुत । दृष्ट्वा परस्परप्रेमदर्शनेन संतुष्टौ बभूवतुरित्यर्थः ।

Śl. 26. अधिककान्तिः—more glossy, *i. e.* charming शरपाण्डुर—Paleness of face is a sign of pregnancy. *Cf. supra*, III. 2. The शर grass is also of a pallish white colour; *cf.* शरकाण्डपाण्डुगण्डस्थलेयमाभाति &c. Mâlav. III 8; see also Kum. VIII 74. परिपंथुः—objective-

genitive. अनक्षर०—अविद्यमानानि अक्षराणि यस्मिंस्तद्यथा तथा; Now see com. दोहद—a pregnany desire or the embryo दोहमाकर्षं ददाति इति। दोहदो गर्भलक्षणे। अभिलाषे तथा गर्भे इति हेमः. दौर्हद—v. l. pregnancy; fr. दुर् and हृद् (substituted for हृदय) and अं (अण् भावे or कर्मणि). Or fr. द्वि and हृद्; having two hearts—her own and that of the child in the womb; स्वहृदयेन गर्भहृदयेन च द्विहृदया गर्भिणी। तत्सबन्धाद्गर्भो दौहृदमित्युच्यते. See Malli. on III. 1 and our note *ad loc.*

Śl. 27. कृशाङ्ग०—अङ्गं यष्टिरिव अङ्गयष्टिः a slim body. कृशा अङ्गयष्टिः यस्याः सा. वर्णान्तरा०—अन्यः वर्णः वर्णान्तरं *i. e.* blue colour; तेन आक्रान्ते पयोधराग्रे यस्याः सा. For these two signs of pregnancy *cf.* Bâhvata—क्षामता गरिमा कुक्षेर्मूर्च्छा छर्दिररोचकम् । &c.; and अम्लेष्टता स्तनौ पीनौ श्वेतान्तौ कृष्णचूचुकौ। प्रतीतः—Pleased or delighted on knowing that Sîtâ was *enceinte*. The word प्रतीत is frequently used in this poem in the sense of 'delighted;' *cf.* III. 12, V. 26, XVI. 23. पप्रच्छ—see foot-note.

Śl. 28. दग्धनीवार०—नीवाराणां बलयः offerings of grains of wild rice; these were to be made on the ground near the door for such animals as dogs, crows, insects &c.; see Manu. III. 92. दृष्ट properly means 'rubbed or gnawed'; but, as this sense is not suitable with हिंस्रैः, it has to be taken in the secondary sense of 'eaten, devoured.' Again, such बलि is not eaten by ferocious animals like tigers, bears &c; so this too has to be taken in the sense of animals doing injury, like bulls &c So it is better to read हसैः for हिंस्रैः, with several other commentators, such as Châr., Sumati. and others. In the Mrich. I. Chârudatta speaks of such offerings being eaten by swans, ducks &c; यासां बलिः सपदि मद्गृहदेहलीनां हंसैश्च सारसगणैश्च विलुप्तपूर्वः। &c. सेवद्ध &c —connected by the tie of friendship. वैखानस —A *dvija* in the 3rd or *Vânaprastha* stage of life. Haradatta commenting on गौतमसूत्र III. 2 says—वैखानसो वानप्रस्थः। विखनसा प्रोक्तेन मार्गेण वर्तते इति। तेन हि स आश्रमः प्राधान्येन प्रतिपादितः। So it seems that *Vikhanas* was a sage who wrote on the duties of Vânaprasthas. Khîrasvâmî also says वनप्रस्थे भवो वानप्रस्थः वैखानसश्च. ०कन्यकानि—This shows Sîtâ's condescension in treating the hermit-girls as her friends. The girls also must have been very hospitable to her; *cf.* Uttar. I. 25 (where also the Vaikhânasas are spoken of as having their penance-groves on the banks of rivers and as being very hospitable) Dina. reads संवृद्धवैखानस०—Where the maidens are well brought up, and therefore likely to be good companions to her. कुशवन्ति—कुशाः भूम्ना सन्ति येषु abounding in the Kuśa grass.

It is difficult to see the propriety of this epithet One commentator sees a distant allusion in this to the future birth of Kuśa See foot note

Śl 29 तडित्त्विषम्—may also be a comp, तस्या ईप्सित तडि० अभ्रलिहम्—lit licking, i e so high as to appear to reach the clouds From अभ्र+लिह् and aff खश् (अ) which is added to लिह after वह and अभ्र, वह श्रुकिंवैसत पेदाति वहलिहा गौ (Sid Kau) A word ending in अ has म् added to it

Śl 30 पण्यद्वा०—आपण market आ समन्तात्पण्यन्त अत्र, fr पण् 1 A to barter and aff अ (घ) विपाह्यमानौ &c —i e for commercial purposes This shows that Ayodhya s trade was in a flourishing condition पुरोप०—पुरस्यापकण्ठ उपवनानि As the place was अभ्रकष it commanded the view of the whole city with its outlying gardens

Śl 31 किंवदन्ती—कोऽपि वाद fr किं and वद् irregularly formed, or किंवद् तीत्यारत्यायमाना that in which it is asked 'what do the people say ?' वदतां—eloquent speakers विशुद्धवृत्त —cf XII 46 अपसर्प —a spy, अपसर्पति इति aff अच् भद्र—This is according to the Rāmā, तत कथायां कस्यांचिद्राघव समभाषत । का कथा नगरे भद्र वर्तते विषयेषु च ॥ मामाश्रितानि का न्याहु पौरजानपदा जना । का च सीतां समाश्रित्य भरत किं च लक्ष्मणम् ॥ &c Uttara-K 43 4-5 According to the अध्यात्मरामा० the name of the spy was विजय कथयन्नाद्यसप्रपच्छ रामो विजयनामकम् । पौरा जानपदा मे किं वद ताह शुभाशुभम् ॥ &c विजितारिमद्र —विजित अरिभद्र रिपुभद्रो येन विहतारेद्र l — विहत destroyed अरीणां भद्रं यन

Śl 32 निबन्धपृष्ट —Mr Nandargikar quotes काठं हि मदनन् स्मरत दृष्ताश भूमि स्वनान्वदति चापि तायम् । निर्बध्य किंचन नास्यबाप्य न्यायेन युक्त च कृत च सत्यम् ॥ Bud —Ch XIII 60 अयच रात०—cf गुण राजन् यथा पौरा कथयन्ति शुभाशुभम् । कीदृशं हृदये तस्य सीतासंभोगजं सुखम् । अङ्कमारोप्य तु पुरा रावणेन बलाद्धृताम् ॥ अस्माकमपि दारेषु सहनीयं भविष्यति । यथा हि कुरुत राजा प्रजास्तमनुवर्तते ॥ Uttara-K 43 17 19

Śl 33 कलत्र—a wife fr गड् 1 P to sprinkle, and the Unādi aff अत्र (अत्रन् III 106) the ग being changed to क and ड to ल Or कल semen त्रायते इति, त्रै and अ (क) कीर्तिर०—र संविघर्षेव कीर्तिविषय infamy, scandal अयोघन hammer; अय iron हन्यते अनेन, हन्+अ (अप) ह being changed to घ वैदेहिबन्धो —The fem. ई (as of वैदेही here) and आ when of a name are shortened in most cases and in the Vocat, रैवतिक, अजभिदप See com विदद्रे—was torn or rent Hemā. says मारवीता सम्बद्धमिरानां पृथग्भूतमिरयर्थं, alsoDinakara-मारवीतान्तसिद्रानां पृथग्भूतिरयथ

Śl. 34. उपेक्षै, संत्यजामि—In many MSS. of the text and com. the readings are उपेक्षे and संत्यजामि; but the Imperative is preferable to the Present tense. ०विक्लवत्वात्—through inability to decide which course to follow.

Śl. 35. निश्चित्य—But he soon came to a decision. अपि स्वदेहात्—cf. supra II. 57. कीर्त्यर्थे तु समारम्भः सर्वेषां सुमहात्मनाम्। अप्यहं जीवितं जह्यां युष्मान्वा पुरुषर्षभाः॥ अपवादभयाद्भीतः किं पुनर्जनकात्मजाम् । Rámá. Uttara-K. 45. 14,15; अभिमानधनस्य गत्वरैरसुभिः स्थास्नु यशश्चिचीषतः । Kir. II. 19. इन्द्रियार्थान्—See sl. 25 above; cf Uttar. I. 12.

Śl. 36. हतौजा—हत destroyed, eclipsed ओजः यस्य. विक्रिया—change of appearance. कौलीन—a family scandal; कुलीनस्य कर्म भावो वा; कुलस्यापत्यं कुलीनः fr. कुल+ईन (ख), it is better derived from कौ पृथिव्यां लीनं कुलीन तस्य भावः the state of being buried in the ground on account of its wickedness; hence, a scandal or a bad report. आत्माश्रयं—आत्मा आश्रयो यस्य.

Śl. 37. राजर्षिः—This refers to Manu, the founder of the kingdom of Ayodhya. See I. 11. सदाचारशुचेः—सदाचारेण शुचिः तस्य; cf. supra आजन्मशुद्धानां I. 5. कलङ्क—क ब्रह्माण लङ्कयति हीनतां गमयति ज्ञापयति वा: fr. लङ्क् X. Conj. to go and अण् added कर्मणि. पयोदवातः—पयोदसपृक्तो वातः पयोदवात. दर्पणस्य—When a wind, charged with rain-water drops, blows, a mist-like moisture gathers on the surface of a mirror and obscures its transparency; cf. यत्सावित्रैर्दीपितं भूमिपालैर्लोकश्रेष्ठैः साधु शुद्धं चरित्रम् । मत्सम्बन्धात्कश्मला किंवदन्ती स्याच्चेदस्मिन्हन्त धिङ् मामधन्यम् । Uttar. I. 42.

Śl 38. अपां तरङ्गेषु—The simile beautifully expresses the idea of the slander gently spreading from person to person all round. अवर्णः—वर्ण्यते इति वर्णः praise; fr. वर्ण् and अ (घञ्); तद्विरुद्धः अवर्णः censure, bad report. आलानिक—आलान Properly the tie-post; hence, here, the tying of an elephant; see com. स्तम्भं—Just as he elephant does not bear it, i. e. submit to his being tied to it The simile says that Ráma did not like to be continuously oppressed by the same painful thought preying on his mind; cf. supra I. 71.

Śl. 39 फलप्रवृत्तिः—The appearance of the fruit, viz. the birth of offspring. अत्याज्य०—When she ought not to be cast off. अपि—'and still' This shows Ráma's extraordinary firmness of mind. समुद्रनेमि—The earth; नेमि the rim of a wheel; 'encircled by the sea as by a rim.'

Śl. 40. अनघा—अविद्यमानमघं यस्याः सा. मतो मे—Here मे has the sense of the Instr.; मया मतः as remarked by Vámana—मेमेतद्वो निपातं द्रष्टव्यो त्वया मया इत्येतस्मिन्नर्थे. Or better still, मम मतः—By the rule मति-

बुद्धिपूजार्थभ्यश्च Pán III 2 128, roots having the sense of मति or desire, (मतिरिह इच्छा, राज्ञा मत इष्ट Sid-Kau), knowledge and honour, take the त of the p p participle in the sense of the present tense, and these are used with the Genitive by क्तस्य च वर्तमाने, बुद्ध, विदित &c, पूजित, अर्चित, the presence of च in the Sûtra shows that others may be included, e g शालित रक्षित &c शशिनो मलरेखेना॰—This is an instance of यतिभङ्ग, for the metrical pause falls on रे where the word does not end To avoid this fault some read मलत्वे निरूपिता, but here निरूपिता has no propriety, again in this case मलत्व becomes attached to शशी

According to some there is an allusion in this to the lunar eclipse * But apart from the question of Kálidása's having a knowledge of the true theory of a lunar eclipse, it does not seem to be intended here For an eclipse is a casual thing, while the stigma attaching to the name of Sitá was permanent (cf एष ते जीवितावधि प्रवाद Uttar I), so the poet must be taken to be referring to the stain on the moon appearing permanently there The most intelligent commentators of Kálidása, Malli and Hemádri, do not understand मलत्व in that sense Hemádri says in support of his explanation तथा ज्योतिः शास्त्रे— शशाङ्के सूर्य स्थन्ये भूच्छायामपरे विदु । इन्दोर्मण्डलमालिन्य तम स्वर्भानु पर ॥ उक्त च—अङ्क केऽपि शशाङ्किरे जलनिधे पङ्क परे मेनिरे सारग कतिचिच्च सजगादिरे भूच्छाय परे । इन्दोर्यद्दलितेन्द्रनीलशकलश्यामं दरीदृश्यते तन्मन्ये परिपीतमन्धतमस कुक्षिस्थमालोक्यते ॥ So Kálidása simply refers here to the reflection of the Earth as a spot on the really clear moon

Sl 41 रक्षोवधान्त—रक्षस वध रक्षोवध स अन्त यस्य which ended with the destruction of Rávana, i e which had to be continued till he was destroyed व्यर्थ—कृत्यर्थ v l is not good, although the simile appears to support it It was कृत्यर्थ as amply shown by Ráma's previous conduct Again, Ráma cannot plainly say so after calling his wife अनघा (see sl 40) वैरप्रति॰—Ráma means that he will have the satisfaction of knowing that the grave insult offered to him did not go unpunished अमर्षण—This is emphatic, the illustration extends only so far as the अमर्षणत्व of the snake is concerned

Sl 42 सर्ग—resolve, a step determined upon, the word has occured in this sense before, cf supra III 51, for a diffrent sense cf II 44, III 27 करुणार्द्रचित्ते—with your hearts softened with

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*Cf Sûrya-Siddhánta—भूच्छाया ग्रासकक्षाया रवेर्भा मापात्मा इयते । यदा विगतविक्षिप्तभ्रष्ट स्यात्तद्ग्रहस्तदा ॥

pity for Sitâ, i e you should not intercede in this matter on behalf of Sîtâ, feeling pity for her, or, feeling pity for me who am helpless in this matter अर्थिता—having an earnest desire निर्वृत०— He means मम प्राणा निर्वृतवाचपरशया चेत् तान् चिर धारयामि । तान् मया तथा धारयितु &c, cf. II 53 (प्राणैरुपक्रोशमलीमसैर्वा)

Sl 43 नितान्त०—नितान्त रूक्ष hard, cruel नितान्तरूक्ष अभिनिवेशः firm resolve यस्य तम् Mr Nandargikar quotes—नाशो वधो बन्धुषु नाप्यदाता नैवाव्रतो नानृतिको न हिंस्र । आसीत्तदा कश्चन तस्य राज्ये राज्ञो ययातेरिव नाहुषस्य ॥ Bud -Ch II 11

Sl 44 लक्ष्मण०—पूर्वं जन्म यस्य स पूर्वज स लक्ष्मणस्य पूर्वजन्मा लक्ष्मणपू० although Bharata also was Lak 's senior in birth, here by context Râma is meant, प्राधान्यात्प्रकृतत्वाद्राम Hemâ In the Râmâ also Râma is thus called, cf पुनरेव श्रुवाण त भरत लक्ष्मणाग्रज &c Ayod - K 107 1 लोको०—लोकाना त्रय लोकत्रय लोकत्रयण ०त्रये वा गीता कीर्तिर्यस्य This epithet shows why he made up his mind to cast off his beloved wife, he did not wish to have that fame tarnished, why, he has told us in sl 35 above सौम्य—सोम इव सौम्य by adding य (शाखादिभ्यो य), and सोम्य एव सौम्य by adding अण् (अ) स्वार्थे, like प्रज्ञ एव प्राज्ञ, or सोम इव सोम and then ष्यञ् (य) स्वार्थे, by चतुर्वर्णादित्वात् (like चतुवर्णा एव चातुर्वर्ण्य) one like the moon, gentle natured, and hence expected to take his command in good part यथार्थभाषी—यथार्थ भाषितु शीलमस्य इति, i e habitually declaring what stern duty required him to say

Sl 45 प्रजावती—a brother's wife (preferably the elder brother's wife), this occurs again in XV 13. It is diffi ult to see how the word comes to have this meaning Probably because she was not in want of progeny, although she had none herself, as the sons of her husband's brother or brothers were as good as her own sons तपोवनेषु—The Loc is विषयार्थे, तपोवनविषये, cf स्पृहावती वस्तुषु केषु मागधी supra III 5 स्पृहयालु—The aff आलु is added कर्तरि (to denote the agent) in the sense of 'being in the habit,' to the verb स्पृह्, गृह् and some others, see com and Pân III 2 158, so गृहयालु पतयालु दयालु, निद्रालु &c रथी—रथोऽस्यास्तीति, i e driving in a chariot with her सद्यपदेश०—स व्यपदेश तद्व्य०, now see com, cf अथैव राज्ञो जानक्या दोहदस्तापसीक्षणे । तन्निषेण रथ स्थाप्य मोचयेनां महावने ॥ Padma-P Pâtala-K. Ramâśva वाल्मीकिरिहं—Vâlmiki, it is said, resided on the bank of the Yamunâ, near its confluence with the Ganges at Prayâga, and tradition has marked a hill, near Banda, in Bundelkhanda, as his abode. एता—should have been properly एनां, as the alternate forms are to be used only when there is अन्वादेश (the subsequent

mention of a person or thing already referred to by the proper form). एतद् is used of a person near at hand. Here Sîtâ may be supposed to be बुद्धिस्था (present before the mind).

Ś1. 46. मातरि प्रहृतं—Here त (क्त) is added भावे (प्रहृतं being equivalent to प्रहारः), the root being used intransitively. We should expect the Gen. case (तव प्रहृतं), but it is prohibited with a word ending in त (निष्ठा) by न लोकाव्ययनिष्ठाखलर्थतृनाम् । Pân. II. 4. 69. मातरि—There being no कर्मविवक्षा the Loc is used आधारे. For a parallel cf. supra प्रहृतं त्वयाऽस्याम् II. 54. द्विषद्वत्—as on an enemy; see com. For the story see supra XI 65 and notes thereon. Cf पित्राज्ञप्तो जामदग्न्यो मातरं चाप्यघातयत् । गुरोराज्ञा नैव लङ्घ्या युक्तायुक्ताऽपि सर्वथा ॥ Padma-Pu. आज्ञा गु०—see foot-note.

Ś1. 47. अनुकूल०—For अनुकूल see XI. 50, अनुकूलस्य श्रवण. The unsuspecting Sîtâ easily believed that she was being taken to the forest according to her own wish expressed to her husband. अत्रस्नुभि.—त्रस्नु taking fright naturally; नु is added to त्रस् (see com.) ताच्छील्ये; न त्रस्नवः अत्रस्नवः तैः. Horses such as would not shy at a thing and lead the chariot into danger or cause it to shake violently; and hence Malli. remarks गर्भिणीवहनयोग्यैः. युक्तधुरं—युक्ता धूः यस्य तम्; ऋच्, पुर् and धुर् the end of a comp. take a final अ. सुमन्त्र०—सुमन्त्रेण प्रतिपन्ना रश्मयो यस्य.

Ś1. 48. प्रियकर.—see com.; छ after the words क्षेम, प्रिय and मद्र takes optionally अण् (अ) or खच् (अ, before which a nasal comes in), so प्रियकार also; similarly क्षेमकरः or क्षेमकार., मद्रंकरः or मद्रकारः. कल्प-द्रुमतां—For कल्पद्रुम see कल्पवृक्ष XI. 50, कल्पद्रुमस्य भाव. कल्पद्रुमता. असिपत्रवृक्षम्—असय इव पत्राणि यस्य; a tree having leaves sharp and cutting like a sword. This refers to the hell, seventh in number, called असिपत्रवन, lit. a grove of sword-leafed trees, mentioned in the Bhâg. P. V., which those who, except in times of adversity, depart from the Vedic path and accept heretic doctrines, have to enter as a penalty for their misdeeds यस्तु इह वै निजवेदपथादनापदि अपगतः पाखण्डं चापगतस्तमसिपत्रवनं प्रवेश्य कशया प्रहरन्ति तत्रासौ इतस्ततो धावमान उभयतोधारैस्तालवनासिपत्रैश्छिद्यमानसर्वाङ्गः हा हतोऽस्मीति परमया वेदनया मूर्च्छितः पदे पदे निपतति स्वधर्महा पाखण्डानुगतं फलं भुङ्क्ते । Adh 26 para 15th; Râmâ. Ar —K. 33 20. Cf. विनाऽपि खड्गपत्रवनं चैव भीमं पश्यसि रावण सम्भ्रान्त्या दुर्विपाक विषद्रुमम् । Uttar. I. 46.

Ś1. 49. सव्येतरेण स्फुरता &c.—सव्यादितरत् सव्येतरम्. In the case of women the throbbing of limbs on the right side (such as the eye, the arm &c.) is considered ominous. Cf. पुंसां सदा दक्षिणदेहभागे स्त्रीणां तु वामावयवे प्रशस्तः । स्पन्दः फलानि प्रदिशत्यवश्यं निहन्त्यनुक्तान्विपर्ययेण ॥

इति वसन्तराजः (as quoted by Hemádri). Also अङ्गविस्फुरणं पुंसां दक्षिणं सर्वकामदम् । तदेव शस्यते सद्भिर्नारीणामपदक्षिणम् ॥ अत्यन्तलुप्त०—अत्यन्त because Ráma's resolve was once taken; so there was no chance of her seeing her husband again. Nearly the same expression occurs in Kum. IV. 2 (न विवेद तयोरतृप्तयोः प्रियमत्यन्तविलुप्तदर्शनम्). *Cf.* Rámá.—अशुभानि (&c. see foot-note) जायते ॥ हृदयं चैव सौमित्रे अस्वस्थमिव लक्षये । औत्सुक्यं परमं चापि अधृतिश्च परा मम ॥ पुरे जनपदे चापि कुशलं प्राणिनामपि । इत्यञ्जलिकृता सीता देवता अभ्ययाचत ॥ Uttara-K. 50

Sl. 50. परिम्लान०—परिम्लानं मुखमेव अरविन्दं यस्याः । राज्ञः सुखं &c.—This brings out a noble trait of character among the Hindu wives. *Sítá does not* think of herself at all; she wishes well to her husband and his brothers. Káli. seems to follow in this Canto the Padma-P. Pátálakh. Rámásva. *Cf.*—रामे भ्रातादि कल्याणं भरते वा तथाऽनुजे । तन्मजासु च सर्वत्र मा भवन्तु विपर्ययाः ॥ सावरजस्य राज्ञः—With the words आयुष्य, मद्र, भद्र, कुशल &c. the Gen or Dat. may be used when a blessing is conveyed, see Pán. II. 3. 73.

आशशंसे—शस् with आ is A'tm. in the sense of 'to hope' &c. करणैरबाह्यैः—*i. e.* अन्तःकरणैः; the pl seems to be used with respect to the different faculties of the mind or the different aspects in which the working of the mind is viewed by Hindu writers. मनोबुद्ध्यहंकाराख्यैः says Chár., followed by Din. and Vallabha. This is according to the Sámkhyas. According to the Vedantins the mind is of four kinds—मनो बुद्धिरहंकारश्चित्तं करणमान्तरम् । संशयो निश्चयो गर्वः स्मरणं विषया अमी ॥ इति वेदान्तसूत्रवार्त्तिकम् ।

Sl. 51. वनान्ते—Here अन्त may mean उद्देश (वनोद्देशे); the 'forest-region' (अन्तोऽस्त्रियां निश्चयोद्देशावसानेषु । इति पदार्थमाला), or it may be used स्वरूपे (स्वार्थे), the forest itself, as remarked by Malli. on शुचिवासस्वाद् वनान्तभूयम् । Kir. VI. 17; अन्तोऽध्यवसिते मृत्यौ स्वरूपे निश्चयेऽन्तिके । इति वैजयन्ती. विहास्यन्—About to abandon; fut p. of हा with वि. जह्नोः दुहिता —The Ganges so called, being drunk up and again let off by king Jahnu from his ears; see *supra* VIII. 95 As Lak. approached the river, the waves were rising up, now the poet fancies that Gangá raised her hands in the shape of the waves as if to protest against the cruel act.

Sl. 52. निगृहीत०—निगृहीतो वाहो यस्य तस्मात्. पुलिने—on the sandy bank (it has not got its technical sense here, *viz.* तोयोत्थितं तत्पुलिनं alluvian land). निषादः—brought by a Nishádа, one of the men of a degraded class doing the business of ferrymen. See *supra* notes on XIII. 59. नौविशेष—an excellent boat. ततार—crossed (of course along with Sítá) संधामिव—*As if he* crossed (*i. e.* fulfilled—mark

the play on ततार) his promise. For, his crossing the Ganges was tantamount to his having carried out his promise (to abandon Sītā). सत्यसंधः—is put in to show that he did not quail even at the last moment.

Śl. 53. व्यवस्थापित॰—व्यवस्थापिता arranged, steadied, as he was agitated and unable to speak in a steady voice; now see com. अन्तर्गत॰—अन्तर्गतः बाष्पः (see *supra* śl. 3) यस्य सः अन्तर्गतबाष्पः; now see com; by बाष्प is here meant the emotion of grief caused within. *cf.* कण्ठः स्तम्भितबाष्पवृत्तिकलुषः। Śāk. IV. 5. औत्पातिकम्—see com.; or उत्पातः प्रयोजनं यस्य portentous. In some editions the reading is औत्पातिको मेघ इव, but it is not a good reading. The simile does not support it. It we read औत्पातिकः the destructive influence becomes attached to the cloud to which Lakshmana is compared. But Lakshmana was innocent in the matter and naturally kind-hearted (स्वभावस्निग्ध). It is the अश्मवर्ष that forbodes evil and that makes the cloud औत्पातिक. So the simile is better borne out by comparing the dreadful words to अश्मवर्ष which is also frightful.

Śl. 54. अभिषङ्ग॰—अभिषङ्ग means here an unexpected stroke of misfortune, a sudden calamity; *cf* तीव्राभिषङ्गप्रभवेण वृत्तिं Kum. III. 73; for a different sense comp. *supra* II. 30; VIII. 75. विप्रविद्धा—Violently pierced through, *i. e.* acted on, tossed by. ॰नाभरणप्रसूना—See com.; when going with लता, आभरणभूतानि प्रसूनानि (a comp. सुप्सुपा) यस्याः the flowers serving as ornaments. स्वमूर्ति॰—applies to both Sītā and लता. प्रकृति is the origin or source of a person or thing, the product being called विकृति.

Śl. 55. इक्ष्वाकुवंशप्रभवः—इक्ष्वाकूणां वंशः इक्ष्वाकु॰, इक्ष्वाकुवंशः प्रभवो यस्य; and therefore not at all expected to punish unjustly; *cf. supra* यथापराधदण्डानाम् I. 5. आर्यवृत्त—आर्यं noble वृत्त यस्य; and therefore not expected to cast off his wife without some grave cause. इति...... तावत्—For this reason the Earth did not receive her *then* (तावत्) into her bosom as she did afterwards (see XV. 84). संशयित—p. p. of शी with सम्; this may also be explained (and perhaps better) as संशयोऽस्या. सजात, by adding इत (च). Mr. Nandargikar quotes—शुद्धोजसः शुद्धविशालकीर्तिरिक्ष्वाकुवंशप्रभवस्य राज्ञः। इमं जनं वेत्तु भवानधीरं श्रुतबद्धे मन्त्रपरिग्रहे च ॥ Budh.-Ch. IX 4, and तदैव पृथिवी तात जग्राह तनयामिमाम्। रामो विप्रावनीं सीतां न जह्यादिति शङ्किनी ॥ Pad. P. Pātālakh. Rāmāśva.

Śl. 56. लुप्तसंज्ञा—लुप्ता संज्ञा यस्याः सा. न विवेद—*cf.* अज्ञानमतुल्यसना मुहूर्तं कृतोपकारेव रतिर्बभूव। Kum. III. 73. प्रत्यागतासु—प्रत्यागता असवो यस्याः सा. समतप्यत—Malli. takes this as Pass. Imperat. 3rd pers. sing. of तप् 1 P. to heat, to pain, दुःखेन being supplied from the previous

line. And the root has been so used before, *cf.* विवृतं तप्यमानं च तेन मे भुवनत्रयम् । अकामोपनतेनेव साधोर्हृदयमेनसा ॥ X. 39. It is not used here कर्मकर्तरि (as Reflexive Passive), as remarked by Malli; for the root तप् is used in the reflexive pass, *i. e.* the agent becomes like the object, when the root has तपः for its object; as तप्यस्तप्यते. Probably the poet has used here the root तप् in an active sense, treating it as an intrans. root of the fourth class; *cf.* विपरीतं मया चेद् त्रय सर्वमुपार्जितम् । तदिमामापदं प्राप्य भृशं तप्यामहे वयम् ॥ (Mah-Bh I. quoted by S. P. Pandit). कष्टतर.—Because she now felt all the pangs caused by her painful situation.

Śl. 57. अवर्ण—anything ill or untoward. निराकरिष्णुः—One discarding her, निराकृ+इष्णुच् which is added to कृ with अलं (अलंकरिष्णु) and निरा, and to some other roots; see Pâṇ. III. 2. 136. वृजिनात्—वृज्यते what is avoided being bad इति; fr. वृज्+इन (इनच् Unâdi) कृतेऽपि—Although Râma had wronged her, still she being an *Ârya* did not blame her husband nor wished ill to him स्थिर०—*i. e.* destined to suffer perpetual misery and hence दुष्कृतिन a doer of evil deeds, a sinner. Mark the gender. आत्मन् is used in the Mas. gender and sing. number, even with a feminine or a pl. noun.

Śl. 58. आख्यात०—*i. e.* he told her to go and reside there. निकेत properly a house, fr. कित् 1 P. to dwell, hence a place of residence; *cf.* VIII. 33; here a hermitage वाल्मीकि —वल्मीके भव (by affixing इ-इञ्; also वाल्मीकः by adding अण्), so called after he arose from a *valmîka* or anthill raised round his body as he sat down for practising penance and remained absorbed in meditation His story is well known. See Apte's Dic. *Cf.* Pad-P समीपे ते मुनेरस्ति वाल्मीकेराश्रमो महान् निघ्न.—dependent, subservient to the will of, निहन्यते निगृह्यते असौ, fr. हन्+अ (घञर्थे क). रौक्ष्यं—From रुक्ष and य (ष्यञ्) hard-heartedness, act of cruelty.

Śl 59. जगाद वाक्यं—According to Hemâ. the word वाक्य, not being particularized (विशेषणाभावात्), is superfluous, and rhetoricians may cite this as an instance of अनर्थकत्वदोष. But poets do not care for the ceties of critics. Kâli. might have used it for the sake of the metre, as he has done before (*cf.* समस्थितो वाचमुवाच कौत्स.—where, however, the word is likely to be अवाचं) चिराय—the sing. of almost all the cases of चिर is used as an indecl., in the sense of 'for a long time,' long, long since &c.; see for the acc. III. 35, 62; the inst. V. 64, abl. III. 26, XI. 63, XII. 87; gen. *Śâk.* V. 15

विशौजसा—वेवेष्टि व्याप्नोति what occupies space इति विट्; विट् (all-pervading) ओजः यस्य (Indra being looked upon as the mightiest god in the Vedas) इति विशौजाः तेन. अग्रजेन विष्णुरिव—Vishṇu, as Vâmana (in his dwarf-incarnation, see XI. 22), was according to the Vish.-P a younger son of Kaśyapa and Aditi and thus the younger brother of Indra, their eldest son. He is for this reason also called उपेन्द्र, इन्द्रावरज &c. परवान्—Vishṇu having to look after the protection of the world, as the supreme deity, has to accede to the will of Indra, no doubt; see supra X. 40, but, as remarked by S P. Pandit, "it is not clear to what legend or legends our poet refers when he alludes to the entire dependence of Vishṇu upon the will of Indra, to whom the former is always represented as being superior."

Śl. 60. प्रापित०—मम प्रणामः मत्प्रणामः; प्रापितः मत्प्रणामः येन. प्रजानिष०—see com.; cf. Kum. III. 16. अनुध्यायत—Be continuously thinking of, cf. सा त्वमम्ब स्नुषायां शिवानुध्यानपरा भव । Uttar. I. श्वयुजन ब्रूहि सर्वं मत्संदेशं रघूत्तम । त्यक्ता वने महाघोरे रामेण निरघा सती ॥ Pâd. P. Pât. Râmâ.

Ślokas 61-67 contain Sîtâ's message to her husband.

Śl. 61. वाच्यः मद्वचनात्—This expression constantly occurs in Sanskrit literature, and is meant to convey the idea that the person charged with the message is in no way responsible for its contents स राजा—mark the use of the word राजा the *king*, able to act in any way he likes. Sîtâ's bitterness of feelings leads her only so far as to address her husband thus; cf. Uttar. II. अथ स राजा किमारब्ध. संप्रति where Vâsanti similarly resents the treatment accorded to Sîtâ by Râma. वह्नौ—The word is appropriately used here, वह्नि being the bearer of holy oblations to the gods. विशुद्धामपि—इत्यपराधनिरासः । लोकवादश्रवणादिति त्यागहेतोः शैथिल्यम् । अनेन धीरत्वाधिकारम् । तथा रुद्रटः—सा धीरा वक्ति वक्रोक्त्या प्रियं कोपात्सहासम् । इति । Hemâ. श्रुतस्य—It is better to take this independently; 'worthy of your knowledge of sacred law,' (see *supra* III. 21); च may be easily supplied. *Cf.* सौमित्रे गच्छ राम त्वं धर्ममूर्तिं यशोनिधिम् । मद्वाक्यमेव त्वं ब्रूयाः समक्षं तपसां निधेः ॥ मां तत्याज भवान् यद्वि जानन्नपि विपापिनीम् । कुलस्य सदृशं किं वा शास्त्रज्ञानस्य सत्फलम् ॥ Pad -P.

Śl. 62. कल्याणबुद्धे—कल्याणी बुद्धिर्यस्य स कल्याणबुद्धिस्तस्य. अथ वा &c.—Sîtâ loved Râma so tenderly that she was unable long to to harbour any feeling of resentment against him. So she resigns herself to fate and says अथ वा न कामचारः &c. कामचारः—कामेन चारः an act of will (you did not do it out of your free will but under compulsion). ०विस्फूर्जथु—the thunderstroke of (after Malli.); or

the sudden appearance or manifestation of the glaring result of. See XIII. 12. भ्रमसह्यः-प्रकृष्ट सह्यः प्रसह्यः very easy to bear; न प्रसह्यः अप्रसह्यः.

Śl. 63. The idea is that Lakshmî (the goddess of royalty) and the wife of a king are considered as co-wives; and co-wives are jealous of each other. Now Râma, when Lakshmî approached him, rejected her, and accepting Sîtâ, his wife, went with her to the forest. But when he returned and accepted Lakshmî, *the latter felt that* it was her turn now to eject Sîtâ from the house. उपस्थितां &c —*cf.* XII. 7. त्वदास्पदं-This is rather a doubtful reading. Malli. separates this as तद् आस्पदं and connects आस्पदं with त्वद्भवने, which involves दूरान्वय, and is also not happy. We may take तद् आस्पदं separately or as one word and construe तथा तद् आस्पदम् (that position, *viz.* that of being with you) प्राप्य त्वद्भवने वसन्ती अहं न सोढा. It is better, however, to read त्वदधीस्पदं (having got ascendancy over you) or त्वदास्पदं (त्वमित्यास्पद) residing with you; see *supra* तदास्पदं श्रीर्युवराजसंज्ञम्। III. 36. आस्पद is irregularly formed from पद् with आ (आपद्यतेऽस्मिन् or आस्मनः पद्).

Śl. 64. उपप्लुत—Harassed, troubled. ०भर्तृकाणां—क is added to a Bah. Comp. the final member of which is a *fem.* noun ending in ई or ऊ or which ends in a short ऋ. शरणे साधुः शरण्या able to protect; fr. शरण+य (यत्). She means—'The female ascetics approached me for protection, knowing that they would get it from you through me, and I promised them that, depending upon your favour'. शरणार्थम्—शरणाय इति. त्वयि दीप्यमाने-i. e, When you are in the full swing of your glory.

Śl. 65 किं वा—*Or why, I would not have cared to live.* अत्यन्त०—अन्तमतिक्रान्तः अत्यन्तः unlimited, without end; hence her life is useless to her. Râma also says the same in the Uttar. III., कथं तूष्णीं सह्यो निरवधिरयं त्वप्रतिविधः। हतजीविते—हत is often used as the first member of a Karma in the sense of 'accursed,' wretched (*lit.* struck down by fate), *cf.* अनुशयदुःखायेदं हतहृदयं संप्रति विबुद्धम्। Śâk. IV. 6 दग्ध is similarly used, *cf.* अथ दग्धदेहः न पतति Uttar. IV. When used at the end of a comp. क is generally added to it; चाणक्यहतकः Mud.; &c. अन्तरायः—an obstacle; अन्तर्, इ or अय् to go+अ (घञ्), अन्तः मध्ये अन्तरस्य व्यवधानस्य वा अयनम्.

Śl. 66. सूर्य०—सूर्ये निविष्टा दृष्टिर्यया; *cf. supra* XIII. 34. Perhaps she means the पञ्चाग्निसाधनतपस् which was practised by Pârvatî with a similar object, see Kum. V. 20. भूयो यथा मे &c.—*cf.* Pad.-Pu. - भवे भवे भवानेव पतिर्भूया महेश्वर।

Śl. 67. वर्णाश्रम॰—The Âśramas are four; *viz.* (1) ब्रह्मचर्य, or the period of celibacy and studentship, (2) गार्हस्थ्य or leading the life of a householder; (3) वानप्रस्थ *or retiring to a forest with or without* one's wife and living there like an anchorite; and the last (4) संन्यास. See *supra*, notes on V. 10. मनुना प्रणीत —स्वे स्वे धर्मे निविष्टानां सर्वेषामनुपूर्वशः । वर्णानामाश्रमाणां च राजा सृष्टोऽभिरक्षिता ॥ Manu. VII. 35; see also *ibid.*, VII. 17. तपस्विसा॰—see com. for comp. अवेक्षणीया— should be looked after; she means—you should look after my well-being and extend your protection to me, looking upon me as an ordinary ascetic woman if not as a wife.

Śl. 68. प्रतिगृह्य वाचं—Haing accepted her words, *i. e.* promised to communicate her message according to her direction. दृष्टिपथं— दृष्टेः पन्था दृष्टिपथः तम्. मुक्तकण्ठं—मुक्तः कण्ठः यस्मिन्कर्मणि तद्यथा तथा. कुररीव—The osprey (Marathi टिटवी) is selected on account of its helplessness and the high pitch of its cry. *Cf.* कुररि विलपसि त्वं वीतनिद्रा न शेषे । Bhág. X. 90, 15; विषादपारिप्लवलोचना ततः प्रनष्टपोता कुररीव दुःखिता । विहाय धैर्यं विरुराव गौतमी तताम चैवाश्रुमुखी जगाद च ॥ Bud.-Ch. VIII. 51.

Śl. 69. समदुःखभावं—समं दुःखं यस्य तत्समदुःखं तस्य भावः तं; the state of being equally grieved. *वनेऽपि*—Even in the *forest* (which is not expected to weep). *Cf.* उद्गलितदर्भकवला मृगाः परित्यक्तनर्तना मयूराः । अपसृतपाण्डुपत्रा मुञ्चन्त्यश्रूणीव लताः ॥ Śák. IV. 12. हृष्टाश्च केका मुमुचुर्मयूरा दृष्ट्वाऽम्बुदं नीलमिवोन्नमन्तम् । शष्पाणि हित्वाऽभिमुखाश्च तस्थुर्मृगाश्चलाक्षा मृगचारिणश्च ॥ Bud.-Ch. VII. 5. समदुःखामिव कुर्वती स्थलीम् । Kum. IV. 4 The fig. of the śl. is क्रियादीपक.

Śl. 70. रुदितानुसारी—रुदितमनुसरतीति; this he did out of compassion on hearing the cry of distress. कुशेध्मा॰—कुशाश्च इध्मानि च कुशेध्म तस्याहरणं तस्मै. निषादविद्धा॰—निषीदति पापमस्मिन्निति निषादः; fr. सद् with नि and aff. अ (घञ्); उत्तिष्ठति इति उत्थ.; fr. स्था with उद् and aff. अ (कः); now see com. श्लोकत्वमा॰—*The Rámá*, says that the sorrow which Válmiki felt *at the sight of* the bird being shot got transformed into a śl. *Cf.* समाक्षरैश्चतुर्भिर्यः पादैर्गीतो महर्षिणा । सोऽनुव्याहरणाद्भूयः शोकः श्लोकत्वमागतः ॥ Bál.-K. 2. 40.

One day at noon time the sage Válmiki, who had gone to the river Tamasá for ablution, saw one of a pair of herons (the mate) pierced by a Nishāda with an arrow when under the influence of passion, and gave utterance to divine speech *that suddenly revealed herself to him* arranged in the form of an *anushtubh* verse. See com. Rámá. Bála-K. 2 15. It is thus translated by Griffith —

"No faith be thine for endless time,
Because, base outcaste, of thy crime,
Whose cruel hand was fain to slay
One of this gentle pair at play."

Śl. 71. नेत्रावरणं—नेत्रे आवृणोतीति covering the eyes. दोहद॰—दोहदस्य लिङ्गानि दोहदलिङ्गानि तानि पश्यतीति. दाश्वान्—He who gave; a participle in वसु irregularly formed from दा to give. सुपुत्रा॰—सुपुत्रविषया आशीः सुपुत्राशीः a comp. of the शाकपार्थिवादि class. इति (उवाच)-इति often refers to what follows; *cf. supra* रामाभिधानो हरिरित्युवाच XIII. 1.

Śl. 72. प्रणिधानतः—समाधिदृष्टया by my spiritual ken (Malli.). प्रणिधान is abstract contemplation by which a Yogî sees things lying beyond the range of physical senses; spiritual sight; see *supra* I. 74. *Cf.* आयान्ती चासि विज्ञाता मया धर्मसमाधिना &c. Râmâ. Uttar. 49. 8. विषयान्तरस्थं—अन्यः विषयः विषयान्तरं तत्र तिष्ठतीति; the sage means—You have come to your father's house with the only difference that it is situated in a different place. मा स्मथिष्ठाः—the अ of अस्मथिष्ठाः is dropped after the prohibitive particle मा. *Cf.* Pad.-P. वाल्मीकिं मां विजानीहि पितुस्तव गुरुं मुनिम् । दुःखं मा कुरु वैदेहि आगच्छ मम चाश्रमम् ॥ भिन्नस्थाने पितुर्गेहे जानीहि पतिदेवते । ईदृशे कर्मणि मम रोषस्तव महीपतौ ॥

Śl. 73. उत्खात॰—लोकानां त्रयं लोकत्रय तस्य कण्टक' लोक॰क. । उत्खातः लोकत्रयकण्टकः येन तस्मिन्. अविकत्थनेऽपि—विकत्थते असौ विकत्थनः fr. कत्थ् with वि and अन (युच्) added कर्तरि; न विकत्थनः अविकत्थनः not boasting. अकस्मात्—without cause; unreasonably. कलुषप्र॰—कलुषा censurable प्रवृत्तिः behaviour, course of conduct यस्य. अस्त्येव मन्युः—Here Válmíki speaks like an affectionate elderly person trying to console a younger person causelessly injured.

Śl. 74. उरुकीर्ति —उरुः (उर्वी वा) कीर्तिर्यस्य. श्वशुर'—शु (a particle implying respect) अश्नुते (fr. अश् to pervade), with aff उर. *Cf.* Uttara-K. 47. 16 where Lak. says. राज्ञो दशरथस्यैव पितुर्मे मुनिपुंगवः । सखा परमको विप्रो वाल्मीकिः सुमहायशाः ॥. सतां—*i. e.* of men seeking salvation (मुमुक्षूणां) and approaching him for spiritual knowledge. भवच्छेदकरः—leading them to salvation by pointing out to them the means of cutting off the bonds of worldly life. *Cf.* अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते Isâvâ. Up. 11; ज्ञानादेव तु कैवल्यम् &c. Janaka is represented as a philosopher of Vedic reputation (see Brih. Up. Adh. III. IV.) and a great expounder of *Brahmavidyâ*. He is described in the chapter on मोक्षधर्म of the Śântiparvan of the Mah -Bhâ as pointing out the path to salvation. धुरि स्थिता—see *supra*, note on धुरि कीर्तनीया II. 2. पतिदेवतानां—पतिर्देवता यासां.

Śl. 75. तपस्विसं॰—तपस्विनां संसर्गः तेन विनीताः tamed down सत्त्वाः यस्मिन् *cf.* for such an effect अनिग्रहत्रासविनीतसत्त्वं &c. *supra* XIII. 50. इतः—Here तस् has the sense of the Loc.; or 'from me' (इतः वाल्मीकेः Hemâ.).

अनपप्रसूतेः—न विद्यते अर्थं यस्यां सा अनघा (without danger or mishap, safe) प्रसूतिः delivery यस्याः सा अनघप्रसूतिः तस्याः. Or प्रसूति may mean offspring, as in कांचनमृगीणामनघा प्रसूतिः *supra* V. 7; 'of your child after safely delivered.' Hemâdri takes ०प्रसूतेः as abl. sing.; अनघं यथा तथा भूतायाः तव प्रसूतेः अनन्तरं तवापत्यस्य &c. अपत्यसं०—अपत्यविषयकाः संस्कारा अपत्यसंस्काराः । शाकपार्थिवादिः समासः । तत्स्वरूपाः; see com. For जातकर्म see III. 18 and notes thereon.

Sl. 76. अशून्यतीरां—with its banks not void of, *i. e.* lined with; *cf. supra* तपस्विगाढां तमसां IX. 72. And hence समीपहन्त्रीं—removing sin (on account of the holy rites performed there, the purifying smoke &c.). ०संनिवेश—a residence; see com. घञ् (अ) causes Guna of the penultimate short vowel of a root. वगाह्य—having bathed. The अ of अव and अपि may be optionally dropped; so अवगाह्य also. तत्सैकतो०—तस्याः सैकतानि तत्सैकतानि तान्येवोत्सङ्गाः (see XIII. 62) तेषु बलिक्रियाः ताभिः; it seems it was customary to place such offerings on the banks of sacred rivers; *cf.* सैकताम्भोजबलिना जाह्नवीव शरत्कृशा *supra* X. 69. उत्सङ्ग—may also mean 'the surface of' as at IV. 74. संपत्स्यते—will come about or arise, *i. e.* your mind will feel at ease.

Sl. 77. आर्तवं—ऋतोरिदं; of the season; *fr.* ऋतु+अ (अण्). On this Hemâ. remarks—अकालजं मुनीनाममध्यमित्यार्तवम् । तथा च मनुः— कालपक्वैः स्वयं शीर्णैर्वैखानसमते स्थितः । VIII. 21. बालेयं—*see com.; fr.* बलि+एय (ढक्). अकृष्टरोहि—अकृष्टे रोहतीति growing without requiring the ground to be tilled, wild corn, *cf.* अकृष्टपच्या इव सस्यसंपदः । Kir. I. 17. काले वकृष्टरोहि—*v. l.* seems better, as Kâlidâsa is not likely to use an obscure word like बालेय. Such corn was required for offering to fire; अकृष्टोद्भवेन नीवारेण श्यामाकादिनाग्निहोत्रपर्यवेष्टिति विज्ञानेश्वरः। Hemâ. नवाभिषङ्गा—अभिषङ्ग grief, deep sorrow; or calamity; see sl. 54 above. उपाहरध्वं—implies power on the part of the maidens to divert her mind.

Sl. 78. स्वबलानुरूपैः—स्वस्य बलं स्वबलं तदनुरूपैः proportionate to or in keeping with one's strength. Watering the trees was a favourite occupation of hermit girls or matronly ladies living in hermitages, and is often referred to by the poets; *cf.* अतन्द्रिता सा स्वयमेव वृक्षकान्घटस्तनप्रस्रवणैर्व्यवर्धयत् (Kum. V. 14.), एताः तपस्विकन्यकाः स्वप्रमाणानुरूपैः सेचनघटैः बालपादपेभ्यः पयो दातुमित एवाभिवर्तन्ते । Śâk. I. स्तनंधयप्रीति—स्तनंधय an infant sucking the breast; the aff. खश् (अ) is added to the verbs धे and ध्मा when preceded respectively by नासिका and स्तन as their objects; the nasal is retained before खश् ; so नासिकंधमः. ०प्रीति—Malli. seems to take the word प्रीति in the sense of 'affection,' it may also mean 'joy;' स्तनंधयप्रीतिमाप्.

Śl. 79. •प्रत्यभिनन्दिनीं—who welcomed, *i. e.* thanked him for his favour. द्रवार्द्रचेता.—द्रवया आर्द्रं चेतः यस्य. मृगाध्यासित॰—मृगैः अध्यासिताः वेद्याः पार्श्वाः यस्मिन् तत्. The deer gathered there as they were accustomed to eat Kuśa grass. शान्तमृगं—here मृग is used in the general sense of an animal. Here शान्त must be taken in the sense of sitting or resting at ease; for the idea of their having been tamed has already occurred; see 75 above.

Śl. 80. शोकदीनां—शोकेन दीनां miserable on account of sorrow. तदागमप्री॰—delighted at her arrival to live in their midst; not that they did not feel for her misfortune, but they gladly welcomed her, just that she should feel herself perfectly at home there. निर्विष्टसारां—निर्विष्ट. enjoyed, finished सारः substance यस्याः. पितृभि.—अग्निष्वात्तादिभिः says Malli. The Pitris form a race of divine beings living in a celestial region of their own. They are divided *into seven classes, viz.* वैराजा, अग्निष्वात्ताः, बर्हिषदः, सुकालाः, आङ्गिरस, सुस्वधाः and सोमपाः. The first three are अमूर्तयः (without visible form), *i. e.* composed of intellectual and not elementary substance, and assuming any form at will. The other four are corporeal (समूर्तयः) *Cf.* Hv.—सप्तैते जयतां श्रेष्ठ सर्वे पितृगणाः स्मृता । चत्वारो मूर्तिमन्तो वै त्रय एषाममूर्तयः ॥ इति. The Agnishvâttas are a class of Pitris or manes, who when living on earth maintained the holy fire but did not perform the Agnishtoma and other sacrifices. मनुष्यज-मन्यग्निष्टोमादियागमकृत्वा स्मार्तकर्मनिष्ठाः सन्तो मृता च पितृत्वं गताः । इति सायण । They are regarded as the parents of gods and as the sons of Marichi; *cf.* विराट्सुताः सोमसदः साध्यानां पितरः स्मृताः । अग्निष्वात्ताश्च देवानां मारीचा लोकविश्रुता ॥ Manu. III. 195.

अन्त्यां कलां &c.—According to Paurânic accounts the moon has sixteen Kalâs developed in the bright half of a month, which in the dark half are drunk up by the gods, sages, and so on; the fifteenth is drunk by the Pitris. *Cf.* Devîpurâna—कलाः षोडश चन्द्रस्य शुक्ले वर्धयते रविः । अमृतेनामृतं कृष्णे पीयते दैवतैः क्रमात् ॥ .....तत. पञ्चदशीं चैव पिबन्ति पितरः कलाम् ॥ कलावशिष्टो निष्पीतः प्रविष्टः सूर्यमण्डलम् । अमायां विशते रम अमावास्या ततः स्मृत. ॥ For the full quotation see p 105 (Canto V). दर्श.—दृश्यते सूर्येन्दुसंगमोऽत्र इति; fr. दृश्+अ (पुंसि संज्ञायामिति घः). औषधीषु—ओषः पाकः (heat or light) धीयतेऽत्र fr. ओष+धा+इ (अधिकरणे किः)+ई fem. aff.

Śl. 81. इङ्गुदी—इङ्गुं a kind of disease द्यति removes इति इङ्गुदी—fr. दो+अ (क)—is a tree the fruit of which was much used by hermits (hence it is called in Amara. तापसतरुः or the tree of anchorites) to extract oil, which was used for lamps and also had the virtue of

healing wounds (see Śāk. IV. व्रणविरोपणमिङ्गुदीनां तैलं न्यषिच्यत मुखे कुशसूचिविद्धे । IV. 14). Its fruit was also used for making necklaces supposed to have prolific efficacy and worn round their necks by females, and hence its botanical name Nagelia Putramjīva or Jīvaputraka. Here by इङ्गुदी is to be understood by Lakshaṇā, its fruit (for, the derived form is ऐङ्गुद) इङ्गुदीस्नेहेन कृतः प्रदीपः यस्मिन्. मेध्यं—मेधनार्हं holy; fr. मेधृ 1 P. to associate and य (यत्), or fr. मेध a sacrifice and य (यत्). सपर्यानुपदं—सपर्यां अनुपदं; पदस्य पश्चादनुपदं i. e. Avya. सपर्या— worship; fr. सपर् a root of the कण्ड्वादि class (सपर्यति) and अ, with the fem. aff. आ added भावे. उटजं—उटेभ्यः तृणपर्णादिभ्यः जायते इति; fr. उट + जन् + अ (ड). The sudden and unexpected change from life in a palace to one in a hut must have caused the most writhing pain to Sitā; but being trained in the family of the Raghus she lived there as a Vānaprastha. The kings of the Raghu race were not so far attached to a life of luxury as to consider forest-life a source of hardships. Thus Dilīpa lived in a hut, sleeping on a bed of Kuśa grass (see I. 95) King Sudarśana also is mentioned further on as living in a hut; cf. infra, मौपसमुटजेन वसन् संचिकाय फलानि स्पृहयन्. । XIX. 2.

Śl. 82. प्रयता—purified by; for this sense cf. I. 35, V. 28; Malli. takes प्रयता in the sense of नियता 'performing the rigid rites of ascetic life after bathing;' see I. 95. प्रजासंतत्ये—i. e. for the continuation of the direct line

Śl. 83. अपि...किम्—Malli. says इति काकुः; that means that Laks. said this to himself in a voice in which the expected answer was 'he might be'. सानुशयः—अनुशयेन सहितः. Bah; अनुशय repentance, sorrow for a wrong done Supply इति before उत्सुकः anxious or eagerly expecting. Laks. expected that on account of Rāma's extreme love for Sitā, he might feel repentent after her actual separation, and related to him all that Sitā had very pathetically said to him, and how piteously she wept after that, in order to excite Rāma's pity. अपि—on his part. सीता॰—सीतायाः परिदेवनं सीतापरिदेवनं तदन्तः अर्थो यस्य तत् ; अनुष्ठितं शासनं is equivalent to शासनानुष्ठानम्.

Śl. 84. Malli.'s construction of the first two lines does not seem to be satisfactory. He takes राम with tears as compared with the तुषारवर्षी moon. It is better to take the first line independently. रामः सहसा सबाष्पः बभूव (Rāma burst into fears at once); येन तुषारवर्षी सहस्यचन्द्र इव अलक्ष्यत The comparison shows that Rāma shed a profusion of tears. The next two lines give the reason for this. For कौलीन, see śl. 36 above.

Sl. 85. धीमान्--i. e. having the power of mind to control his agitation *Cf.* येषां शास्त्रानुगा बुद्धिर्न ते मुह्यन्ति भारत । and अत एव स्वयं &c. जागरूक --Watchful over, always on the alert, Fr. जागृ+ऊक. भ्रातृसा०--भ्रातृभि. साधारणः भोगः यस्य ; which he enjoyed in common with his brothers रजोरिक्तमना.--रजसा रिक्तं मनो यस्य ; with a mind free from रजस् i. e. its effects, *viz*. possion, anger, haughtiness &c.

Sl 86. एकभार्या--This was the principal reason why he should not have abandoned her. असंघट्टसुखं--न संघट्टः clash from coming in collision with a rival, असघट्ट , असघट्टन सुखं यथा स्यात्तथा ; or नास्ति संघट्टः यस्मिन् तदसघट्टं, असघट्टमत एव सुखं यथा स्यात्तथा । Malli. needlessly takes this in the sense of 'in a manner enjoying inconceivable happiness' नास्ति संघट्टः (proper comprehension) यस्य तदसघट्ट &c. Châr. explains this as असंघट्टमप्रचालितं सुख यथा स्यात्तथा, in a manner in which the happiness was not to be lost, Vallabha reads असबाधसुख which he paraphrases as अनुपमर्दसुखं, 'happily by being free from obstruction' सपत्नी--समान पतिर्यस्या सा

Sl 87. प्रतिकृति.--प्रतिनिधे कृति प्रतिकृति an image. ०सख --Although this looks (and is in sense) like a Bah , owing to a technicality of grammar it must be taken as a Gen Tat ; see com. As a sacrifice cannot be performed without the co-operation of the wife, in the various rites to be performed in its course Râma had a golden image made of Sitâ which he used as his सहधर्मचारिणी. *Cf.* Ramâ -काञ्चनी मम पत्नी च दीक्षायां ज्ञाश्च कर्मणि । Uttar. 01. 25. क्रतुन्--see XI 22. श्रवण०--श्रवणयो विषय श्रवणविषय. the province of the ear तं प्राप्नोतीति तेन दुर्वार--दुःखेन वार्यते इति । कर्तृकरणे क्रिया बहुलमिति समास ; difficult to be avoided, irremediable. विषेहे--For it was some consolation to her that her husband still loved her, and that his abandonment of her was an act of painful duty towards the subjects, and not one for the satisfaction of his lust in the company of some other woman

CANTO XV.

Sl. 1. रत्नाकर०--Because Râma was a universal king. This also applies to Sitâ (न तु रत्ना० सीता) where रत्नाकर means a number of jewels, रत्नाकरेण खचिता मेखला girdle or waist-band यस्यास्ताम् बुभुजे--enjoyed the blessings from; भूमिजस्य फलस्य भुक्तत्वाद्भूमिरपि तथोक्ता । Hemâ. भुज् is A'tm. except in the sense of 'protecting.' केवलां--The one earth (Malli.); the earth only, according to Hemâ, Châr. and others. Châr. says--अन्यथैवकारो प्रभुक्ते पुनः केवलशब्दप्रयोग पुनरुक्तता प्रतिपादयाते । केवलमन्यथा समाद्यते--अन्ययोगव्यवच्छेदार्थ एवकारोऽयोगनिरासार्थः केवलशब्दः । के सुखे अपलामसमर्थामित्यन्ये (not able to yield happiness).

Śl. 2. लवणेन—Lavana was the son of Madhu, a great Râkshasa who lived in the Krita age, by Kumbhînasî, a younger sister of Râvana. Madhu had secured from Śiva an invincible Śúla (a trident) which reduced to ashes any one opposing him. He was further favoured by Śiva at his request, saying that the Śúla would pass on to his son also. Lavaṇa lived in मधुवन and harassed the sages. Hin capital was *Madhurá*. *Cf.* मधुनामा महादैत्य पुरा कृतयुगे प्रभो । आसीदतीव धर्मात्मा देवब्राह्मणपूजकः ॥ तस्य तुष्टो महादेवो ददौ शूलमनुत्तमम् । प्राह चानेन यं हंसि स तु भस्मीभविष्यति । रावणस्यानुजा भार्या तस्य कुम्भीनसी श्रुता ॥ तस्यां तु लवणो नाम राक्षसो भीमविक्रम । आसीद्दुरात्मा दुर्धर्षो देवब्राह्मणहिंसकः । पीडितास्तेन राजेन्द्र वयं त्वां शरणं गताः ॥ Adhyâ. Râm. Uttar. VI. *Cf.* also (see Râm Uttara -K. 61) एव रुद्राद्वरं लब्ध्वा भूय एव महासुर· प्रणिपत्य महादेवं वाक्यमेतदुवाच ह ॥ .....त ब्रुवाणं मधु देवः सर्वभूतपति शिव. । प्रत्युवाच महादेवो ....। भवत· पुत्रमेकं तु शूलमेतद्गमिष्यति ॥ यावत्करस्थ शूलोऽस्य भविष्यति सुतस्य ते । अवध्य· सर्वभूताना शूलहस्तो भविष्यति ॥

विलुप्तेज्याः—विलुप्ता· prevented from being performed इज्याः sacrificial rites येषा ते whose sacrificial work was stopped. तामिस्रेण—a night-ranger. शरणार्थिन —शरण protection अर्थयन्ते इति; *cf.* ऋषीणामुग्रतपसां यमुनातीरवासिनाम् । लवणत्रासितस्तोम· शरण्यं त्वामुपस्थितः ॥ Uttar. I. 50.

Śl. 3. अवेक्ष्य रामं—Looking to Râma, as their proper protector, being the king. *Cf.* रक्षार्थमस्य सर्वस्य राजानमसृजत्प्रभु । Manu. VII. 3 See *supra* XIV. 67. तस्मिन्—*scil.* लवणे; for the Loc. see XIV. 46. स्वतेजसा—*i. e.* the consuming energy (developed and accumulated will-force) which arises from continued abstract meditation. See Śâk. II. 7. शापास्त्रा —शापः अस्त्रं the instrument of punishment येषां ते, *cf.* उभे ममाके क्रुशिनो मयाश्च । Kum. III. 12. तपसो व्ययम्—For when the sages pronounce an imprecation they have to use force (a part of their accumulated penance) to give effect to their words.

Śl. 4 काकुत्स्थः—ककुत्स्थस्य गोत्रापत्यं पुमान् काकुत्स्थः Râma. For Kakutstha see VI. 71-73. त्रिम॰—त्रिमार्गा प्रतिक्रिया त्रिम॰. धर्मसं॰—*cf.* परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ And यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ Bg. IV. 8, 7. शार्ङ्गिणः—शृङ्गस्य विकारः शार्ङ्गं a bow made of a horn; शार्ङ्गमस्यास्तीति शार्ङ्गी.

Śl. 5. विद्विष॰—द्वेष्टीति द्विट्; विद्विषान्नं द्विट् तस्य. दुर्जयः &c —see note on लवण śl. 2 above. विशूलः—विगतः शूलः (also see) यस्य; *i. e.* when he has not got the Śûla in his hand. प्रार्थ्यताम्—should be attacked or assailed.

Śl. 6. शत्रुघ्न—शत्रुं हन्तीति शत्रु. By Pân. III. 2. 53 (see com.) the aff. टक् (अ) comes after the root हन् when compounded with its object

and when the word so formed denotes an agent other than a human being. Now the Sûtra applies to Śatrughna if he be looked upon as other than a human being, as he was देवांशभव ; see X. 58. If not, the difficulty may be removed by taking the word as one of the मूलविभुजादि class formed with the aff क (अ). According to the *Gaṇadarpaṇa*, टक् may be added to हन् after शत्रु ; *cf.* शत्रुघ्नपार्श्वकृतघ्नपुरन्दराः— खदीपवत्प्रातिपु । एतु कर्मसु हन्तेष्टक् भवन्त्यः सर्वपापभाक् ॥ यथार्थम्—अर्थमनुगत: Avya.

Śl. 7. परंतप—the chastiser or killer of an enemy. अपवादः—अपोद्यते अनेन इत्यपवादः that by which something is set aside ; a special rule given under a general rule ; *e. g.* ज्योतिष्टोमीयां गामालभेत (one should kill) इत्यत्र इत्युत्सर्गः.—what is generally stated ; a general rule ; *e. g.* न हिंस्यात् सर्वाणि भूतानि ; but this is set aside by the special rule given above. *Cf.* Hemâdri—अपवादो विशेषविधिः उत्सर्गः सामान्यविधिरिव । सामान्यशास्त्रतो नून विशेषो बलवान्भवेत् । बहुव्यापकं सामान्यम् । अल्पव्यापको विशेषः । *यथा श्रीश इत्यत्र इको यण् अचि* (Pân. VI. 1. 77) इत्यस्योत्सर्गस्य अकः सवर्णे दीर्घः (Pân VI. 1. 101) इत्यपवादः । तथोक्तं—यथो दर्शनमुत्सर्गो बाधरस्यैकदेशग । अपवाद स विज्ञेयो सूत्रे व्याकरणादिषु ॥ इति The same simile is used in the Kum. also ; लब्धप्रतिष्ठाः प्रथमं यूयं किं बलवत्तरैः । अपवादैरिवोत्सर्गाः कृतव्यावृत्तयः परैः ॥ II. 27. Kâli lived in an age when such similes, and similes like श्रेणीरिवार्थं स्मृतिरन्वगच्छत् , were understood and appreciated by the learned public.

Śl. 8. अमन्तेन प्रयुक्ताशीः—प्रयुक्ता आशीर्यस्य ; such a benediction was necessary, especially as he was going to fight with a powerful demon ; *cf. supra* XI. 6. रथी—रथोऽस्यास्तीति taking a chariot with him and nothing more It has not got its technical sense here, *viz.* that of a 'chariot-warrior', as Śatrughna was more than that. अभी—अविद्यमाना भीः यस्य.

Śl. 9. रामादेशात्—At Râma's command, Śatrughna himself did not desire it, for स्ववीर्यगुप्ता हि मनो प्रसूतिः as observed by the poet ; (Ragh. II. 4). अर्थसिद्धये—(1) For the accomplishment of his object; (2) for imparting to it the intended sense. अध्ययनार्थस्य धातो –*i. e.* the root इ with the prep. अधि which, however, according to the poet and Patañjali, is by itself able to express the sense of 'to learn.' The poet means—As the preposition अधि merely by its juxtaposition helps the root इ in expressing its meaning (*cf.* धातुलीनमुपसर्गं इवार्थं Śis. X. 15), so the army by merely accompanying him helped him in gaining his object. *Cf.* for the purpose served by a prep.—धात्वर्थं बाधते कश्चित्कश्चित्तमनुवर्तते । तमेव विशिनष्टयन्योऽनर्थकोऽन्यः प्रयुज्यते ॥ The idea is already expressed by the poet differently in I 19 (सेना परिच्छदस्तस्य,

&c) Some call the simile pedantic, but see our remark under Śl. 7 above.

Śl. 10. सपत्नां वरः—(1) The best of bright, i. e. spirited men; (2) the best of luminaries. रथपुरोगाः—पतिष्ठन्ते यांति पुरः, those marching in front; fr. प्र+स्था with अ (क). The स् of स्था is changed to ष् when the word has this sense, see com (Pán. VIII 3. 92), but प्रस्थ a measure of corn, &c ; रथस्य पुरः रथपुरोगाः ते . वालखिल्यैः –The Válakhilyas, according to the Vishnu-P., are pigmy sages, no bigger than the joint of the thumb, chaste, pious, and resplendent as the rays of the sun. They are 60,000 in number, being the offspring of Kratu and Samnati his wife Cf Mark P -क्रतोश्च संनतिर्भार्या वालखिल्यानसूयत । षष्टियानि सहस्राणि ऋषीणामूर्ध्वरेतसाम् ॥ According to the Rigveda they were divine sages of the size of the thumb, produced from the hair of Prajápati (Brahmá), पिलरस्य प्रणोदस्याति खिल्याः । वालास्ते खिल्याश्च They surround the chariot of the sun and march before him Cf Vish -P. वालखिल्यास्तथैवेनं परिवार्य समासते and वालखिल्या सहस्राणि षष्टिर्यद्ध्येऽमला । हुतोऽभिमुखं यान्ति स्तुवन्ति स्तुतिभिस्तुरं ॥ Bhág P. XII Cf. also Kum. भानुमग्निपरिकीर्णतेजसं संस्तुवन्ति किरणोष्मपायिनः VIII. 41.

Śl 11. मार्गवशात्-Owing to the road, i e. since the road by which he had to pass lay by the side of Válmíki's hermitage. यतः-while going, gen sing. of यत् pres p. of इ to go रथवर्त्मनः-For the comp. see com; cf. supra I. 40. वसति –may also mean staying, halting.

Śl. 12. क्लान्तवाहनः—क्लान्तानि वाहनानि (horses, elephants &c.) यस्य तपःप्रभावः—तपसः प्रभावः तेन हेतुना. The sages were able to produce by their ascetic power whatever things they wanted, when they had to receive a guest or so, and this their power has often been referred to in the Puránas and poems, cf Bhatti –आतिथ्यमेभ्यः परिनिर्मितानि परिनिर्मितानि प्राणानि च पारिजिरितो कल्पद्रुमा वैभवतेन केतुः । III 42 प्रतिपत्तिम् –Abstract for the concrete, the things necessary for reception, for these cf तमजयन तस्य च नाना कृतातकस्य इत्ति ... । तामातिनाताइ मुनिरस्य रत् तिरतगमातं विष्ण तोऽस्य ॥ Bhatti III. 44

Śl. 13. अन्तर्वत्नी—अन्तरस्यां गर्भः इति a pregnant woman, fr. अन्तर् +वत्+ई fem aff, before which a न् is inserted when the sense is 'a pregnant woman'; see com In the Veds, however, the form अन्तर्वती occurs. The वत् is added to अन्तर् by a special rule (विधान), as वत् cannot be added to a word when there is no सामानाधिकरण्य as here between अन्तर् (which has the sense of the Loc) and अस्ति; अन्तरस्यां गर्भः अस्ति। विधेर्वा अन्तरस्यामस्ति गर्भः । Sid-Kau. वीरसूः—(1) endowed with भाजराणो मयूर निवादन ।

Śl.s' 18, 19. These are syntactically connected and form what is called a युग्म (द्वाभ्यां युग्मं प्रोक्तं). मत्कुक्षौ:—Here कुक्षि means 'belly,' while in śl. 15 above it meant 'the womb'. दिष्ट्या—Fortunately; properly the Inst. sing. of दिष्टि 'good fortune', but treated as an indec; cf. सहसा. उपपादित:—brought to me as my provision, designed as my food. जिघांसया—जिघांसा desire to kill; noun in आ from the Desid base of हन्. मुस्तास्तम्ब—which is uprooted with ease. *Mustâ* is a kind of fragrant grass (*Cyperus Rotundus*) growing in ponds &c. and of which boars are very fond; cf. Śâk. II, 6.

Śl. 20. निशिते—निशित p. p. p. of शो with नि to sharpen; also निशात. पुष्परजः—Nom. sing. The cons. is शात्रवी समिधिः गात्रं न प्राप किं तु पुष्परजः (the pollen of its flowers) प्राप; the tree broken into pieces fell down before reaching Śat.; the pollen of its flowers only reached his body (indicating coming victory) शात्रवी समिधिगात्रं न प्राप किं तु वातवशात्तत्पुष्परजः प्रापत्। Châr. नैकधेरित —नैकधेन (see XI. 21) ईरित (p. p. p. of ईर् 10th conj., or cau. of ईर् 2nd conj) to throw &c; hurled or thrown.

Śl. 21. महोपलं—महांश्चासौ उपलश्च तम्. मुष्टिं—On account of the hardness and destroying power of the rock it is compared to the fist of Yama. तस्मै—against him, cf. *supra* भजिघांय समाधिभेदिनीं हरिस्तस्मै हरिणीं सुराङ्गनाम्। VIII. 79.

Śl. 22. ऐन्द्रं—इन्द्रो देवता the presiding deity अस्य। सोऽस्य देवता इति अण् (अ). This was the proper missile to be used for pulverizing the rock as Indra is the cleaver of mountains. परमाणुतां—atomicity A परमाणु is defined as जालान्तरस्थसूर्यांशौ यत्सूक्ष्मं दृश्यते रजः। तस्य षष्ठितमो भागः परमाणुः स उच्यते ॥

Śl. 23 दक्षिणं दोः—The word दोस् though generally found used in the *mas*, is also *neu.*; see com. Bhattoji Dikshita also *says*—दोः-शब्दस्य नपुंसकत्वमत एव भाष्यात्। तेन दक्षिणं दोर्निशाचर इति सगच्छते। But as the word is given as of the *mas.* gender in the Amarakośa commentators have proposed various readings, for which see foot-note एकतालः—indicates the great length of his arm. उत्पातः—an ominious and destructive gale of wind. Ordinary wind cannot tear up a mountain; see *supra*, VIII. 90.

Śl. 24. कार्ष्णेयं—कृष्णो देवता अस्य a missile presided over by Vishṇu; or it may mean 'a steel arrow', कार्ष्णं लोहविकारस्तेन। यद्वा कृष्णो देवता यस्य तेन। रामेण हि अस्य वैष्णवः शरो दत्तः Hemâ. This seems to be in accordance with the Râmâ,—अथ शास्त्रमेतस्ते दिव्यः परपुरंजयः। अनेन लवणं क्षीप्रं हन्तासि रघुनन्दन ॥ सृष्टः शरोऽयं काकुत्स्थ यदा शेते महार्णवे। स्वयंभूरजितो दिव्यो येनापश्यन्महासुराः ॥ Uttar. 63. 19, 20.

Śl. 25. प्रतिo—द्वन्द्वमस्यास्तीति द्वंद्वी; प्रतिगतो द्वंद्वी प्रतिo. कुसुमवृष्टय.—Káli. shared the general belief of those days that the gods watched the issue of fight between a human hero and a demon or demons, and showered down flowers on the former when victorious. See *supra*, XII. 102.

Śl. 26. वीर—विशेषेण ईरयति *displays valour इति वीरः*; aff. अ (अच्). Some derive it from अज् to go, which substitutes वी, and र an affix. सोदर्य—सोदर and य; see com. मेने—*i. e.* a worthy brother of Lakshmana.

Śl. 27. चरितार्थै.—चरित अर्थः object यैः येषां वा. व्रीडयास्वनसं—उन्नतस्य हि स्वकीतिश्रवणाद्व्रीडा न तूत्रतत्वमिति विरोधाभास. । तथा माघे—लज्जते न गदितः प्रिय परो वक्तुरेव भवति त्रपाऽधिका । Śiś. XIV. 2 (Hemá.) *Cf* सुष्ठु शोभसे आर्यपुत्रानेन विनयमाहात्म्येन । Uttar. I.

Śl. 28. Mark the alliterations in this śl., the fig. being अनुप्रास. पौरुषभूषण·—Although used for alliteration the word is also significant here. His recent heroic deed would serve as an inducement to people to come to the city he was going to found and live there under his protection; see next śl. (सौराज्य &c.). निर्मम.—see XII. 60 This was the characteristic of the Raghu race; see *supra* I. 21, 33. This epithet is also used for alliteration. But if we take अर्थ in the sense of money, then this will have some significance. He was not interested in spending money, but in beautifying the new city he wanted to build. मधुरां—some read मथुरां, but the poet's reading must be मधुरां as it gives better alliteration with मधुराकृतिः. It is also the reading found in the Rámá See Uttara-K. 70. 16. Madhurá, commonly known as Mathurá, was an ancient and celebrated city on the right bank of the Yamuná, now surviving in Muttra, in the province of Agra. It is second of the seven cities, being the birth-place of Krishna. The Vishnu-Purána states that it was originally called Madhuvana, after the demon Madhu who reigned there; see above. But when Śatrughna killed his son Lavana, he set up his own rule there and built a new city, which he called Madhurá (or Mathurá). मधवं लवणं हत्वा गत्वा मधुवनं च तत् । शत्रुघ्नेन पुरी तत्र मधु (थु) रा संनिवेशिता ॥ *Váyu-P.*

Śl. 29. प्रकाशाभिः—shining out to view, *i. e.* their property was fully displayed by the people as there was no danger of unjust taxation, no fear of robbers etc. स्वर्गाभिष्यन्द०—अभिष्यन्द is *lit.* 'what flows all round;' hence the excess of population. वमन is its exodus. The citizens were so good and rich that they appeared to have formed the surplus population of heaven. Chár. explains this as—

स्वर्गस्याभिष्यन्दवमन शाखानगर कृत्वेव विनिवेशिता स्थापिता । अथ च स्वर्गस्याभिष्यन्दवमन सारोद्धर्य तस्याहरण कृत्वेव विनिवेशिता । उभयथा स्वर्लोकसमाना सेत्यर्थः । अभिष्यन्दवमन शाखानगरमिति चाणक्य । The same idea occurs in Kum VI 37—अल्कामतिवाह्येव वसतिं वसुसम्पदाम् । स्वर्गाभिष्यन्दवमन कृत्वेवोपनिवेशितम् ॥ Cf. also स्वल्पीभूत सुचरितफले स्वर्गिणा गा गताना शेषैः पुण्यैर्हृतमिव दिव कान्तिमत्खण्डमेकम् । Megh I 30

Sl 30 सौधगत —सौध गत Acc Tat हेमभक्ति°—भक्ति ornamental drawings or figures The pairs of the ruddy *Chakravakas* moving about in groups on the sheet of the water of the Yamuná looked like golden ornamental figures from a distance The dark and glossy waters of the Yamuná smoothly gliding on are well compared to a Venî Kâlidása often refers to the charming view presented by rivers from a distance *Cf* VI 43, XIV 29, 30

Sl 31 मन्त्रकृद्—The sages are often described as मन्त्रकृत, *cf* I 61, V 4 —इति सत्कारमावीर्यं says Hemá उभयमीत्या—*Cf* यथा वसिष्ठा द्विरसात्री प्राचेतसस्तथा । जनकानां रघणा च वशायोरुभयामुद् ॥ Uttar VII 14

Sl 32 उन्मृष्ट—cleaned or brushed off गर्भक्लेद—गर्भस्य गर्भकृता वा क्लेद the moisture adhering to or the wetness of their bodies at birth Here the poet accounts for the names of the two boys लव according to Malli means 'the hair of the tuft of a cow's tail' According to others it means the hair of a ram, a Chamarî deer, &c (लवो मयाणचमरीकेशादिवाची) This account of the poet does not agree with that of the Rámá, which says that the two princes were protected from evil influences by being sprinkled over with water by means of Kusa and Lava, which have a technical meaning, for which see foot note and the com on Rámâ Uttar 66 5–10 Malli also seems to say something like this when he translates गर्भक्लेद (श) by गर्भोपद्रव It does not seem probable that Vâlmîki would have used such rough things as Kusa grass and the hair of a cow's tail to clean the tender bodies of the infants

Sl 33 साङ्ग च वेदम्—अङ्गै सहित साङ्ग । The *angas* are works auxiliary to, and in one sense part of, the Vedas These are six, *viz* शिक्षा कल्पो व्याकरण निरुक्त छन्दसा चय । ज्योतिषामयन चैव वेदाङ्गानि षडेव तु ॥ (1) शिक्षा or the science of correct articulation and pronunciation, comprising the knowledge of letters, the laws of euphony peculiar to the Vedas, &c (2) कल्प or ceremonial, represented by a number of Sutra works systematizing the ritualistic precepts of the Brâhmanas (3) व्याकरण or Grammar (Pánini's Ashtádhyâyî especially the Sûtras dealing with Vedic grammar) (4) निरुक्त or the explanation of difficult Vedic words—represented by

Yáska's Nirukta. (5) छन्द-शास्त्र *or the treatise on metres* (*especially* Vedic). And (6) ज्योतिःशास्त्र astronomy; or rather, the calendar fixing the most auspicious days for sacrifices. किंचिदुत्क्रान्त०—किंचिदुत्क्रान्तं शैशवं ययो. *i. e.* just after their eleventh year, their Upanayana ceremony having been performed. ०पद्धतिः—the path laid down, *i. e.* the first poetic composition, *viz.* his Râmâyana.

Śl. 35. त्रेताग्नितेजस.—Blazing (bright) like the three sacrificial fires, this indicates purity on their part. For त्रेता see XIII. 37; *cf.* जज्वाल लोकस्थितये स राजा यथाऽध्वरे वह्निरभिप्रणीतः। Bhatti. I. 4. तद्योगात्—तत् refers to त्रयो वध्वाः Bharata and others; 'on account of their connexion with them'; that is, who were pre-eminent by their having husbands like Bharata and others. Hemá. says तद्योगाद्रामसाहचर्यात्, and Chár. has तद्योगात्तस्य रामस्य योगाद् द्विगुणरामसांहचर्यात्। *But this hardly makes any good sense; also* तद् *cannot refer syntactically to* राम. *So Malli.'s interpretation is better.* पतिवत्नी—irregularly formed, like अन्तर्वत्नी (see śl. 13 above), from पतिवत्, न् being inserted when ई is added, in the sense of 'having her husband living'; otherwise पतिमती (पृथ्वी).

Śl. 36. बहुश्रुते—*well versed in the Śástras*; both Śat. and Subâhu. According to the Vishnu-P. the names of Śatrughna's sons were सुबाहु and शूरसेन, and सु० and श्रुतसेन according to the Bhág. P. विदिशा—*seems to be a very old city. It is described in the* Megh. (I. 23, 24) as the capital of the country of दशार्ण, the eastern part of Málva or Málava, situated on the Vetravatî or Betvâ. It appears to be the modern *Bhilsá* which is still a place of some note. पूर्वजोत्सुक—पूर्वजे पूर्वजेन वा उत्सुकः longing for the company of his eldest brother (Ráma). *Cf.* तस्य बुद्धिः समुत्पन्ना निवेश्य मधुरा पुरीम्। रामपादौ निरीक्षेऽहं वर्षे द्वादश आगते ॥ Uttara-K. 70. 16.

Śl. 37. तपोव्ययो मा भूत्—For had he gone there Vâl. would have been obliged *to produce by his yaugic power* (*see 12 above*) *several* things for his reception, which would have meant a call on his stock of penance. Here व्यय has the same sense as in śl. 3 above. अत्यगात्—According to the Râmâ. Śatrughna visited the hermitage of Vâlmiki on his way to Ayodhyâ See Uttara-K. 71. 3, 4. And the sage treated him and his retinue hospitably; *śl. 13.* निष्पन्द०—*The* voice of the sons of Sîtá was so sweet that even the deer remained motionless listening to their songs. For this power of music, *cf.* सगीतदर्पण—पशुः शिशुर्मृगो व्यालो नादेन परितुष्यति। अतो नादस्य माहात्म्यं व्याख्यातुं केन शक्यते ॥

Śl. 39 वशी—The self controlled one, and hence he was not charmed by the magnificence of his own city रथ्यार्थo—see XI and VII. 16 अभ्यस्तः—अप्यनं गौरव सम्यक्मति यथा तथा

Śl. 39 समासकि—समायां साधुर्नामि सभासद् courteous; *fr* सद् and aff. किप् (*) स तामं मन्त्रिभयम पूर्णचन्द्रनिवासनम् । वदन्यनमसवर्म सहस्तयं यदा ॥ Rámá Utt 72 8 उपासितं—respectfully waited or attended upon *Cf* X 13 असपत्नी पतति—not the husband in common with another, *i e* the earth had no co wife, as Ráma did not take another wife after his repudiation of Sítá

Śl 40 लवणः—भजनशील भ्रमर the destroyer of *fr* भज् (भज्म करोतीति), a Denom *from* भज and aff अस (णुट्) कालनेमि—According to the Harivamśa, Kála was a mighty giant, the son of Hiranyakaśipu He had a crown as brilliant as the sun and was as great as the mountain Mandára He had a hundred heads a hundred arms, a hundred mouths and shone like a mountain having a hundred peaks He was killed by Vishnu तमसतिमनमाम समानं गर्दवर्मता । चक्रमुख्य समरे घोरदंष्ट्रा भ्याहार ॥ स मुनानानं तेजः समर कन् तेजसा । निश्चद बाहुवलेन शिरः कालनेमि ॥ तम ववनन घोर सामिषुणोदुहान के । मस दैवतम चकेन शमनाय वलाइदि ॥ *Cf* also Bhág P—दृष्ट्वा मनडवनमिमाविहार। आविष्य नमसरिवे रथ कालनेमि । सवाहगा गहडमूर्धि पतद् गृहीव तेनाम्बहसुर सवन्मर्दि व्यधीन ॥ According to the Vish-P he was a son of Virochana, the grandson of Hiranyakaśipu who was re born as as Kamsa the son of Ugrasena सुराषाट्—Indra The name is variously derived Bhánuji Díkshita derives it as सुतोर्ति इति सुरः तेन सुरं वेगवन्त सहायात अभिभवति इति । The *st* of तुर taking षाट्—भाडपयमा वा—and aff क्विप् क्षीरस्वामी derives it as तुर दस्ति नाहयतनिमत्त यतातीति । तुरा वलं सहते इति मुग्धबोधव्याख्याकार । For further discussion see com on Amar

Śl 41 वार्ता—Good condition, see XIII 71, and *cf* V 13 कवेरारसस्य दाः—This is not found in the Rámá

Śl 42 जानपद—जनपदे भव living in the country For this episode, see Ráma Uttar 73 तदशुमपातः—his young son that was dead The Rámá makes the monstrous statment अप्राप्तयौवन बाल पञ्चवर्षसहस्रकम् । अकाले कालमापन्न मम दु वाय पुत्रक ॥ where the Com says वर्षे—दोऽत्र दिवस । सहस्रसवसर सत्पुप्तर्गातवित् । &c अङ्कमारोप्य—(He took him down) so as to lie on his lap, *i e* sat down near the gate with the dead boy in his lap

Śl 43 वा स्वं—You, who *i e* since you कष्टात्कष्टतर—From a painful state into a more painful state The first कष्ट was the Earth's being deprived of the benign rule of Dasaratha the कष्टतर

was her having fallen into the hands of a worse king. *Hemâ.*, however, says—दिलीपापेक्षया दशरथपतित्वं कष्टं ततो रामपतित्वं कष्टतरम्। But this does not seem to be correct. In the Râmâ. the Brâhmaṇa says रामस्य दुष्कृतं किंचिन्महदस्ति न संशयः। यथा हि विषयस्थाना बालाना मृत्युरागत । राजदोषैर्विपद्यन्ते प्रजा ह्यविधिपालिता । असद्वृत्ते हि नृपतावकाले म्रियते जन ॥ Uttara-K. 93.

Sl. 44. जिह्मय—The reason is given in the latter half. अकालभवः—अयोग्यः कालः अकालः अकाले भव happening at an improper time, *i. e.* untimely. पदं—The country of, *i e* ruled over by. Rama admits the justice of the Brâhmana's accusation in Uttara-K.75. 11.

Sl. 45. दु खित—दु खमस्य सजातमसौ दु खित तम्. यान कौबेरं—कुबेरस्येद, *scil.* Pushpaka See XIV. 20 वैवस्वत—son of विवस्वत् the sun, *i. e* Yama

Sl 46. गूढरूपा सर॰—A speech proceeding from a person not *visible. In the Râmâ , however, it is Nárada, who, meeting the* king along with other Rishis, tells Râma about the cause of the Brâhmana boy's death So Kâli. must have followed some other authority. Bhavabhûti in his Uttar. also refers to the अशरीरिणी वाक्

Sl. 47. अपचार.—*Lit.* departure from one's prescribed sphere of duties; something done against the Vedic law. कृती—*i. e.* happy by having done your duty.

Sl. 48.] [आप्तवचनाद—आप्तस्तु यथार्थवक्ता, the words of the heavenly being were trustworthy. See *supra*, XI, 42, XIII 60. विनेष्यन्—Wishing to regulate or set right, *cf.* II. 8. वर्णविक्रियां—विरुद्धा क्रिया विक्रिया violation of the duties proper for the caste. पत्रेण—पत्र a *vehicle; here the Pushpaka. From* पत् and त्र *(Unâdi* ष्ट्रन्). वेगनिष्कम्प॰—वेगेन निष्कम्प केतुर्यस्य. केतु is derived from चाय् 1. P. A'. to observe or to discern (चाय्यत इति) and the aff. तु (Unâdi) before which चाय् is changed to कि. *Cf.* यस्यामे च सम स्थितो ध्वजपटः प्रान्ते च वेगानिलात् । Vik. I 4

Sl 49. धूमाभिताम्राक्षं—धूमेन अभिताम्रे अक्षिणी यस्य तम्. वृक्षशाखा॰—वृक्षशाखामवलम्बते तम् सपस्यन्त—See XIII 41 तस्मिन्सरसि तप्यन्त तापसं सुमहत्तप. । ददर्श राघवः श्रीमॉल्लम्बमानमधोमुखम् ॥ Uttara-K. 75. 14.

Sl 50. धूमप —Drinking, *i e.* inhaling smoke (issuing from a fire kept smouldering under the head) सुरपद॰—सुराणा पद सुरपद तद्गन्तुमर्थयते असौ सुरपदार्थी तम् । शूद्रयोन्यां प्रजातोऽस्मि तप उग्रं समाश्रितः। देवत्वं प्रार्थये राम सशरीरो महायशः ॥ Uttara-K. 76. 2.

Sl. 51. अनधिकारित्वात्—अधिकारिणो भाव. अधिकारित्वं न आपि॰ अनधिकारित्वम्। According to the writers on धर्मशास्त्र a Śûdra was not authorized

to read the Vedas or to practise penance (which was the proper duty of the Brâhmana class. अघावहं—अघमावहतीति तं bringing calamity on. शीर्षच्छेद्यं—शीर्षच्छेदमर्हतीति; शिरसः छेदः शिरश्छेदः ; शिरश्छेदं नित्यमर्हतीति, by adding यत् ; it also takes ठञ् (इक); so शैर्षच्छेदिक· also; शिरः changed to शीर्ष irregularly; यद्योः सन्नियोगेन शिरसः शीर्षभावो निपात्यते । Sid.-Kau.

परिच्छिद्य—परिच्छिद् to cut a thing all round; hence to know it definitely or accurately; 'having determined upon.' *Cf.* वैश्यशूद्रौ प्रयत्नेन स्वानि कर्माणि कारयेत् । तौ हि च्युतौ स्वकर्मभ्यः क्षोभयेतामिदं जगत् ॥ Manu. VIII. 418.

Sl. 52. हिमक्लिष्ट०—हिमेन क्लिष्टा (parched or shrivelled up by) किञ्जल्काः filaments यस्य तत्. किञ्जल्क—किंचित् जलति covers or hides इति and aff. क. कृष्णनालात्—The neck supporting the head is well compared to the hollow stalk.

Sl. 53. सतां गतिं-*scil.* heaven. न स्वमार्गविलङ्घिना-Though he practised penance with hard rigour, it involved the trangression of his proper path and brought him no fruit. *Cf.* सत्सङ्गजानि निधनान्यपि तारयन्ति । and दुष्करस्सादादेव महिमा किमत्र तपसा । Uttar. II. p. 56.

Sl. 54. अगस्त्येन—अगं विंध्य स्त्यायति checks, restrains इति अगस्त्यः; fr स्त्यै+अ (कः). मार्गसंदु०—मार्गे (on his way, in its orbit) संदर्शित आत्मा येन. This means that Agastya met Râma on the way and took him to his hermitage. According to the Râmâ the gods ask Râma to see the sage; he goes to his hermitage accordingly, and there the Rishi receives him. See Uttara-K. 76 23, 24. महौजसा—of mighty prowess; see XIII. 31. The star Agastya (the principal star of the constellation Canopus) also appears bright in autumn. शारदःकाल इव-on account of his amiable qualities Râma is compared to autumn which has also many attractions, such as the blooming of lotuses, limpidity of waters, brightness of moonlight, &c. See Bhatti. II. 1.

Sl. 55. कुम्भयोनिः—see XII. 31. अलंकारं—a wristlet, the same that Kusa dropped afterwards in the waters of the Sarayú. See XVI 72, 73. दिव्यपरिग्रह—Fit to be accepted by, to be in the possession of, a god; see com ; hence, a precious one. आत्मनिष्क्रयं—निष्क्रीयते प्रत्याह्रियते अनेन परिगृहीतमिति निष्क्रयः a sum paid for the restoration of a person or thing; ransom; fr. क्री with निस् and अच्. Here also Kâli. follows some other authority. According to the Râmâ. the ornament was given to Agastya by a celestial being. The story as related by Agastya himself to Râma, runs thus—

Once in the Tretâ age I, while on a pilgrimage, entered a lovely forest where I saw a beautiful lake full of lotuses. I passed one night there On the morrow, as I went to the lake, I saw a corpse, fresh like a living

body. While I stood there pondering as to what it could be, I saw a car descending from heaven On its nearing the lake, a heavenly being, decked with a celestial ornament, alighted from it and began to eat the flesh of the corpse When after finishing his repast the eater was about to mount his car after bathing in the lake, I inquired who he could be and why he feasted on the dead body The celestial replied—I was a king of Videha Śveta by name After having reigned a long time I came to this forest and practised penance for a long time and finally ascended the heaven of Brahmâ Hunger and thirst, though unknown in that blissful region, tormented me and when I asked Brahmâ the cause of it, he thus replied—*As you nourished yourself very richly even* when practising austerities you are bound even in this blissful region to suffer the pangs of hunger and thirst To appease these you are to feed daily upon the corpse of your former self, which will ever remain undiminished, till you meet Agastya who on receiving your ornament will grant you redemption The celestial having thus related his account requested me to deliver him from his painful state and to take in return his ornament *As soon as I received the ornament from him his corpse dis*appeared and the celestial being reascended to heaven well pleased मया प्रतिगृहीते हि तस्मिन्नाभरणे शुभे । मानुष पूर्वको देहो राजर्षेर्विननाश ह ॥ प्रनष्टे तु शरीरे ऽसौ राजर्षि परया मुदा । तृप्त प्रमुदितो राजा जगाम त्रिदिव सुखम् ॥ तेनेद शक्रतुल्येन दिव्यमाभरण मम । तस्मिन्निमित्ते काकुत्स्थ दत्तमद्भुतदर्शनम् ॥ Uttara K 78

The story of the drinking of the sea by Agastya will be found in the Vanaparva of the Mah-Bhár, तीर्थयात्रापर्व, अध्याय 102-5 (एतावदुक्त्वा वचन मैत्रावरुणिरच्युत । समुद्रमपिबत्क्रुद्ध सर्वलोकस्य पश्यतः ॥ दृष्ट्वा कृत नि सलिल महार्णव सुरा समस्ता परमप्रहृष्टाः । प्रगृह्य दिव्यानि वरायुधानि तान्दानवाञ्जघ्नुरदीनसत्त्वाः ॥)

Sl 56 मैथिलीकण्ठ०—मैथिल्या कण्ठ मैथिलाकण्ठ । निगत व्यापार यस्य स निर्व्यापार । मैथिलीकण्ठे निर्व्यापारः स चासौ बाहुश्च तम What is meant is this—Rama took the ornament from the sage simply to please him He had no desire to wear it on an arm that was no longer to be cast round Sitá's neck पराशु --परागता असवा यस्य प्राक्—For as soon as Śambuka was killed the Brâhmana boy revived यस्मिन्मुहूर्ते काकुत्स्थ शूद्रोऽय विनिपातित तस्मिन्मुहूर्ते बालोऽसौ जीवेन समयुज्यत ॥ Uttara-K 76 15

Sl 57 पूर्वोदिता—पूर्वमुदिता पूर्वोदिता ताम् भ्रातुर्वैरस्यसात्—*Cf* दत्ताभय त्वयि यमादपि दण्डधारे सजीवित शिशुरसौ मम चेयमृद्धि ॥ Uttar II 11 The Brâhmana now made ample amends for his reproach of Râma He knew that Râma alone could rescue his son from the hands of Yama and his *reproach was meant to incite him to action This* episode is mentioned by the poet to show how scrupulous Râma was in the discharge of his duties He did not hesitate to cast off

his wife to avoid the otherwise unavoidable talk of the public. He did not hesitate to punish the Śûdra ascetic when he had to maintain religious law and safeguard public weal.

Śl. 58. Having restored order to the world and secured the goodwill of his people Ráma performed an Aśvamedha. अभ्यवर्षद्— Shows how popular Ráma was. A rain of presents poured in from all sides.

Śl. 59. धिष्ण्यानि—Abodes. धिष्ण्य is irregularly derived from धिष् to sound, or धृष् to be proud, brave &c. धिष्ण्यते धृष्णोति वा । धिष् शब्दे धृष् प्रागल्भ्ये वा । धृषेः ऋकारस्य इकारः ण्यप्रत्ययश्च निपातितः । By the Unádi Sûtra शानसिवर्णोसि०—IV. 107. ज्योतिर्मयानि—Some of the Rishis are *looked upon as the presiding deities of certain stars. For Agastya* see above, note on Śl. 54. The seven well-known Rishis are identified with the seven stars of the Ursa Major. See Kum. VI. 2 Káli. has used the wood धिष्ण्य in Śák. IV. 8 also. "धिष्ण्य appears to be a favourite word," says Nandargikar, "with Aśvaghosa. It occurs four or five times in Buddhacharita. See Canto I. Stanza 2. आशीविषा-श्लेषसमानुरूक्ष्या पयोदपङ्क्त्येव परीतपार्श्वम् । उदयधिष्ण्यं गगने जगाम दुर्गं महद् यद्भिनस्य वस्तु ॥ Comp also Bu. IV. 102, VIII. 40, IX. 2."

Śl 60. उपशल्ये—an open space in the vicinity of a town or village; ग्रामसमीपगतं उपशल्यं, A Prádi Tat. comp. चतुर्द्वार०—The ancient Indian cities had four gates with turrets on either side called गोपुर. सृष्टलोकैः—The Rishis that were lodged in the four directions round the city came accompanied by their pupils in such large numbers that the conclave in *front of* each gate looked like a world *of* creation by itself. And the poet *fancies* by an Utpreksha (without referring to the genesis of the world by Brahmá as given in the Puránas) that the vast crowds in the four quarters seemed to be simultaneously created by Brahmá having *four* heads looking in the *four quarters.*

Śl. 61. प्राग्वंशे—प्राक् वंशः यस्य (*the family*) *or* स्तम्भ (*the pillars supporting it*) यस्य, is the shed erected to the east of the *principal* sacrificial *Mantap*. The Yajamána, after he takes the Díkshá, is enjoined to live in this shed with his *family* till the conclusion of the sacrifice, the priests also gather there when the *sacrificial* work is over. अवभृथस्नाते —The थ of भृथ becomes थि at the end of a Bah; so भूपतिः a king, &c. हिरण्मयी—हिरण्यस्य विकारः made of हिरण्मयी हिरण्यमयी. जाया—For a sacrifice cannot be performed without the co-operation of the wife in the rites.

Śl. 62. अधिकसं॰—अधिकाः संभाराः the necessary materials gathered यस्मिन्. क्रियाविघ्नाः—see com., Malli. takes विघ्न here in the sense of 'those causing obstruction.'

Śl. 63. प्राचेतसोपज्ञं—प्रचेतसः अपत्यं पुमान् प्राचेतसः, the son of Prachetas or Varuna; *cf.* प्रचेतसोऽहं दशमः पुत्रो राघवनन्दन। Râmâ. Uttara-K. 96. 18. ॰सोपज्ञं—For comp. see com. उपज्ञा—*First knowledge, i. e.* knowledge acquired by oneself, and not traditional; hence, one's own invention, untaught knowledge. So प्राचेतसोपज्ञं means *first known to, i. e.* composed and promulgated by, Vâlmîki. Similarly पाणिन्युपज्ञं व्याकरणं. The comp. is Tat. and of the neu. gender. The meaning of the Sûtra quoted by Malli. is—A Tat. ending in उपज्ञा and उपक्रम (commencement) is neu. when it is intended to express the starting point of a work which is first invented or commenced. So नन्दोपक्रमं द्रोणः the measure Drona first introduced by king Nanda. Of course when it has not this sense the neu. gender is not employed; as देवदत्तोपज्ञो रथः the chariot made by Devadatta. रामायणं—The poem describing the life of Râma; see com; the न of अयन is changed to ण् when the letter occasioning the change (here र्) occurs in the first member of a comp. and the whole is a name, provided the first member does not end in ग् (as ऋगयनं).

Śl. 64. वृत्त—life, the subject-matter. किंनरस्वनौ—किंनराणामिव स्वनः ययोः. The Kimnaras (a class of semi-divine beings) are particularly known for the melody and the sweetness of their voice, and therefore are taken as the standard of comparison in this respect; *cf.* किंनरकण्ठ VIII. 64.

Śl. 66. तद्गीत॰—तयोः गीतं तद्गीतं, तस्य श्रवणं तद्गीतश्रवणं तस्मिन् एकमग्रं यस्याः सा एकाग्रा (attentive to one thing). हिम॰—हिमस्य निष्यन्दो विद्यते अस्याः सा.

Śl. 67. ॰विसंवादि—विसंवदति disagrees in इति विसंवादि. *Cf.* उभौ परस्परं चैव सर्वं एव समाहिता। उभौ रामस्य सदृशौ बिम्बाद्बिम्बमिवोद्धृतौ॥ जटिलौ यदि न स्यातां न वल्कलधरौ यदि। विशेषं नाधिगच्छामो गायतो राघवस्य च॥ Râmâ Uttara-K. 96. 13, 14. नाक्षिकम्पं—Without the twinkling of eyes; *i. e.* with a steadfast gaze. Mark the comp. wherein न is not changed to अन्; see com.

Śl. 68. वीतस्पृहतया— वीता quite gone (विशेषेण इता) स्पृहा ययोस्तौ वीतस्पृहौ तयोः भावः वीतस्पृहता; utter absence of desire to accept. प्रीत्या दानानि प्रीतिदानानि gifts given out of pleasure. Construe नृपते प्रीतिदानेषु उभयोः वीतस्पृहतया. विसिस्मिये—For the two brothers declined to accept even such a large sum as 18,000 coins of gold given to them at Râma's order when they had sung 20 Cantos. *Cf*-

ऋषपुत्रौ महात्मानौ किमनेनेति विस्मितौ ॥ वन्येन फलमूलेन निरतौ वनवासिनौ । सुवर्णेन हिरण्येन किं करिष्यावहे वने ॥ तथा तयोः प्रब्रुवतोः कौतूहलसमन्विताः । श्रोतारश्चैव रामश्च सर्व एव सुविस्मिताः ॥ &c. Uttara-K. 94.

Śl. 69. गीते &c.—विनेता teacher. The reading adopted by Malli. is free from any grammatical irregularity. The reading adopted by most of the commentators is that noticed by Malli, viz. गेये केन विनीतौ वाम् ; but here the difficulty is how to construe वा. The commentators Hemâ. Ch. and others get over the difficulty by taking वां as an indec. in the sense of युवां. Hemâ. first construes वां with गेये, वां युवयोः गेये केन विनीतौ (युवां being left to be understood); and then says वामित्यव्ययं वा । तथा प्रक्रियाप्रसादे—वामिति युवामित्यर्थे । Châr. has वां युवामर्थे अव्ययमिति कृष्णभट्टः । To tide over the the difficulty Vallabha says गेये केन विनीतौ वां—इति पाठो युक्तः । Nâgojibhatta also seems to have known this reading; for he says in his लघुशब्देन्दुशेखर—नृसिंहाश्रम ते व्याख्याः इत्यादौ गेये केन विनीतौ वामित्यादावपि विभक्त्यन्तप्रतिरूपकनिपाताङ्गीकारेणादोषः । So this seems to have been the original reading, the poet having written inadvertently वां for युवाम्.

Śl. 70. साग्रजः—अग्रजेन सहितः. उद्धृत्य—reserving or keeping for himself; goes with आत्मनः. Râma was so pleased with Vâlmîki for having written the history of his life in a beautiful style like that, that he in gratitude made a present of his kingdom to the sage reserving for himself his own body alone. Hemâ. reads दूरीकृत्य and says यज्ञायतनमात्मनो देहं दूरीकृत्य वर्जयित्वा । Châr. and Vallabha also have the same reading.

Śl. 71. कारुणिकः—According to Malli. the affix here is ठञ्; see com; it is better to derive the word with the aff. ठक्; करुणा शीलमस्य, by शीलम् Pân IV. 4. 61.

Śl 72. जातवेदसि—see XII. 104. अत्रत्याः—त्य is added to adverbs of place; तत्रत्य, क्वत्य &c. अनुयुः—see XI. 42.

Śl. 73. चारित्रं—चरित्र is derived fr. चर् and the aff. इत्र (Unâdi IV. 171). चरित्रमेव चारित्रं (by adding अण्-भ-स्वार्थे); orig. 'good conduct, character, noble deeds,' &c ; cf. अनृतं न भिधास्यामि चारित्र्यभ्रंशकारणम् । Mṛich III. 27 (also 26); किं चाहचारित्र्यविलासशून्याः कुर्वन्तु भूपाः कलिसंभवेन । Vik.-Cha. X. 25. Then it means 'purity of life', chastity (in the case of women).

Śl. 74. स्वसिद्धि—The fruit of his own penance; indicates perfect purity in Sîtâ. Cf. for the idea साध्वीनां न सिद्धिर्वशाते यद्धरुन्धती Kum. VI. 11; and मुक्तजना मूर्तिमती च सत्क्रिया । Śâk. V. 15. नियमैः—The various rigid vows to be observed in the practice of religious austerities (व्रताभ्यासावश्यकादिभिः). See supra, I. 94.

Śl 75 अन्येद्युः—The aff एद्युस् is added to अन्य, अपर &c (see Pan V 3 22) in the sense of अहनि, so पूर्वस्मिन्नहनि पूर्वेद्युः, उभयोरह्नोः उभयद्युः &c ॰प्रतिपत्तये—प्रतिपत्ति the carrying out of, प्रतिश्रुतकार्यकरणाय Chár

Śl 76 स्वरसंस्कारवत्या—qualifies ऋचा, Inst sing of ऋच् fem A vedic verse must be repeated with the proper intonation and correct pronunciation, otherwise it is not only ineffective but does harm *Cf* Śikshâ –मन्त्रो हीनः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह । स वाग्वज्रो यजमानं हिनस्ति यथेन्द्रशत्रुः स्वरतोऽपराधात् ॥ 12 स्वर—उदात्तश्चानुदात्तश्च स्वरितश्च स्वरास्त्रयः । See H G § 3 संस्कार—gramatical purity ऋचा-ऋच्यन्ते स्तूयन्ते देवा अनया इति ऋक् Here it means सावित्री generally known as गायत्री, the celebrated *mantra* of the Rigveda (III 62 10), considered as most sacred Being addressed to सवितृ (the sun as the generator) it is called सावित्री *

उदर्चिष—उद्गता अर्चिषोऽस्य त (1) with the rays shooting forth, (2) blazing with splendour The comparison of Sita to Gâyatrî and Râma to the sun is very happy, it bespeaks the highest *sanctity* on the part of the two The two sons are also fitly compared to स्वर and संस्कार indicating not only purity on their part but their absolute subservience to the will of their mother

Śl 77 काषाय॰—Because she was leading an ascetic's life स्वपदा॰—स्वपदयो अर्पितं चक्षुषी यस्य तन वपुषा एव—Her very body told that she was pure, there was no necessity for any further proof of her chastity *Cf* for a similar idea–उपात्तपरिपूतायाः किमस्याः पावनान्तरैः । Uttar I 13

Śl 78 तदालोकपथात्—आलोकस्य पन्था आलोकपथः । तस्मात् आलोकपथ तस्मात् । प्रतिसंहृत॰—प्रतिसंहृतानि चक्षूंषि यै फलिता —फलान्यस्या सञ्जातानि । शालय इव—The simile shows that the people were ready to give their consent to her being re accepted by Râma and thus to give satisfaction to all

Śl 79 आस्थितविष्टर —आस्थितः विष्टरो येन सः Mark the change of स् to ष्, we have विष्टर (विस्तीर्यत इति) when the meaning is 'a tree or a seat, but वाक्यस्य विस्तर

* Thus translated by H H Wilson We meditate on that desirable light of the Divine Savitr who influences our holy rites And thus explained by Sir William Jones 'Let us adore the supremacy of that divine sun godhead who illuminates all recreates all from whom all proceed to whom all must return whom we invoke to direct our understandings aright in our progress towards his holy seat

Śl. 80. आचम्य—Âchamana (*i. e.* drinking water taken into the hollowed palm three times) is necessary according to the Śástras, for the purification of the body before the performance of a holy rite. As Sítá was going to perform a sort of दिव्य she had to do it. पुण्यं—Because it was the water poured into her hand by a pure Bráhmana (probably from his *Kamandalu*). सत्यां—शपथरूपां; . Chár.

Śl. 81. व्यभिचार—*Lit.* a swerving or falling off from, infidelity. विश्वंभरा—The earth; see com. The roots भृ, तृ, वृ, &c. take खच् (अ) when compounded with a noun and the whole forms a name; so रथन्तर साम, पतिंवरा कन्या. मामन्तर्धातुम०—*Cf.* Rámá सर्वान् समागतान्दृष्ट्वा सीता काषायवासिनी । अब्रवीत्प्राञ्जलिर्वाक्यमधोदृष्टिरवाङ्मुखी ॥ यथाऽहं राघवादन्यं मनसाऽपि न चिन्तये । तथा मे माधवी देवी विवरं दातुमर्हति ॥ मनसा कर्मणा वाचा यथा राम समर्चये । तथा मे माधवी etc. Uttara-K. 97. 13–15.

Śl. 82. शातह्रद—शतं ह्रदाः rays of light यस्याः, or शतं ह्रादाः sounds यस्याः, the comp. being of the पृषोदरादि class; शतह्रदाया इदं शातह्रदं.

Śl. 83. नागफणो०—नागानां फणाः नागफणाः ताभिः तैर्वा उक्षिप्तं च तत् सिंहासनं च &c. Hemá. says नागस्य शेषस्य, but this is against the Rámá. *Cf.* तस्या शपन्त्या वैदेह्यां प्रादुरासीत्तदद्भुतम् । भूतलादुत्थितं दिव्यं सिंहासनमनुत्तमम् ॥ ध्रियमाणं शिरोभिस्तु नागैरमितविक्रमैः । दिव्यं दिव्येन वपुषा दिव्यरत्नविभूषितं ॥ Uttara-K. 97. समुद्ररसना—समुद्रो रसना girdle or waist band यस्याः सा, the Earth is often so described by Sanskrit poets; *cf.* उदधिमालामेखलाया भुवो भर्ता । Kâd. वसुंधरा—see विश्वंभरा above.

Śl. 84. भर्तृ०—भर्तरि प्रणिहिते fixed ईक्षणे यया ताम्. व्याहरत्येव—The Loc. may be अनादरे as Malli. has it; or it may mean 'the very moment be uttered the words.' *Cf.* in this respect क्रोधं प्रभो संहर संहरेति यावद्गिरः खे मरुतां चरन्ति । तावत्स वह्निः &c. Kum. III. 72 For a similar scene *cf.* सा निन्दन्ती स्वानि भाग्यानि बाला बाहूत्क्षेपं क्रन्दितुं च प्रवृत्ता । स्त्रीसंस्थानं चाप्सरस्तीर्थमारादाक्षिप्यैनां ज्योतिरेकं जगाम ॥ Śák. V. 30. पातालं—पतन्त्यस्मिन्नधमर्णा इति । fr. पत्+आल (ञ्) Unádi.

Śl. 85. संरम्भं—Vehement anger. *Cf.* Rámá.—वसुधे देवि भवति सीता निर्यात्यतां मम । दर्शयिष्यामि वा रोषं यथा मामवगच्छसि ॥ न मे दास्यसि चेत्सीतां यथारूपां महीतले । सपर्वतवना कृत्स्ना व्यथयिष्यामि ते स्थितिम् ॥ Uttara-K. 98 6, 9, 10. गुरु.—The meaning that naturally suggests itself is 'Vasishtha,' who might have been present at the sacrifice Válmíki could not have been meant; for he would have liked to see Sítá restored to Ráma by the goddess Earth, being frightened. But Malli. says ब्रह्मणा, following the account of the Rámá., which is not unlikely, as Káli. in these Cantos does not give every detail, but only the principal events and incidents. *Cf.* एवं ब्रुवाणे काकुत्स्थे क्रोधशोकसमन्विते । ब्रह्मा सुरगणैः

ऽसाधुवाच रघुनन्दनम् । राम राम न संतापं कर्तुमर्हसि सुव्रत । Uttara-K. 98 11, 12
विधिबलापेक्षी—Because it was so predestined to happen according to the writing of Válmiki under divine inspiration धन्विन —धन्व अस्यास्तीति the mighty bow man

Sl 87 युधाजित—The maternal uncle of Bharata, and a king of the Kekayas see *supra* IX 17 सिन्धुनामक—Sindhudesa is the country around the upper Indus It was famous for its excellent breed of horses Among the presents sent to Bharata by the king of the Kekayas were a thousand fire footed horses of his country दत्तप्रभावाय—दत्त प्रभाव अस्मै Here प्रभाव means कोषदण्डज तेज स प्रताप प्रभावश्च यत्तज कोषदण्डजम् । Amara Here the poet gives Ráma an opportunity to enable Bharata to disply his valour Satrughna had already had his Therefore, as he gave to Satrughna the Vaishnava missile so he placed at the disposal of Bharata a strong army and a good treasury, so necessary for the conquest of the Gandharvas who were molesting *the Sindhudesa Hema says* दत्तानयतुल्यसामर्थ्याय वा *This is simply a display of ingenuity*

Sl 88 गन्धर्वान्—गन्ध सगन्ध अवति गच्छति इति *fr* अर्व् *to go and aff* अ–(कमण्वण्) The Gandharvas are semi divine beings and the singers of heaven The Gandhavas referred to here were the people on both the sides of the upper Indus, especially those on the western side up to Gándhára or Kandahar, and it seems that Bharata extended his dominion from the Punjab to Kandahar आतोद्य—The four kinds of musical instruments, see com , here principally the lute, see VIII 34 *आ समन्तात् तुद्यते ताड्यते इति आतोद्य fr तुद् with आ and ण्यत्* (य) ग्राहयामास—i e he forced them to lay down arms and to resume their proper profession (of singers)

Sl 89 सताक्षयो — तया आरया ययो । समुदायसु हि वृत्ता शब्दा अवयवेषु अपि वर्तन्त इति न्यायात् तक्षशिलापुष्कलावत्यो तक्षपुष्कलाख्यापदश । Chár *Cf* Váyu Purána —गान्धारविषये सिद्ध तयो पुर्यो महात्मनो । तक्षस्य दिक्षु विख्याता रम्या तक्षशिला पुरी । पुष्करस्यापि वीरस्य विख्याता पुष्करावती ॥

Takshas'ila is supppsed to be the same as *Taxila* of the Greek writers wh ch lay between the Indus and Hydaspes, in the vicinity of Manikyala, abo t Ravalp ndi It was in a flour shing condition even in the times of the Buddhas The 27th Taramga of the Kathasaritsa gara describes its pos tion and former grandeur ' There was a town named Taksl as ilá,' it says on the *bank of the Vitasta with its]ed fiecs reflected in its* waters Pusl karavati is ident f ed with *Peukelaotis* of the Greek writers and *Pusel alofat* of Hiouen Thsang It was s tuated on the western bank of the Indus so ewhere near Attack It was a famous

city and was known to the Greeks even in its shorter form Pushkala or Pushkara, as Peukelas. It was visited by the famous Chinese traveller Hiouen Thsang in Nov. 630, who came to it after crossing a great river and travelling 100 *li.* to the north-east of Pulushapulo (Peshawar).

अभिषेकार्हौ—*i. e.* able to take up the responsibilities of government. रामान्तिक०—shows the great love he bore to Ráma. The pleasures of a kingdom were nothing to him before Ráma's company.

Śl. 90. कारापथेश्वरौ—कारापथ, called कारुपथ in the Rámá, has not been accurately identified. According to the Váyupuráṇa it was a large country near the mountain Himálaya—हिमवत्पर्वताभ्यासे स्फीतौ जनपदौ तयोः । अङ्गदस्याङ्गदी या तु देशे कारापथे पुरी ॥ अङ्गदी was the capital of Aṅgada and चन्द्रकान्ता, also called Chandravaktrá, of Chandraketu.

Anandoráma Borooah simply says—"We read in the Uttara-Káṇda that the two sons of Ráma's brother, Lakshmana, were appointed rulers of Kárupatha, Angada in the west at Angadapura and Chandraketu in the north at Chandraka'ntá in Mallabhúmi. The first is modern Sahabad in Oudh, which is still known to its Bha'rata inhabitants as Aṅgadapura ....I am therefore almost certain that Chandpur, east of Sabranpur is the town called after Chandraketu and that it is situated in the land of northern Mallas." (As quoted by Mr. Nandargikar)

Śl. 91. भर्तृलोक०—the region in heaven to which their husbands were gone, they being Pativratás. For says Manu—पतिं या नाभिचरति मनोवाग्देहसंयता । सा भर्तृलोकानाप्नोति सद्भिः साध्वीति चोच्यते ॥ निवापान् ववृः—*i. e.* performed Śráddhas, offered libations of water &c. न्युप्यते इति निवाप ; *fr.* वप् with नि and aff घञ् (अ). It generally refers to the water offered (तर्पण); *cf.* येभ्यो निवापाञ्जलयः पितॄणां, *supra* V. 8; and VIII. 86 (निवापदत्तिभिः); एको निवापसलिलं पिबसीत्ययुक्तम् । Mál.-Mádh. XI. 40. Mr. Nandargikar thinks that it was originally applied to the shaving of the hair on the occasion of funeral obsequies. But that was वपन, and not निवपन or निवाप which is offered after the सपिण्डीकरण.

Śl 92. उपेत्य......कालः—कलयति आयुः इति कालः, *fr.* कल् to count, and अ (अण् or घञ्); a form of Śiva, who ordains events; अनादिनिधनः कालो रुद्रः सङ्कर्षणः स्मृत । कलनात्सर्वभूतानां स कालः परिकीर्तित ॥. When Ráma's earthly career had almost drawn to its close, Brahmá sent Kála to inform him that it was time for him to return to the abode which he had left for the mortal world. सं स्वजे:—It was a condition imposed upon Ráma by Kála, that he should abandon *i. e.* consign to death any one that should encroach upon them

while engaged in a private conference *Cf* कस्यचित्त्वथ कालस्य रामे धर्मपरे स्थिते। कालस्तापसरूपेण राजद्वारमुपागमत्॥ य शृणोति समीक्षेद्वा स वध्यो भविता मम। Uttara-K. 103.

Sl. 94 विद्वान्—Pres p of विद् with the aff वस् in place of अत्, the object is समय दुर्वाससः शापाद्भीत—Lakshmana was not alarmed on his own account, but because Durvâsas threatened to destroy by a curse Rama, his brothers, their progeny and the people as well, if his arrival were not communicated to Râma at once *Cf* तथा तयो संवदतोर्दुर्वासा भगवानृषि। रामस्य दर्शनाकाङ्क्षी राजद्वारमुपागमत्॥ सोऽभिगम्य तु सौमित्रिमुवाच ऋषिसत्तम। राम दर्शय मे शीघ्रं पुरा मेऽर्थोऽभिवर्तते॥ अस्मिन्क्षणे मां सौमित्रे रामाय प्रतिवेदय। विषयं त्वां पुरं चैव शपिष्ये राघवं तथा॥ भरतं चैव सौमित्रे युष्माकं या च संततिः। तच्छ्रुत्वा घोरसंकाशं वाक्यं तस्य महात्मनः॥ एकस्य मरणं मेऽस्तु मा भूत्सर्वविनाशनम्। इति बुद्ध्या विनिश्चित्य राघवाय न्यवेदयत्॥ Uttara-K 105

Sl 95. स गत्वा &c —After the departure of Durvâsas, Râma was exceedingly pained to think of the condition made with Kâla and remained with downcast face buried in grief Lakshmana told him that he would willingly resign his body and enable him to keep his promise to Kâla He went to the bank of the Sarayû and there sat in meditation, with the vital breaths suppressed and the operations of senses controlled, and his soul rose up to heaven, where he, a fourth portion of Vishnu, was welcomed by the gods It is worthy of note that the name of Lakshmana appears to be still preserved in the modern town of Lucknow *Cf* Ramâ —स गत्वा सरयूतीरमुपस्पृश्य कृताञ्जलिः। निगृह्य सर्वस्रोतांसि (इन्द्रियद्वाराणि) निःश्वासं न मुमोच ह॥ &c

Sl. 96 चतुर्भाग—For the comp see Com धर्मस्त्रिपाद्—त्रयः पादा अस्य the final अ of पाद is dropped when preceded by a numeral or सु in a Bah comp The four *padas* or legs of धर्म are—तपः शौचं दया सत्यमिति पादा प्रकीर्तिता। Bhâg P I 17, according to which Dharma does not lose one of its legs entirely in a Yuga, but one fourth of each pâda, in consequence of the predominence of अधर्म So Kâli seems here to have followed the Garuda—P which says—कृते धर्मश्चतुष्पाच्च सत्यं दानं तपो दमं। धर्मपादा हरिः श्वेतः सतुष्टा ज्ञानिनो वरा॥ त्रेतायुगे त्रिपाद्धर्म सत्यदानदयात्मक। &c

According to the Purânas कृतयुग is the best In it Dharma exists in its entirety, i e perfect righteousness prevails duty is done *for* its own sake, and no religious rite is left undone (अकृत) In the त्रेतायुग righteousness leaves a quarter of its original and perfection vanishes For in it austerities are neglected sacrifices prevail and men do their duties seeking reward In the द्वापरयुग Dharma loses two quarters and in the कलियुग he remains to the extent of one quarter, which also vanishes by degrees

Sl. 97-98. कुशावत्यां—कुशावती (also called कुशस्थली) was the capital of Southern Kosala built on the brow of the Vindhyas where Kuśa reigned at the time of Râma's death. According to the Vâyu-P. it was founded by Kuśa. *Cf.* कुशस्य कोशला राज्य पुरी चापि कुशस्थली। रम्या निवेशिता तेन विन्ध्यपर्वतसानुषु ॥ उत्तरे कोशले राज्यं लवस्य च महात्मनः। श्रावस्ती लोकविख्याता कुशस्य निबोधत ॥ &c. Sarâvatî or Śrâvastî was the capital of Uttara-Kosala where Râma installed Lava king. *Cf.* कोशलेषु कुशं वीरमुत्तरेषु तथा लवम्। अभिषिच्य महात्मानावुभौ रामः कुशीलवौ ॥ &c. Uttara-K. 107. 17.

"There can be no doubt," says An. Boroosh, who bases his conclusion on the statements of the Matsya-P. and the Mahâbhârata, "that the country north of Ayodhyâ comprising गण्ड and Baraitch was known as Uttarakosala." The exact position of Śrâvastî is a matter of dispute. General Cunningham identifies it with Sahet Mahet, north of Ayodhyâ, as he found in it "a colossal statue of Buddha, with an inscription containing the name of Śravastî itself." According to the Vishnu-P. it was founded by king Śrâvasta, an ancestor of Râma

रिपुनागाङ्—अङ्कुश properly the goad that controls an elephant; hence, here, the controller of. सूक्तैः—by his sweet speeches. Lava, it follows from this, was very polite, and always pleased good men by his sweet address; he was प्रियवद. सतां—is emphatic He did not hesitate to rebuke wicked men. *Cf.* सता रक्षितरि त्वयि Śâk.; and *supra*, I. 28; IX. 8. Mark the alliterations. उदक्प्रतस्थे—For, according to the Purâṇas, *Svarga* or heaven is situated in the north, on mount Meru. स्थिरधीः—स्थिरा धीर्यस्य. With his mind made up to cast off his mortal body and to return to his abode as Vishṇu. Hemâ. quotes Bg.—दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः। वीतरागभयक्रोधः स्थिरधीर्मुनिरुच्यते ॥ II. 56. अग्निपुरःसरः—अग्निः पुरःसरः यस्य. For Râma, like his ancestors, had kept the holy fire; *cf.* यथाविधिहुताग्नीना *supra* I. 6. And a householder, who is an *Agnihotrin*, , but a widower, must not leave fire behind him, while alive. Râma went, accompanied by Brâhmaṇas, with the sacred fire before him; *cf.* अग्निहोत्रं व्रजत्यग्रे दीप्यमानं सह द्विजैः। वाजपेयातपत्रं च शोभमानं महापथे ॥ Uttara-K. 109. 2. गृहव्रजं—see com. The aff. णमुल् is used after a verb when in composition with a noun in the Acc., and when haste is intended. The people loved Râma so passionately and beyond all earthly things, that they at once left their homes to follow him to heaven. Hemâ. explains गृहव्रजं as गृहाणां वर्ज वर्जनं यस्मिन्कर्मणि; but Malli.'s way is better. It shows the eagerness of the people to follow Râma

The people took not only their servants but even cattle with them. See Uttara-K. 109. 13.

Śl. 100. उपस्थितविमानेन—An aerial car came from heaven for Ráma and his brother. भक्तानु०—Ráma requested Brahmá to transfer all his followers to heaven; and, as all plunged into the Sarayû, they left their mortal bodies and assumed the resplendent forms of celestials. त्रिदिवनिःश्रेणिः—त्रिदिव is derived as त्रयो ब्रह्मविष्णुरुद्रा दीव्यन्ति enjoy divine pleasure अत्र इति, fr. दिव् with अ (घञ्, there being no guṇa of the radical vowel); or तृतीया द्यौः; see III. 6. निःश्रेणिः—निः निश्चिता श्रेणिः अत्र; a ladder; i. e. the means of rising to heaven. *Cf.* for the idea *supra* III. 69 (ततान सोपानपरंपरामिव).

Śl. 101. गोप्रतरकल्पः—प्रतरणं प्रतरः the act of swimming; fr. तृ and अ (अप्) which is added to roots ending in long ॠ and उ or ऊ. गवां प्रतरः गोप्रतरः; ईषन्न्यूनः गोप्रतरः गोप्रतरकल्पः; almost like the swimming of cows in a body. संमर्दः—*Lit.* clashing with one another; hence, a thick crowd or concourse. तीर्थं—Properly a flight of steps, (called घाट in Marathi—such as are seen even in these days on the banks of holy rivers like the Krishná, Godávarî, the Ganges, &c.) leading down to water; hence, a holy spot. पावनं—*Cf.* Mahâbhârata- गोप्रतारं ततो गच्छेत् सरय्वास्तीर्थमुत्तमम् । यत्र रामो गतः स्वर्गं सभृत्यबलवाहनः ॥ देहं त्यक्त्वा महाराज तस्य तीर्थस्य तेजसा । रामस्य च प्रसादेन व्यवसायाच्च भारत ॥ तस्मिंस्तीर्थे नरः स्नात्वा गोप्रतारे नराधिप । सर्वपापविशुद्धात्मा स्वर्गलोके महीयते ॥

Śl. 102. विबुधांशेषु &c.—The gods who had become partially incarnate as Vánaras, &c. and come down to assist Vishṇu, returned to their original bodies. त्रिदशीभूत०—न त्रिदशा अत्रिदशाः अत्रिदशाः त्रिदशाः संपन्नाः त्रिदशीभूताः who were turned into gods. स्वर्गान्तरं—For, there was no room for them in the heaven occupied by the old gods. The region assigned to them by Brahmá, at the request of Vishṇu, was संतानक that was near his own abode. *Cf.* Rámá. अथ विष्णुर्महातेजाः पितामहमुवाच ह । एषां लोकं जनौघानां दातुमर्हसि सुव्रत ॥ इमे हि सर्वे स्नेहान्मामनुयातास्तपस्विनः ।.........तच्छ्रुत्वा विष्णुवचनं ब्रह्मा लोकगुरुः प्रभुः । लोकान्संतानकान्नाम यास्यन्तीमे समागताः । सर्वे ब्रह्मगुणैर्युक्ते ब्रह्मलोकादनन्तरे ॥ (संतानकलोके) &c. Uttara-K. 110. 16—20.

Śl. 103. *विष्वक्सेनः—विष्वक् विषूची वा सेना army, i. e.* power यस्य, all-powerful. विषु (indec.) everywhere अञ्चति इति विष्वक् *adj.* (fem विषूची). सर्वलोकप्रतिष्ठां—see *supra*, X. 21. Hemá., Char., Din., Valla. &c. actually read सप्तलोक०. लङ्कानाथं पवनतनयं—As both of them were made immortal by Brahmá, they did not follow Ráma to heaven.—Hemâ. says दक्षिणे सुवेलाद्रौ, उत्तरे गन्धमादनाद्रौ.

APPENDICES.

No. I.

THE METRES USED IN THE POEM

(Cantos XI.-XV.)

1. Sanskrit Verse is regulated by quantity, and not by accent as in English. A पद्य or stanza consists of four पाद्s or quarters. A *Páda* is regulated by the number of syllables (अक्षर s) or syllabic instants (मात्रा s). When the *pádas* are all in one metre, it is called a सम वृत्त, to which type *most of* the metres conform; those are अर्धसम वृत्त s wherein the first *páda* corresponds with the third and the second with the fourth, called respectively the odd and the even *pádas*. A third class is विषम वृत्त s, which are very rare.

2. The vowels अ, इ, उ, ऋ and ऌ are short, and the rest long. The quantity of a syllable is determined by its vowel. A syllable with a short vowel is called लघु (light), and one with a long vowel is called गुरु (heavy).

3. But a लघु syllable becomes गुरु if it is followed by an *Anusvára* or a *Visarga, or a conjunct consonant, or when it occurs* at the end of a *páda*.*

4. Three successive syllables form a गण (foot); marking a short syllable as ⏑ and a long one as –, the *different* गण s, which are eight in number, may be exhibited as follows† :—

य ⏑ – –; र – ⏑ –, त – – ⏑; भ – ⏑ ⏑; ज ⏑ – ⏑; स ⏑ ⏑ –; म – – –; and न ⏑ ⏑ ⏑. A short syllable is often indicated in the Definition by the letter ल and a long one by ग.

METRES.

अनुष्टुभ्—(also called श्लोक) Def श्लोके षष्ठं गुरु ज्ञेयं सर्वत्र लघु पञ्चमम्। द्विचतु पादयोर्ह्रस्वं सप्तमं दीर्घमन्ययो॰ ॥ There are many variations of this metre, but the one defined is the commonest. Each *páda* of it consists of eight syllables, of which the sixth is long and the fifth short, and the seventh in the 2nd and 4th *pádas* is short and in the 1st and 3rd *pádas* long. The rest of the syllables may be either short or long. This is the shortest metre in general use, and is easily recognizable. *Examples*—XII. 1—101; XV. 1—102.

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* सानुस्वारश्च दीर्घश्च विसर्गी च गुरुर्भवेत् ।
वर्णः संयोगपूर्वश्च तथा पादान्तगोऽपि वा ॥

† आदिमध्यावसानेषु यरता यान्ति लाघवम् ।
भजसा गौरवं यान्ति मनौ तु गुरुलाघवम् ॥

[इन्द्रवज्रा—See Upajáti below]

उपजाति—Def. [स्यादिन्द्रवज्रा यदि तौ जगौ गः । उपेन्द्रवज्रा जतजास्ततो गौ ॥] अनन्तरोदीरितलक्ष्मभाजौ पादौ यदीयावुपजातयस्ताः ॥ [इत्थं किलान्यास्वपि मिश्रितासु वदन्ति जातिष्विदमेव नाम ॥] An Upajáti is a mixture of one or more *padas* of इन्द्रवज्रा (11 Syll , Sch त, त, ज, ग, ग) with one or more of उपेन्द्रवज्रा (11 Syll ,Sch –ज, त, ज, ग, ग) so as to form one stanza A mixture of other metres also in this manner is called an Upajáti The *student is recommended to scan and find out in each case* whether a *páda* is in Indravajrá or Upendravajrá

Ex —XIII. 1-67, XIV 1-86

[उपेन्द्रवज्रा—See *Upajáti above*]

नाराच—Def. इह ननरचतुष्कसृष्टं तु नाराचमाचक्षते । 18 Syllables Sch —न, न, र, र, र, र *Ex* —XII. 104.

महर्षिणी—Def. म्नौ ज्रौ गस्त्रिदशयतिः प्रहर्षिणीयम् । 13 Syllables Sch – म, न, ज, र, ग The pause occurs after the third syllable *Ex* —XIII 79

मन्दाक्रान्ता—Def मन्दाक्रान्ता जलधिषडगैर्म्भौ नतौ ताद्गुरू चेत् । 17 Syllables Sch —म, भ, न, त, त, ग, ग The pauses occur after the fourth and the tenth syllables This is the *metre exclusively used by* Kálidása in his Meghadúta *Ex* —XIV. 87, XV 103

मालिनी—Def ननमयययुतेयं मालिनी भोगिलोकैः । 15 Syllables Sch — न, न, म, य, य The pause occurs after the eighth syllable *Ex* —XI 93, XII 102

रथोद्धता—Def रान्नराविह रथोद्धता लगौ । 11 Syllables Sch — र, न, र, ल, ग *Ex* —XI 1-91

वसन्ततिलका—Def उक्ता वसन्ततिलका तभजा जगौ गः । 14 Syllables Sch —त, भ, ज, ज, ग, ग *Ex* —XI 92, XII. 103, XIII 68 78

BOMBAY UNIVERSITY EXAMINATION PAPERS.

Cantos XI.-XV.

(*N. B.-Questions repeated are omitted.*)

1879-80.

I. Translate into English:—(*a*) क्षत्रियान्त॰ &c. XI. 75 (*b*) पक्षच्छिदा &c. XIII. 7. Give the legend referred to in the first hemistich. (*b*) सचेष सुग्रीव॰ &c, XIV. 17. Dissolve the compound सङ्कल्पमात्रोदितसिद्धयः. (*d*) अपि प्रभुः सानुशयो &c. XIV. 83. Explain the meaning of अपि in the first quarter. II. Explain and give the context of the following:—(*a*) स्वय एव सुकृतां हि पच्यते कल्पवृक्षफलधर्मि काङ्क्षितम् । (*b*) तेजसां हि न वयः समीक्ष्यते । (*c*) उपायसंघात इव प्रवृद्धः । (*d*) अपि स्वदेहात्किमुतेन्द्रियार्थाद्यशोधनानां हि यशो गरीयः । (*e*) आज्ञा गुरूणां ह्यविचारणीया । (*f*) रामवेशावनुगता &c. XV. 9. III. (*a*) Dissolve and name the following compounds:—बद्धदेहः, त्रिदशगोपमात्रके, उपघ्नतो, यथाक्रमम्. (*b*) Which is the story alluded to in येन रोषपरुषात्मनः पितुः शासने स्थितिभिदोऽपि तस्थुषा &c. (XI 65)? Is this story again alluded to anywhere in the Cantos you have read? Either quote the verse or indicate the context. IV. Name the metres of the following:—(*a*) रघुपतिरपि जातः &c. XII. 104; (*b*) क्रोशार्धं &c. XIII. 79. (*c*) अपश्यतां दाशरथी &c ......श्रुतस्थौ XIV. 1; (*d*) Define an अनुष्टुभ् metre.

1884-85.

I. Translate into English:—(*a*) राजसत्त्वमवधूय &c. XI. 90; (*b*) अन्योन्यदर्शन......॰युद्धं (*v. l.* वैरं) चरितार्थमिवाभवत् XII. 87. What reading do you prefer, and why? (*c*) तामभ्यगच्छत् &c. XIV. 70. Dissolve the compound निषादविद्धाण्डजदर्शनोत्थ and briefly give the legend here alluded to. (*d*) इतरेऽपि रघो॰ &c. XV. 35. II. Frame or quote sentences illustrating the various uses of इति. III. What allusion have you to the theory of evaporation in the Cantos of Ragh. you have read? (See XIII. 4). IV. Give grammatical notes on the following expressions and phrases:—(*a*) पुरा दृष्यति स्थलीमिति वसुधायां स निषण्णतु । (*b*) स्मरामि वानीरगृहेषु सुप्तः । Can you suggest a preferable reading in lieu of सुप्तः? V. Explain the following, giving the context:—(*a*) छाया हि भूमेः &c. XIV. 40; (*b*) पश्चाद्ध्ययना॰ &c. XV. 9; (*c*) अपवाद इवोत्सर्गं &c. XV. 7.

1889-90.

I. Translate into English:—(*a*) सोऽभवद्वरवधू॰ &c. XI. 56; (*b*) निर्जितेषु तरसा &c. XI. 89; (*c*) सुग्याः परिमषो &c. XII. 37; (*d*) लङ्कास्त्रीणां &c. XII. 78; (*e*) तस्यातिथीना॰ &c. XIII. 46; (*f*) दूरे वसन्तं &c. XIII. 63; (*g*) रक्षोवधान्तो &c. XIV. 41; (*h*) तस्ये सपर्यां॰ &c. XIV. 81; (*i*) गात्रं पुष्परजः &c. XV. 20; (*j*) कुरु निःसंशयं &c. XV. 79.
II. (*a*) Explain the allusions in (1) विद्रुतक्रतुमृगानुसारिणम् । (2) विन्ध्याद्रिः प्रकृताविव ।. (*b*) Dissolve the following *compounds*:— (1) दिग्विजृम्भितकाकुत्स्थपौलस्त्यजयघोषणः (2) लक्ष्मणपूर्वजन्मा (3) अनुगोदम्.
III. Reproduce in Sanskrit Ráma's description of the ocean.